THE

CHINESE RECORDER

AND

Missionary Journal

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ILLUSTRATIONS.

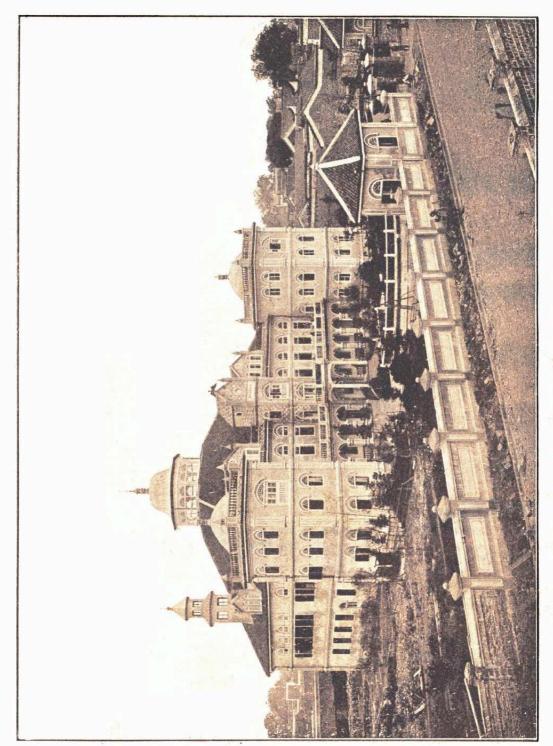
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HUNAN BOARD OF EDUCATION BUILDING, CHANGSHA,

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· VOL. XLII

JANUARY, 1911

NO. 1

Editorial

As we wish our readers "A Happy New Year" the appropriateness and hopefulness of the greeting is borne in upon us by the reiteration in Chinese and Western A Bappy tongues of the angel's message, "On earth peace, New Year. goodwill toward men." The possibility of the realization of our desire receives happy encouragement from the conditions and facts that call forth some of the utterances to be found in the following pages. As Mr. Bitton says, the new epoch of foreign missions on which we have entered may be later known as "the church in contact with the whole world." Then we thankfully draw attention to Dr. Capen's conviction that a "world conscience" has been developed, and we have come to something infinitely larger than the old conception that we are "our brother's keeper," for we have learned that we are "our brother's brother." Just as the Gospel message has not only a bearing upon all men, "but upon all of a man-body, mind, and soul," so we learn that foreign missions touches business, education, government, and diplomacy and has "to do with the uplifting of nations as well as with the spiritual life of individuals." With the assurance of the Divine call, a clear vision, a more intelligent obedience, and an intenser, yet all-embracing love, forgetting those things which are behind let us begin the new year's work with a greater realization than before of the need of all men for "the unsearchable riches of Christ".

THE RECORDER during the past year has endeavoured to carry out the policy inaugurated in 1907; accident, sickness, and furlough, however, have limited the exertions of the editorial staff and interfered with the realization of ideals. We wish to thank all those who responded to requests for articles. Our constituency is steadily widening, and writers in our pages have a splendid field of influence.

The past year has been one of steady constitutional pro-The new Provincial Assemblies and the gress in China. National Assembly are giving a good account of themselves with results which no one can foresee. Though the church is as yet a "little flock," it has had some share in these things, and many of the debates have been informed by Christian ideals, though the number of Christian deputies may be small. Here and there, there have been disturbances, fewer than might be expected. The effervescence of the new ideas naturally caused the bursting of a few old wine skins, and this may be expected to continue. In the educational world the greatest sensation has been the exposé of the new schools by some one in the "know." To him no answer has been forthcoming. As Dr. Henry Churchill King says, the moral side of education includes "the learning of order, of obedience, of integrity in one's work, of steadfastness in spite of moods, of the democratic spirit, of a real sense of justice, and of the rightful demand of the whole upon the individual." This being so, how do the new schools measure up to this standard?

Further emphasis has been laid this year on the directly evangelistic work. It had a prominent place at the Edinburgh Conference, and in December the second annual meeting of the Evangelistic Association of China was held at Hankow, where the Chinese for the first time took the major part.

The study of the Bible, too, has made great advances under the stimulus of Dr. W. W. White and his party, while the Pocket Testament League is advancing by leaps and bounds. The special copies of the New Testament are now on their way to the Palace. The deplorable scarcity of candidates for the ministry will soon disappear before an indigenous Student Volunteer Movement, which has auspiciously begun.

Federation Councils have been formed in ten provinces and other union movements are progressing satisfactorily. Closer union of different missions of the same Board in China is also an accomplished fact.

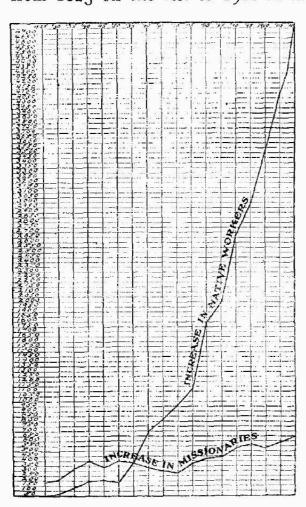
CHANGING China raises new problems. The full significance and right solution of these is still matter of study. thing is sure; with the spread of intelligence The Future. in China the church must have better trained As yet, except for literature, the result of which cannot be tabulated, there are large classes in China untouched. The church must gird itself to preach the Gospel to the high as well as the low. Outside the port cities there are myriads of students as yet uncared for. In our August number appeared papers on Chinese Turkestan and Indo-China. opening of the new railway from Hanoi to Yunnan has served to call attention to the enormous areas south of China still without Protestant missionaries. The largeness of China's needs is gradually causing the evolution of many large schemes for which the money seems ready, though the men are hard to get. Great wisdom will be needed to see that large sums of money are not squandered on impracticable schemes.

Next year the evangelistic work will call more loudly than ever for leaders. Mr. Goforth's campaign in Shantung is now in full swing. We see many new institutions calling for men. There is great danger lest the evangelistic work should suffer. We must have Chinese leaders, but at the same time we need more foreign leaders. Our schools, too, must be good enough to compete with government schools, and this can be done by more union. There still remains a great work in unifying the curriculum of mission schools. The wise distribution of literature so sorely needed in this crisis must engage more thought from the various missions. Every important city in the Empire should have its Christian bookshop.

As we go to press, the famine in Northern Kiangsu and Anhui is engaging public attention. Nobody seems to know whether the government did anything after the famine of 1906-1907 to deepen waterways, etc. To prevent the recurrence of these famines, where they are preventable, is a topic for the Provincial Assembly well worthy of its attention.

Missionaries are accused of being optimistic, and with God as the chief factor in the environment, how can they be otherwise. We look forward not merely to 1911, but to the centuries that follow. We are pessimistic regarding human sin and human schemes of amelioration, but we join hands with Herbert Spencer on one point, namely, the evanescence of evil.

WE have taken the liberty of reproducing, on a reduced scale, a diagram which appears in the history of the first hundred years of the A. B. C. F. M. (reviewed in our Book Table department), showing the comparative increase in American Board missionaries and native workers since 1825. As our readers may not be able to make out the necessarily small figures of our reproduction we would mention that the dates on the top range from 1825 on the left to 1910 on the right, and the figures in



the column to the left rise from 50 to 4,700. Dr. Strong's summaries in the centenary narrative indicate that whilst the rate of advance is not uniform in stations, missions, or countries, it is sufficiently obvious to show that the era of native leadership and selfdependence in church and community alike has begun on the older mission This new condifields. tion calls for the exercise of Christian tact and wise judgment. It is also a call to prayer. More lamps render necessary a dynamo of greater capacity. The greater the number of lights used

he stronger the current needed through the wires. We might carry this illustration a little further. We must keep in mind the fact that the smallest speck of dust between the points of contact breaks the current and causes darkness.

Dr. Strong wisely points out that the advance of the native church and community into greater importance has not left the missionaries without a task. Rather has it enlarged the sphere of their influence, and in the more specialised work which has come largely into evidence during the last decade we see that greater responsibilities rest on the shoulders of the missionaries.

THE Chinese Assembly in Peking are having some difficulty in finding themselves. While it was understood from the beginning that they were merely a The Assembly and the deliberative and not a legislative body, Grand Council. yet they seem to be impressed with the idea that when they have expressed an opinion it must have all the force of a fiat. One of their knottiest problems seems to be to define their relations to the Grand Council, or rather, to have decided the relations of the Grand Council to them, and in the process threats of resignations have been bandied back and forth, and the Prince Regent must be at his wits' end trying to keep the peace between the two. Through the Assembly, however, it is undeniable that the voice of the people is being heard and felt with a power and emphasis never known before. It really looks as if the Assembly were going to compel recognition of its right to be heard and consulted on all the great questions of the nation. Of their ability to deal with them there may be room for grave doubt. Only the future can decide this. But, considering the inexperience of the Chinese in deliberative bodies in the past, and the necessarily raw material out of which such bodies must be formed, the ability of the Assembly has thus far been a revelation.

* *

WE welcome most heartily the spirit of an address delivered by Bishop Ingham before the Church Congress, Cambridge, as given in the Church Missionary Review (C. M. S.) of November. After referring to the action of the Edinburgh Conference anent "The relation of Episcopal to non-Episcopal bodies in the Mission field," and stating that this was the subject which "brought the Conference to its knees and gave us quite our most heart-searching and uplifting day," he mentions a recent visit to Japan, China, India, etc., and says:

"But to return. In all those C. M. S. mission or native church centres I marked the greatest cordiality and fellowship existing between our missionaries and Church folk and the other Christian but non-Roman Churches. There was never any interference with ecclesiastical order, but by conferences, devotional meetings and in Bible work and study they foregathered whenever other work would allow. Some of the most inspiring gatherings in which I took part were those in which from seventy to one hundred

missionaries of other Societies were present. Again and again I was reminded of Bishop Westcott's conviction that the problem of home reunion would approach solution first, not at the centre, but at the circumference."

* * *

We have taken the liberty of italicising this last sentence, as we have long felt the force of the truth which these words convey. There is no doubt but that the home churches are greatly affected by the spirit of mutual consideration and fellowship and a trend toward greater unity which they see manifested on the Mission fields. What should have been radiated from the centre, is being reflected from the circumference. We quote further:—

"It will be a revelation to many to mark how much is being now done through mutual conference between members of different Societies and Churches in the mission-field in the direction of comity, the avoiding of over-lapping, providing for joint action, especially in things medical and educational—to say nothing of realized organic union between bodies who possess some ecclesiastical affinity."

"The Commission came to the conclusion that 'the solution of problems so complex and difficult, and so vitally related to the advancement of the Kingdom of Christ, can be attempted only in a spirit of penitence and prayer.' It also said, 'The Churches in the mission-field may lead the way to unity, but they cannot move far and move safely without the coöperation of the Church at home.'"

"Can we any longer allow an extreme view of Apostolic Succession to hinder us from making some definite approaches to those who hold so much in common with us?"

"Surely this growing consciousness of our need of one another, of our fellowship with one another in the deepest things, is of God, and surely the Home Church cannot refuse to give some future guidance?"

There is much more that we should like to quote did space permit, but this is sufficient to show the spirit of the address throughout, and coming, as it does, from a Bishop of the Church of England, it is all the more significant on this account. May the new year upon which we are just entering show more and more the spirit of our Divine Master pervading all our interdenominational as well as other relations, making us, so far as possible, one in Him.

FROM the Memorial to the Government of Great Britain, from the Delegates to the World Missionary Conference held in Edinburgh, it is evident that they believed that the time had come when China should be left free to make her own laws and regulations as to the importation of opium. The Memorial had a Foreword by the Bishop of Durham and is followed by a list of signatories of twelve pages of foolscap of three columns each, representing all classes and many countries. The Memorial reads as follows:—

We, the undersigned, who, as Delegates from the various Missionary Societies of the world, are in Edinburgh attending a World Missionary Conference, in view of the now unquestioned sincerity of the Government of China in their endeavour to suppress the opium evil, beg, with much respect, to express to the Government of Great Britain our deeply earnest desire that China may be left entirely free with regard to the importation of opium, and that the Government of Great Britain will take such other steps as may be necessary for bringing the opium trade to a speedy close.

* * * *

The North-China Daily News seems to have lapsed from its usually fair and judicial attitude when on December 3rd, speaking of the opium trade, it declares, editorially, "until recently regarded as honest and legitimate." Since when? we wonder. That there were some who so regarded it, we are ready to admit, just as there are always some who think it justifiable to enrich themselves at the expense of their fellow-mortals, no matter what may be the results, provided the operation is sanctioned by treaty or law.

The editor also ignores several important functions of the International Reform Bureau when he speaks of the organization as "setting out virtually to persuade the country that opium suppression and nothing but opium suppression counts." Alcoholic liquors and cigarettes are equally objects against which a crusade is being waged, and any one who is familiar with the ordinary Chinese is aware that the danger from the latter threatens to become as great as that of opium. We are not here saying anything for or against the wisdom of shortening the period already agreed upon by treaty for effecting the total suppression of opium; it was particularly to call attention to the real facts in the case.

The Sanctuary

- "Abounding in thanksgiving."—Col. ii, 6.
- "Continue stedfastly in prayer, watching therein with thanks-giving."—Col. iv, 2.

THANKSGIVINGS

For the Laymen's Missionary Movement. For their effort to quadruple the present force of workers in the foreign field. (P. 30.)

For the practical revolution in the thought of the laymen in the church as well as in that of the men of the world. (P. 30.)

For the new internationalism, so much better than any new nationalism. (P. 3.)

For the increasing numbers of men who are ready to identify themselves with, and to be advocates of, foreign missions. (P. 31.)

For the character of the men who are missionary advocates: presidents, governors, mayors, leading bankers, merchants, manufacturers, railroad officials, etc. (P. 33.)

That Christ's prayer that His people may be one has been answered in the past few months as never before. (P. 36.)

That the awakening of the laymen in this advocacy and the new vision which is coming to them is leading men outside the church to a personal consecration of themselves to God. (P. 37.)

For the enthusiasm and patriotism manifested in the National Assembly and the steady hand of the presiding Prince at the helm. (P. 41.)

That modern journalism has undertaken with so much seriousuess the task that is its privilege at this important juncture. (P. 42.)

For the coming forward of such Chinese Christian leaders as Rev. Ding Li-mei and Ch'ang Ching-yi. (P. 44.)

For the advance in independence and self-support of churches in Peking and Tientsin. (P. 45).

For the progress of the antiopium movement, "one of the wonders of the present century," and the interest shown by the National Assembly. (P. 60.)

With the Y. M. C. A. for the large gifts secured at the meeting in Washington.

For the successful meeting of the Evangelistic Association at Hankow, the largest gathering of foreign and Chinese evangelistic workers ever yet assembled in China. (P. 57.)

For the several hundred enquirers enrolled as the immediate result of the meetings at Hankow. (P. 57.)

PETITIONS

For the Chinese government, particularly in regard to the new movements for a constitution, and its efforts to hasten the prohibition of opium. (P. 47.)

That we may learn the lessons which should result from the great meetings at Edinburgh. (Pp. 10 and 11.)

That as wise missionaries we may do that which will "make us good and keep us from becoming superior." (P. 14.)

For the Laymen's Missionary Movement. (P. 29.)

For the Chinese Christian leaders that are coming to the front. (P. 44.)

For all movements toward independence and self-support on the part of the Chinese church. (P. 45.)

Contributed Articles

Some Problems of the World Missionary Conference*

BY REV. W. NELSON BITTON

T is my intention to discuss the World Missionary Conference from the standpoint of the mission field and from the point of view of the missionary. It is already apparent that the Edinburgh Conference of 1910 is likely to make its appeal to later ages as the date of a new epoch in Church history, and it seems as if that epoch will be known as "The Church in contact with the whole world." For perhaps the first time in history, certainly for the first time in mediæval or modern history, representatives of Churches from all parts of the earth have come together in order to express their sense of direct religious obligation to the whole of the human race and to discuss their problems upon that ground. The language of our Christian faith has always stated its universal function, but hitherto we have failed to realise our high language in equivalent action. "Now's the day and now's the hour" when we are to endeavour the long delayed expression of our ideals as the representatives of the one universal faith of the world.

The providence of God has in our day forced upon the whole Church of Christ the problem of the whole human race. By the uprising and development of national life in Asia; by the spread of Mohammedanism in the Near East and in Africa, and in the great wave of democratic unrest which is passing over the whole of the Eastern world, God has forced open the doors of the Church inward from without. A sense of peril awakened many to whom the call of opportunity has never appealed. In this way the problem of the non-Christian world and the responsibility it places upon Christianity has been brought home directly to our Church life. Edinburgh has

^{*}An address delivered to the Congregational Union of England and Wales.

NOTE —Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

served to emphasize for us the fact that the missionary enterprise is not a matter which concerns Mission Boards only, but that it is a direct duty; an integral part of Christian life; a responsibility which may not be avoided so long as we are Edinburgh should have taught us the wholly Christian. mistake, as well as the faithlessness, of criticising the work of Mission Boards and of missionaries as though these were things for which the individual Christian or the single Church were not responsible. The Christian Church is made by the fact of its constitution directly responsible for the spread of faith throughout the world, and no circumstance can relieve it of this charge and still keep it Christian. We have been led to see that mission work is the culmination of our Christian service expressed in terms of universal love and world redemp-So Edinburgh has called the whole Church to face the problem of the religious needs of the whole world. It is a return to the standpoint of Christ and the Apostolic Church.

I. THE WORK OF WORLD EVANGELISATION.

Evangelisation is the prime function of the Church of Christ, no less in the mission field than in home lands. It is the end of our service. Here we finally succeed, or we fail all along the line and no other success profits our enterprise viewed Problems of evangelism therefore were rightly as a whole. set in the forefront of the Edinburgh discussion. It has been good to be brought in contact with the vast questions affecting the evangelisation of the whole of the world in which we live. No one can have listened to the discussion which followed upon this topic without having a vastly wider view of the task which lies before the missionary Church. But more important than this has been the mutual discussion of the duty and of programme. The past century has in the missionary work of the Protestant Churches been a period in which we have been learning in the great field of the world lessons preparatory to the accomplishment of the bigger task. Never before has it been found possible to bring the experience of all the workers in the field together as a basis for discussion with a view to the better accomplishment of the work before all. It is to be hoped that we have at last, as a result of the experience of Edinburgh, reached the end of the period of splendid isolation in missonary service, when not only Churches but groups of workers within these Churches have proceeded to their work in the various

fields of the world independent of each other's duty, knowledge and experience. At last, and none too soon, we have come to a scientific discussion of Missions. Yet more might have been done and is still to do. For instance, amongst other sources of untapped missionary information there is a vast store of missionary experience to be found in the history of the propagation of Buddhism over Asia. We might have learned a great deal that we still need to understand of ways and means, had this field of history been opened for us. And again, in the missionary enterprise of the Roman Catholic Church there is ready to hand a vast amount of information, gleaned and written for our learning. It is not sufficient, nor has it been for our good, that we should use the history of the Roman Church in its missionary enterprise as an awful warning of how not to attempt this work. In the divergence and opposition of many of our methods we have forgotten the unity of our aim and the supplemental nature of our experience. On its constructive side the history of Roman missions in Asia is full of excellent example.

And here something must be stated with regard to the evidence which Edinburgh gave of the comparative failure of much of that which we have attempted in days gone by. is not the place, nor is it necessary to regret such failure. will be a cause for regret if after its acknowledgment we do not amend our ways on the basis of better knowledge. can be no doubt that lack of a common understanding has resulted in a tremendous waste of effort, not only as between mission and mission but as between missionaries of the same society at work in the same field. We have not in the past searched sufficiently for the principles which underlie the successful accomplishment of our work. We have passed through a period of great names, of romance, and of marvellous individual accomplishment. Whilst something of this yet remains in the work which lies before us, the old order must change. The individual, as such, will be largely suppressed for the good of Exploit will give way to research and the student the whole. replace the discoverer. This is the day of the army and the settler rather than the scout and the pioneer. A call from the field of the world for the occupation of new territory, should be made the occasion of an enquiry as to the forces available for service, in order that everything in the nature of competition may be eliminated and efficiency mark every step of the progress of the work. It is neither good, nor should it be needful.

to have several Churches each attempting the same form of work in the same district and each of them doing it more or less inefficiently. All Societies have therefore need to reconsider in the light of the discussions of Edinburgh their relation to the fields already occupied, as well as our responsibility to fields at present untouched. Too often the prayers of the Christian Church have been offered for the opening of new doors in countries now closed, when fields adjacent to the closed country have been left unworked. A striking instance of this is found in connection with Thibet. Whilst earnest Christians have been praying that the doors of Thibet might be opened. vast numbers of Thibetans have been living under Chinese rule on the borders of that closed land and might have been the object of Christian service at any time during the last generation. They have been entirely neglected.* We have been sighing, like Alexander, for new worlds to conquer, but, unlike him, have failed to attempt the sufficient conquest of the old.

Around this great question of evangelisation cluster other essential problems. That of a wise missionary apologetic is not the least of these. It will be quite obvious that the type of message which is successful amongst the members of a backward and uncultured race is not that which is likely to be successful in the midst of an ancient civilisation. There are many forms in which the living Faith and the essential Gospel may be presented. The Christian Church has to lose its conception of the missionary enterprise as a kind of magnified slum work. There will be no final conquest in the great lands of the East until full consideration has been given to their ancient culture, their religious life and history, and their national ideals. The message of the Gospel will have to be stated in relation to these things and an amount of study and of preparation is involved such as our forefathers scarcely dreamed of. It is not uncommon to hear in missionary circles the prayer arising that a Paul may be raised up for India, or for China, or for Japan, as the case may be. Now it is true enough that every land, East and West, needs its Paul, and we can none of us pray too often or too fervently for this consummation, but the Far East needs at this time possibly almost as much the gift of a consecrated and sympathetic Clement. All our Christians, according to the measure of

^{*} Vide Chinese Recorder, August, 1910.

their ability, are able to read the message and understand the methods of the Apostle Paul; scarce any have so much as heard of the harmonizing, constructive genius of the prophet of Alexandria.

Much more effective service, too, must be rendered in the field of religious literature. A higher grade of work is imperative. We have no right to expect in the mission field, any more than at home, that books and tracts are going to be successful because they contain desirable religious or moral instruction while they lack almost everything else that is meant by literature. Our literature must be good as well as goody. And we must have men of ability set aside to join hands with the native scholars for the production of such work.

II. EVANGELISM AND THE NON-CHRISTIAN FAITHS.

The discussion which we heard at Edinburgh of the duty of Christianity in face of the non-Christian religions of the world should have given to us a vision and an ideal of the coming time when the kings of the earth shall bring their glory and honour into the City of God; when Laocius and Confucius and Buddha and Zoroaster shall come, bringing their tribute; a vision of the day when every knee shall bow and every tongue confess Jesus Christ as Lord to the glory of God the Father. For the lesser lights of the life of humanity, which have meant so much in a world of darkness and have been the comfort of those who have walked therein, lose their power and their function when the Dayspring has appeared. When the sun has arisen, the source and comprehension of all light, you may put out your lamps. "They are but broken lights of Thee."

It has also been pointed out that we must also be prepared to find the contribution which the old religious life of Eastern lands makes to the statement of Christian faith in Asia, resulting in a new emphasis and, possibly, a restatement of points of doctrine. Our Christian faith ought to become a fuller thing because of what China, Japan, and India will bring to its expression.

At this point we most naturally find ourselves brought to the pressing question of *preparation for missionary service*. In view of what we see necessary both as regards its scope and the nature of missionary service there comes a distinct call to a very special preparation for the workers. We are finding in the mission field that some of the preparation which students have been receiving is somewhat wide of the mark for a missionary candidate; not that it is useless by any means. question resolves itself, however, into that of a wise economy in preparation. It is highly necessary that there shall be an adequate knowledge of comparative religion and a sympathetic attitude towards its problems. If only it could be made possible for missionary students to know, at least a year in advance, the fields of their future service, specialisation might be provided and the efficiency of men and women for their life work vastly increased. With a definite and convincing faith in the validity and power of the Christian Gospel as the good news of salvation for all men, there must also be a spirit of deep sympathy and Christian love. Iconoclasm is very rarely a Christian virtue, nor has it very often proved a striking Christian success. The non-Christian world is not necessarily the enemy of the Church; it is the wandering flock of the Good Shepherd; sheep for whom He died.

The relation of the missionary to the people in the lands of his service and especially to the native Christian worker is also one demanding a new spirit. In the Far East the developing instinct of national life is producing a new type of mind and a new attitude. A sense of independence which is the promise of a new way of life is to be seen on every hand. contribution made to the Conference by our Asiatic brethren demonstrated this. With this spirit Christianity has a great There is much of promise in it for the deal in common. development of the Christian Church and the Christian work, apart from the energy of the foreigner. The wise missionary will find here in days to come as was scarcely possible in days gone by that his success lies along the line of self-effacing service. Let him who will be chief among you become your minister. It is true that guidance and support were never more needful in Asia than in these days of heedless reform and threatening revolution, but that guidance must be given from the level of true sympathy and not dictated. The Christianity which makes us good should keep us from becoming superior. More emphasis than even Edinburgh made must be laid upon this point and practical effect given to it. If the next World Conference is to be adequately representative ought it not to be held in Asia? Until we have moved the ostensible point of control away from the centre where Mission Boards have their

headquarters it must appear that the West affects Church It does not become Christianity to assert that those who pay the piper should call the tune. That spirit makes straight for the extension of the existing deplorable political breach as between East and West, to the domain of It is neither Christian nor Catholic. universal note must be expressed more adequately in organization and representation at the next World Conference if it is to convince the East of our desire for Christian kinship upon equal terms. In such wise and by every opening which presents itself, we must bring the Gospel of Jesus Christ into touch with the growing national instincts of the Far East as that which will do for Far Eastern lands that which it has accomplished in every land where it has been successful. Christianity stands for the development and fulfilment of the highest. And it is here that the gifts of medical and educational service which we bring to non-Christian lands touches the problem of missions vitally. Politically the relations of East and West cannot but be, at the best, those of fraternal suspicion. The elements of danger are so obvious and are advancing. The diplomat is (at present) not specially concerned with the progress of the human race and the brotherhood of man; it is his business to maintain the status quo. But the missionary, as the emissary of Christendom, has an ideal of human kinship and of a universal kingdom which makes him perforce the agent of international good-will. He knows God's gifts to be the common heritage of mankind, and all that he has he esteems it his duty to give, in the good name of God. Knowledge, skill, scientific attainment, all the progress that has followed in the wake of the Divine name, he offers to the backward peoples of the world in demonstration of brotherhood. He knows that it is ignorance, and not knowledge given in the name and spirit of Jesus Christ, that arms men for mutual slaughter. He is engaged in allaying the yellow peril which diplomacy has too often created and serves to keep alive. It is very right that Edinburgh should remind us of the Christian duty laid upon us to give in all things that pertain to life and godliness of the highest and best of our attainments for the uplifting and redemption of mankind without respect of person or race.

This line of service will serve to convince the peoples of the world that *Christianity is not a political organisation*. How

much has been lost of success in the Empire of China, for instance, because of the implied connection between the foreign missionary and his national policy can scarcely be stated. The opium traffic in relation to Britain, and the oriental exclusion acts in relation to the United States may serve to illustrate the point. The knowledge that Christianity is a greater thing than national life and that it often has to set itself against the policy of nominally Christian lands is gradually gaining ground, but it has been long in coming. Two-thirds of the difficulties which face our enterprise in the Far East, for instance, would disappear if this fact were fully known and perfectly true. As soon as we can make it clear that Christianity as a religious force is concerned with eternal and universal laws, then we shall have gone a long way towards dissipating much of the opposition which now confronts us. Here home work touches the missionary question vitally. Until Christianity is effective in the West it can never conquer fully in the East. We shall never move the emphasis of apologetic from the personal element; both in the East and the West it is here we stand or fall. effectiveness of the Christian Gospel, wherever it is preached, is the one unanswerable proof of its Divine origin and its universal truth.

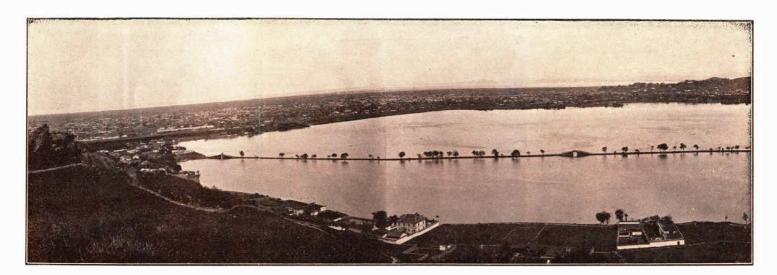
HI. CHURCH UNITY AND THE MISSION PROBLEM.

It is impossible to deal with this subject without drawing attention once again to the necessary connection of it with the vexed problem of Church unity. No sense of weakness so much impressed Edinburgh as that which was demonstrated by There we learned all that we had missed our divided forces. in past years and were still missing. It is not so much that in the mission field we are calling ourselves by different names and presenting to the non-Christian world a divided interest, as it is the unfortunate fact that we are found oftentimes in what is nothing less than open competition that tells most against us. Sheep-stealing is not unknown in the mission field. Now it is one thing to avoid any appearance of disagreement by keeping clear of one another, and possibly an increase in understanding concerning the division of the field of work would help matters forward a good deal, and certainly union in educational and institutional work is a great step forward. But this suppresses rather than solves the root problem. We have in the case of the native churches in China a growing demand for a united

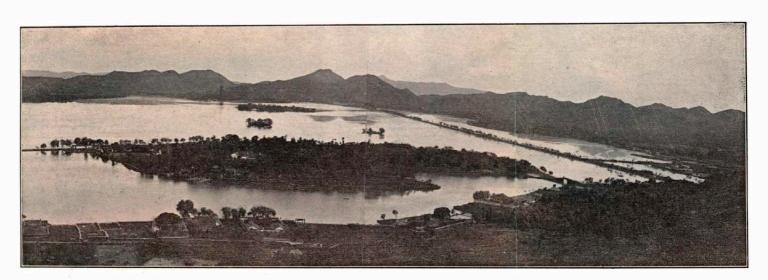
Church, and there is a grave danger lest in the passing of the years the best of the Church life in China and Japan shall move away from connection with foreign missions and their Churches in order to avoid their denominational spirit. The problem then for us is not how we can avoid or how we may absorb each other, but where and how we may find a common understanding. It is well that the actual conditions should be stated and the present need and the existing hindrances clearly set forth. done in a spirit of love it is always worth while. Amongst the Christians in China to-day the question of our varying forms of Church service and of differing statements of belief do not in themselves create a difficulty. The difficulty arises when these Christians find themselves faced in instances by an implicit refusal to acknowledge the essential Christianity and Churchmanship of those who are sincere believers in Jesus Christ. Our Chinese Christian ministers seek a mutual interchange of pulpits; they desire united Communion services, and it is at such points that the problem is bound to arise. It will appear then that no assertion, however frequently repeated and however sincere, that we are one in Jesus Christ serves to meet the situation. We have to arrive at a point where we demonstrate, without organic unity, our belief in each other's essential Churchmanship. When we have that, we have arrived at a comprehensive unity which will save the present situation and, as it seems to me, will give us all that is now required. As a first step towards this end if we could clear from our ecclesiastical position all that stands related simply to our local or national position and history and that has been born of conflict peculiar to a certain historical or doctrinal position, we should be better able to start fair. No question born of an attitude towards the question of Church establishment ought to be allowed at this point to vex the mind of an Oriental Chris-Similarly there are existing results of doctrinal controversies which, interesting and instructive as they are in the realm of Church history, ought surely in common fairness not to be imposed upon infant Churches. If our faith were more primitive our problems would be less and our unity The final catholic position will be comprehensive but simple. It is approaching to an offence against Divine grace when we endeavour to force the simple faith of Eastern Christians into the mould of our varied Western ecclesiastical The essential thing is not to be found in the convictions.

form (though that is a thing needful) for it differs, but in the contained matter.

As an individual missionary I am most thankful to God for the catholic constitution of the London Missionary Society. It gives to our missionaries and to our Society the privilege of doing much, perhaps more than any others, to help forward the cause of Christian union. Our position is a standing assertion of the fact that there is no necessary antagonism between Non-conformity and the ideals of a Catholic Church on the one hand, and also that there is no essential connection between an episcopal system and catholicity. The privilege is ours to contribute to the solution of this problem the ideal of ecclesiastical liberty to Christian faith, without which no true and no effective Church union seems possible. We must continue both here and in the mission field to hold up the ideal of a comprehensive unity upon terms of common brotherhood. If any of the existing conceptions of Church life carry with them an assumption of exclusive Churchmanship and set thereby three-quarters of the Christian world in the mission field outside the fold of the true Church, then and there we must be at a deadlock. But Edinburgh has surely proved this to us, that such a conception is willingly held by very few, and there is great promise for the future in the demonstrated readiness of representatives of every Protestant Christian Church to join together for the mutual discussion of this and all other problems which we hold in common. While we are discussing the question of unity we are not at a standstill; there is much work of a common kind upon which we can embark, work which will help forward our mutual understanding and our efficiency. We need not stand apart because we have not found the key to the whole situation. But it is obvious that the final conquest of the world for Christ will not be accomplished apart from the acknowledged unity of His Church on earth. Our Congregational Churches hold no narrow view of what that unity may be, and yet we may be called upon to widen again and again our conception of Christian brotherhood ere the day dawns when Christ's prayer is fulfilled in the realization of His Church, universal, Catholic and Holy. The end of the missionary problem waits upon that fulfilment. Such a recognition of our common spiritual life and need as Edinburgh expressed is at least a promise of its accomplishment.



THE CITY OF HANGCHOW, CHEKIANG,



SHOWING THE WEST LAKE AND IMPERIAL CAUSEWAY.

The Christian Elements in Buddhism

BY REV. EVAN MORGAN.

HE subject you will notice is, to some extent, limited. We are only to sift what is already known of Buddhism, and, so far as possible, lay our finger on any aspect of its teaching that bears the hall-mark of Christian dogma and say "this element is common to both; that, too, is a member of the household of faith." No original research is required. This is fortunate, as the writer lacks the knowledge, time and capacity to offer any new discovery from the vast fields of Buddhist literature. There is, however, a valuable crop of results at the service of students—the patient labour of eminent scholars, such as Oldenburg, Max Muller, Rhys Davids, Beale, Copplestone, and many others too numerous Most of my knowledge of Buddhism is derived from these writers. I have endeavoured to examine the leading tenets of the system as expounded in these works, and I offer them to you, in so far as I understand them myself, leaving you, in part, to decide whether they contain any Christian elements, and, in part, venturing, by certain reflections of my own, to express an opinion. I say "in so far as I understand the system." For when you remember that Buddhism contains 84,000 tenets, and that, moreover, these are not always in harmony, that many were purposely left hazy and vague— (in fact I find that most of the system is complicated and vague)—when you consider these things, I say, you are perplexed in the initial stages and face to face with some difficulty, and before you have been long at the work of investigation, you begin to doubt whether the system helps the Founder to fulfil the great object he had in view, viz., the extinction of misery and the annihilation of pain.

A further matter creates some hesitation; it is the question whether Buddhism is a system of philosophy, or a religion, and the possibility of comparing things which may be unlike after all. They are both undoubtedly a scheme of life, but the one is full of *complex explanations* of the phenomena of life and the universe, whilst the other is, in many respects, simple and easy. What, then, is religion and what is philosophy?

Religion, as one has always understood, is the fear of the gods. There must be worship and adoration of an object, at

any rate in the composition of a religion. Now it is questionable whether early Buddhism had this definite mark. I do not wish to suggest that the system is atheistic, but only that the marks of religion are ill-defined and untrustworthy. The Buddhists themselves early felt that there was something wanting, and so they exalted Buddha himself to the position of a deity and made him the object of worship. "Thus, at one and the same time, they satisfied an aspiration and established a religion." In this crowning of Buddha, to their everlasting credit be it said, "they placed on the throne of the universe those truly Christian elements—the ideals of love, humanity, peace and compassion."

In face of these uncertain premises it may be that the conclusions we reach will give no thorough satisfaction to the students of Christian or Buddhist thought. Both Liberals and Conservatives may find any attempt at Unionism to be inconclusive and unsatisfactory, and my only excuse must be that I have tried to extract the truth and to express it.

We are thinking then of two powerful personalities. The one is Iesus, the other is Gotama.

"There was a sick monk. The others would not attend him, for he had a loathsome disease. The Buddha called for water and washed the sick man. The Buddha poured water over him and wiped him. The Buddha raised his head, and his disciple, Ananda, raised his feet." "You monks," he said, "have no mothers and fathers to wait on you. If you do not wait on one another, who will wait on you? Whosoever would wait on me, let him wait upon the sick." (Edmund's Buddhist Gospels). Such words remind one of similar teaching and action in the Gospels, and in this personal action of the Buddha there is revealed a fundamental Christian element.

Both Buddha and Christ indirectly established societies and trained disciples. There is considerable similarity in the ecclesiastical organization of the one and the other. There is the same esteem expressed for those who give up all for the kingdom, and there is, also, the disapproval of mere ritual. The founders of both have commanded the enthusiastic loyalty of millions, and an innumerable company of the heavy-laden have found repose in the one, as well as in the other.

In the comparative study of the Classics of the two systems we shall find in the verbal, in the scenic and in the

parabolic a certain similarity of thought and of expression. Some have found a certain likeness in the account of the Supernatural Birth. Then again we have another likeness in the parallel to the song of the angels and the benediction of Simeon, found in the Buddhist classics.

"Joyful and ecstatic, in thirteen troops, Sakks and Inds and angels white-stoled, Seizing their robes and sounding high praises, Did Asifo, the hermit, see in noontide rest.

Seeing the angels, with minds rejoicing and delighted, He made obeisance and forthwith spake thus: Why is the assembly of the angels exceedingly pleased? Wherefore do ye seize your robes and wave them?"

To which the angels replied:

"The Bodhisat, the best, incomparable Gem
Is born for weal and welfare in the world of men
In the town of Sakyas, in the region of Lumbini.
Therefore are we glad and exceedingly pleased.
He, the highest of all persons, the head being,
The Chief of men, the highest of all creatures
Will set rolling the wheel of religion, in the hermit-named
forest;
Like the roaring, mighty lion, mastering the deer." (1b.)

Further similarities might be found in the

"(a) Fasting and the angelic ministrations.

- (b) In the Illumination described in Mark in the words:
 'This day have I begotten thee,' and the Buddhist statement that the Buddha, after his four trances, gained the three knowledges, viz.,
 - 1. Insight into his former existence.
 - 2. Intromission into the spiritual world.
 - 3. Arrival at the Four Truths concerning suffering.
- "(c) In the Messianic prophecy and the Coming One, they both share in the expectation of the Coming Redeemer.
- "(d) The Golden Rule and the exhortation to love your enemies, which teaching is common to both. The only qualifying remark which should be made is that the words of Jesus contain a positive quality, which is lacking in those of Gotama." (Ib.)

In the Gospel we have the words: "Lay not up for your-selves treasures upon the earth, where moth and rust doth corrupt." In Buddhism we find:

"Let the wise man do righteousness,—
A treasure that others can share not,
Which no thief can steal,—
A treasure which passeth not away." (Ib.)

Again, the Christ said: "I have overcome the world." The Buddha said:

"I am born in the world, grown up in the world, and have overcome the world. I abide by the same undefiled." (16.)

And with those words of Christ: "I am the Light of the World," Compare these:

"But when, O! monks, the Holy One—the Perfect Buddha—ariseth in the world, there is then appearance of great glory and of great splendour! Gloom and dense darkness are no more! Then is there proclamation of the Four Noble Truths; there is preaching thereof, publication, establishment, exposition, analysis and elucidation." (1b.)

Numerous other passages from both sides, bearing more or less similarity in teaching and doctrine, might be quoted to illustrate some elements common to both. But the exigencies of space forbid any further comparisons on this line. I would only linger a moment in order to point out any marked difference amongst the many points of likeness. And it is this: GOTAMA is a moral philosopher and a metaphysician. Jesus ever gives us the impression that He is something more, and that He moves in the family circle, dealing chiefly with the Heart as well as with the Head. This characteristic gives to all His teaching a clarity, a definiteness and a corresponding power over the mind which is entirely absent from the more nebulous and indefinite teaching of Gotama.

Such being the case Christianity, as a working theory, is of much more value to the world. This superiority is felt even more when we consider the large, comprehensive, and the clearer view which Jesus has of the universe. Buddhism has abstruse and ill-defined ideas, whereas the Christian concept is compact and clearly stated.

However, whilst this may be a source of satisfaction on the one hand, we must be prepared to find, wrapped up in this very excellency, some grounds for dissatisfaction in the minds of those to whom we present Christianity as an object of faith. A recent Japanese writer, when discussing the claims of Christianity and Buddhism, states that whilst Christianity had certain definite and admirable qualities, it was not, on the whole, equal to Buddhism. The latter, he maintained, was a more philosophic system and a more scientific explanation of the sensations of the phenomena of life. Whilst the passages that have been quoted contain undoubtedly elements of Christian truth, which we should welcome and rejoice in, yet, on the other hand, we must not be misled and conclude, without sufficient reflection, that the two religious are identical, or one and the same. For we must appeal to the central thoughts of both schemes in order to make the comparison of any real value.

Consider, then, in the first place, the End, the Aim and the Scope of the systems.

The purpose of Buddha's teaching, says a Japanese writer, was "to bring to light the permanent truth, to reveal the root of all suffering, and thus to lead all sentient beings into the path of the perfect emancipation from all the passions. Harmony with this path, therefore, brings out every beauty of virtue, admits every true science, enlightens every class of men and makes every creature prosperous."

Whilst it is impossible to admit all these high claims, yet we gladly recognise that the aim of Gotama was noble and lofty and with deep pity for men in their struggles and sorrows. He came to their aid and endeavoured to help them to gain freedom and to destroy pain. He never ceased to feel pity for the purblind race of men, beguiled by the deceptive outward appearances of life and "allured into deeper misery by the siren voices of the senses." Far and wide he invited men to listen to reason and to follow the path that led to the true life.

Here, then, in this compassionate desire which underlies the whole of Buddhism is a Christian element, a fundamental element common to the Buddhist and the Christian faiths. Both are concerned with Man and the problem of Being. They have looked over the wide world and regarded the lot of man with love and sympathy. "They have stretched out a hand to save those in the clutches of fate, of pain and of desire, those in the whirlpool of pleasure and vice. Gotama surrendered his state and power—the ease and pomp of his position—in order that he might show men the true path of life."

Again, there is a common element in the secret of power claimed by both. One says the secret of power lies in victory over self and freedom from sin. The other says it lies in victory over self and misery. In reference to this Harnack remarks:

"By vanquishing and banishing Misery, Need and Disease, John was to see the dawn of a new day;" and he

further shows that one of the great causes of the spread of Christianity in the Graeco-Roman empire was its power to vanquish all sorts of moral and nervous diseases. Buddhism too has won its triumph and maintained its ground by the relief it offers to the sufferer. The nervous, the sick and impotent, old and young, crowd its gates. Whether placed in the busy town or hidden in the deep recesses of mountains, the paths that lead to them are worn deeply by the steps of the believing and suffering devotee.

Herein, then, we have a similarity of aim, a likeness of service, which should be welcomed and used.

Another element of similarity is seen in the reforming spirit of the founders, both of whom opposed the predominant ritual of the day and advocated the revival of the true moral idea. Jesus attacked the Pharisaical ritual, which had been exalted into the position of a religion. Gotama attacked the Brahman cult. Both advocated and emphasised the ethical as opposed to the ceremonial. Listen to the Buddhist:

"Not by plaited hair does a man become a Brahman.
In whom is truth and righteousness, is joy and Brahmanship.
He who, himself not stainless,
Would wrap the yellow-stained robe around him,
He, devoid of self-control and honesty,
Is unworthy of the yellow robe.
But he who, cleansed from stains,
Is well-grounded in the precepts,
And full of honesty and self-restraint,
'Tis he who is worthy of the yellow robe." (Edmunds.)

Again, take the Ten precepts.

I take the vow not to destroy life.

I take the vow not to lie.

I take the vow not to steal.

I take the vow to abstain from intoxicating drinks, which hinder progress and virtue.

I take the vow not to eat at forbidden times and to abstain from dancing and songs. Also not to receive gold and silver. (Davids.)

And the four great exertions are:

1. To prevent sinfulness arising.

- 2. To put away sinful states which have arisen.
- 3. To produce goodness, not previously existing.4. To increase goodness when it does exist. (Davids.)

(It can almost be imagined that these were the divisions of the sermon by an old Puritan divine!) Let us, further, take some common precepts, dealing with such subjects as hatred, evil, envy.

Buddha says (with regard to the first):

"All that we are is the result of what we have thought; it is founded on our thought, it is made up of pure thoughts—If a man speaks or acts with a pure thought happiness follows him, like a shadow which never leaves him." (M. page 4.)

"For hatred does not cease by hatred at any time; hatred

ceases by love. This is an old rule." (1b. 5.)

"He who lives without looking for pleasure—his senses well-controlled, moderate in his food, faithful and strong—him MARA will certainly not overthrow any more than the wind throws down a rocky mountain."

"If any would be a wise man, let him admonish, let him teach, let him forbid what is improper. He will, in this way, be believed

by the good, whilst by the bad he will be hated." (Ib. II.)

With regard to Evil he says:

"If a man would hasten towards the good, he should keep his thoughts away from evil. If a man does what is good slothfully, his mind delights in evil." (Ib. 34.)

"If a man commit a sin, let him not do it again; let him not

delight in a sin. Happiness is the outcome of good. (Ib. 34.)

"Let a man avoid evil deeds just as a merchant, if he has few companions and carries much wealth, avoids a dangerous road, and as a man who loves life, avoids passion." (1b. 35.)

With regard to the World he says:

"Do not follow the evil law. Do not live in thoughtlessness. Do not follow false doctrine. Be not a friend of the world." (16. 47.)

"Rouse thyself! Do not be idle! Follow the law of virtue. The virtue rests in bliss, both in this world and also in the next."

 $(Ib.\ 47.)$

"The awakened call patience the highest penance, long-suffering the highest Nirvana. For he is not an anchorite who strikes others. He is not an ascetic who insults others. Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and sit alone, and to dwell on the highest thought,—this is the teaching of the Awakened." (*Ib.* 51.)

Even in heavenly pleasures he finds no satisfaction. The disciple who is fully awakened delights only in the destruction of all desires. (*Ib.* 51.)

With regard to Happiness Buddha says:

"Let us live happily, then, not hating those who hate us. Among men who hate us, let us dwell free from hatred."

About Pleasure he says:

"He who gives himself to vanity and not to meditation, forgetting the real aim of life and grasping at pleasure will, in time, envy him who has exerted himself in meditation." (Page 58). "Let, therefore, no man love anything. Loss of the beloved is evil. Those who love nothing and hate nothing have no fetters." (16.56.)

With regard to Anger he teaches:

"Beware of bodily anger and control thy body. Beware of the anger of the tongue and control thy tongue."

"Let a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth."

"Oh man! know this. The unrestrained are in a bad state. Take care that greediness and vice do not bring thee to grief for a long time." (1b. 61.)

Of the Just he says:

"He, in whom there is truth, virtue, love, restraint and moderation—he who is free from iniquity and is wise—he is called an elder."

"He who controls his hand, his feet and his speech; he who is well-controlled; he who delights inwardly, who is collected, who is solitary and content, him they call Bhikshu." (1b. 65.)

There is much that is beautiful in these commands, precepts and exhortations. The Christian can have no fear in extending to them a cordial recognition of true kinship and a common aim. Holiness is the desire of Buddhism as well as of Christianity, and the habit and practice of a good life is advocated in both.

True life lies in moral perfection rather than in ceremonial correctness.

This is the teaching of the sages.

We find, therefore, many Christian elements in the scope and aim of Buddhism.

Time will not allow one to expound at any length many of the ideals and doctrines of Buddhism. Some of the leading tenets, however, must be examined if we would find out what is really identical and what different in the two systems.

In the Buddhist scheme of life there are certain fundamental truths expressed in simple language, but of deep meaning. Indeed the meaning is so deep, according to one Buddhist writer, that words fail to express its depth, and meditation to master its significance!

What, then, are some of these important tenets?

They are all included in the Mahayana and the Hinayana, says a Japanese writer. The one teaches "the doctrine of attaining to enlightenment through the perception of misery," which is Nirvana. The other is more inclusive, and teaches

"the doctrine of enlightenment by perceiving the non-existence of all things." The second, therefore, includes the first.

What are the fundamental and characteristic elements in these, then?

The reply is:

"The four noble truths and the doctrine of the Chain of Causes." These are not two distinct groups of dogmas, but one. The "Chain of Cause" is the fuller statement of that theory of the cause of life, with its sorrow, which is embodied in the four truths. We might call them One Dogma, viz., the Causation and Destruction of Sorrow.

The four truths is the deep knowledge, in comparison with which mere morality is disparaged. It is in search of this that mankind has been so long wandering through life after life. He who understands them is at the door of immortality, and he ceases to inquire into past, present and future. This knowledge is placed before the law of love and above meditation. It is the crown of all supernatural powers. But in order to gain a proper apprehension of them, we must ever keep in mind the view of the human soul and human life assumed by Buddhism in this system. Buddhism does not hold that there is any such thing as a permanent soul, existing in and with the body, or migrating from one body to another. The self, or personality, says Copplestone, has no permanent reality. It is but the result of certain elements which come together-a combination of faculties and characters. No one of these elements is a person, a soul, a self. But to their combination the name of Self is popularly applied. The death of a man is the breaking of the combination, not the separation of the soul from the body, but the dissolution both of the body and of the rest of that aggregate of faculties and characters on which life depended.

"But when these are separated, there is always a desire to re-combine, like the molecules we used to hear of in the chemistry room. They tend to recombine. The death of one scatters into parts, and they go in search of new partners. A new life is the result. There is a fatal tendency to reproduce life, which arises from past action, and its name is KARMA, and this takes advantage of a fatal attraction, by which the elements of life cling to one another and seek recombinations. And so when you die your constituent parts rush about to form a new life, and you, in a sense, are no sooner dead, but

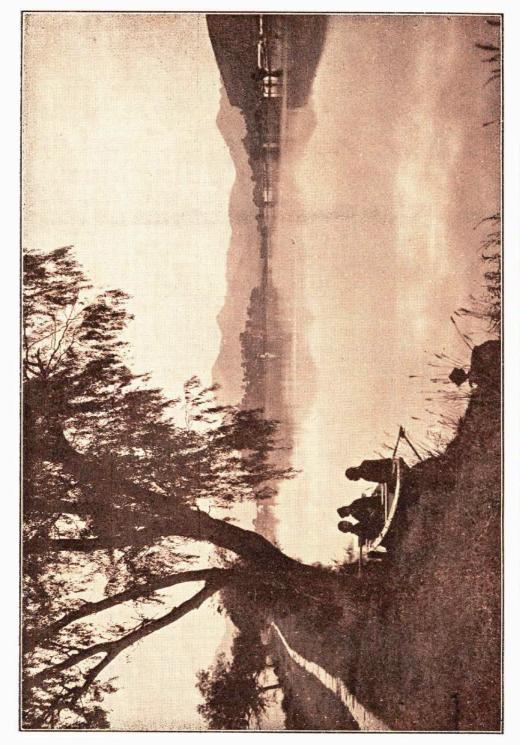
you are born anew forthwith." (Cf. Wordsworth's "Ode to Immortality.")

For during life you had set in motion that fatal force, that aggregate of the results of action which causes recombination. And this resultant remains after you are gone as a kind of desire for new life, and animates, as it were, with a desire to recombine those broken elements of life.

This includes all life. When your life-elements break up they may combine as a man, as a deity, or as a dog! It depends on the KARMA. Therefore the question for you is your resultant. It is an important question in mechanics and no less (we now find) in our own general make-up. "He goes, according to his KARMA, to his own place, and he carries with him not only his own resultant of his own life and actions, but the resultants of all the preceding existences, of which he is only But nothing has passed from the former life except the force which has compelled the new combination. That 'force' is the action, the moral result of the past combinations in that series. This raises quite a problem in permutations and combinations, for the progression is infinite!" And it would be difficult to find your original Adam in yourself! Of course it savours something of the doctrine of heredity.

The "KARMA," however, could do nothing without the "UPADANA." This is the doctrine of Clinging to things. Were this gone then there would be no recombinations. The man, then, would be for ever free. But to be free after death implies that he must be free here. He must resist all attractions HERE in order that the life-attraction may not re-appear after death. The man who desires to be free must not love life. He must fix his mind on the idea of dissolution and transitoriness. He must convince himself that he need not, and in some cases, does not, exist. Then, when he breaks up, there will be nothing left—no fuel will remain—not even the least tinder of desire for the flame of life to catch upon. He will go out altogether! (Copplestone.)

(To be concluded.)



PORTION OF WEST LAKE, HANGCHOW, SHOWING IMPERIAL CAUSEWAY.

Laymen's Share in Advocacy*

BY SAMUEL B. CAPEN.

HE great foreign missionary problem of the world does not centre in the missionaries in India and China and Turkey, but in the laymen of the Church at home.

In the history of the first century of the Christian Church laymen filled a large place, and it is one of the glories of the Church that in all ages there have been laymen who have felt the missionary obligation and recognized the steward-But nevertheless it is a sad fact that during ship of life. the past fifty years the interest in missionary work in non-Christian lands has been largely confined to the women of the Churches, who have been far more faithful and devoted than The former have set on foot organizations to raise funds and have obtained an intelligent interest by their systematic study of the needs of the mission-world. Recently, however, there has been a great awakening among the laymen in Canada and the United States. It is to this uprising of men under the name of the Laymen's Missionary Movement that I wish especially to call your attention. Lest any of you should feel that I am exaggerating the importance of this movement, let me call your attention to a statement made at two conventions that I have recently attended, at one by an official of the Episcopal Church and at the other by an official of the Presbyterian Church South. Both men declared their conviction that this movement is the most epoch-making that has occurred in the Christian world since the Protestant Reformation in the sixteenth century. My special function this afternoon is to give the facts regarding this Movement as it has developed in the United States and Canada.

The Laymen's Missionary Movement grew out of a prayermeeting that was held in New York in the autumn of 1906. Its purpose was to inspire men with a missionary spirit. In order to do this it projected a campaign of education among laymen so as to secure their adherence to a comprehensive plan for giving the Gospel in our generation to the whole world. All these measures were to be taken in closest coöperation with the various Mission Boards. The first two years we held great

^{*} A Paper read at the Synod Hall, Edinburgh, during the World Missionary Conference, 1910.

conventions in different parts of the United States and Canada; the latter responded more quickly and planned a continentspanning campaign, which culminated at Toronto (March 31 to April 4, 1909) in a great Missionary Congress, at which a National Missionary Policy for the Dominion, which has since been officially adopted by every branch of the Church, was inaugurated. As the Movement was new, there were no precedents to guide us, and we had to find ourselves and to make progress at first somewhat slowly. Following the Canadian campaign of a year ago we have this year in the United States carried through a campaign which, with seventy-five principal cities as centres, covered the whole country from the Atlantic to the Pacific. None of us could have foreseen what God had in store for us, or how great was to be the response by the men throughout all the States of our Union. At the final meeting in Chicago (May 3 to 6) there were over 4,100 registered delegates. These voted unanimously and heartily to endeavour to quadruple the present force of workers in the foreign field and to increase the contributions from approximately \$11,000,000 last year to about \$45,000,000 annually. The closing paragraph of this National Missionary Policy reads as follows: 'Assembled in this National Missionary Congress, and deeply persuaded of the power of Christ through His united Church to solve all the problems of human society, we desire to unite with the Churches of Canada and of our sister nations throughout Christendom, as loval servants of the King of kings, in a comprehensive and adequate campaign for the conquest of the world by Jesus Christ, who is the Way, the Truth, and the Life, the Desire of the Nations and the Light of the World.'

1. There has been a practical revolution in the thought of the laymen in the Church as well as in that of the men of the world. It is not so many years ago that the work of Foreign Missions was sniffed at by the great majority of people. I remember as a boy the ridicule that was cast upon the knitting of woollen socks and the sending of warming-pans for the use of people living in the tropics! That feeling of scorn has almost wholly gone. This change of thought is well illustrated by the press of our country. At the time of the Haystack Centennial of the American Board four years ago, almost every newspaper had a sympathetic editorial upon Foreign Missions, and since then our great metropolitan journals have fallen into

line in commendation of the work. One of our largest newspapers recently sent a member of its editorial staff to consult with one of our Committee about this Movement and the Edinburgh Conference, and he declared that the policy of the paper would be to endorse all that was being done. In the convention cities large space has been given by the press not only to advance notices for weeks before the conventions, but also to full reports of the meetings themselves. Newspapers do not hesitate to say that it is news their readers want, and these conventions are news. The fine articles in the London Times and the splendid leader in the Scotsman upon this Conference are further illustrations on this side of the water. When our leaders like President Taft, Mr. Roosevelt, Mr. Fairbanks, Mr. Bryan and your own great ambassador to our country, Mr. Bryce, are publicly declaring themselves in favour of Foreign Missions, the press is bound to recognize the fact. A reporter of one of our largest papers who had been detailed to attend a convention told me how it had changed his whole thought and led him to alter entirely his habits of giving. In another city the editor of the paper was converted to the cause through the meetings and began with a first offering of \$200.

It is not the minister or the denominational paper, but the secular press that is the new advocate. Men are beginning to see that Foreign Missions are no longer of interest merely to the women and, if you please, a few extra-pious men, but that they have to do with the business, the education, and the diplomacy as well as with the Christianizing of the world.

With us there is a new thought, not of nationalism, but of something far wider than that—internationalism. We have been made to see that we have reponsibilities to all nations. A 'world conscience' has been developed, and we have come to something infinitely larger than the old conception that we are 'our brother's keeper,' namely, that we are 'our brother's brother.'

2. As growing out of this change in thought let me call your attention to the increasing numbers of men who are ready to identify themselves with, and to be advocates of, Foreign Missions. At the great Convention in Toronto last year, 2,500 laymen were registered as commissioners, in addition to 1,500 ministers who attended. In the seventy-five cities of the United States where conventions were held, about 75,000 men were registered. The great Congress in Chicago last May, which was the culmination of the national campaign in the United

States had, as already noted, a registration of over 4,000 men. In both Canada and the United States men travelled long distances at their own expense and paid their registration fees in order to be accredited delegates. I submit that it is something new when our most active business men are willing to make such a sacrifice of time and money in order to attend missionary conventions. In addition to these interdenominational meetings there are the great denominational Laymen's Missionary Movements, which have taken their inspiration from the general Movement and which have brought men together in conventions in great numbers to plan for their own denominational work.

The attendance at the dinners which have been held in almost every city at the very outset of the conventions is another evidence of the number of men who have been interested. Thus in Cleveland 1,400 men were at the dinner table; in St. Louis 1,600; in New York and Kansas City over 1,800 each; in Seattle over 1,900 and in Indianapolis 2,360. In one of our Western cities those registered were 20 per cent. more than the total number of male Church members.

3. I would call your attention to the earnestness and enthusiasm of laymen as advocates. To illustrate what I meanthe Executive Secretary of one of our conventions, a business man, made 160 addresses in all parts of his State, and the Sunday before the convention was held at the capital every pulpit in the State was occupied by a layman. Similar earnest work was done everywhere and laymen went out at the weekend to occupy pulpits and arouse men to an interest in the approaching conventions. In one of our cities a prominent layman was asked two years ago to be a director in the Y. M. C. A., and although the service required of him was only to attend one meeting a month, he declined on the plea that he was too busy. But soon afterwards a Laymen's Missionary Movement Convention was held in his city, and he gained a new vision of his obligation and duty. He was then asked if he would go abroad for six months, at his own expense, and study Missions. He did so. When, on his return, he was asked if he would put in six months more at his own expense telling what he had seen, he again consented. A gentleman who is an active director in twelve corporations, and who is one of our ablest business men has, under the influence of this Movement, changed his plans so that he is now giving one-half of his time to our work. A prominent newspaper man in Chicago said that in all his experience of twenty-five years he had never seen the men in the churches stirred as they had been by our conventions. A leading clergyman made a similar remark and stated that the men in the clubs were getting copies of the programme and were taking their cigars out of their mouths long enough to ask what this great Movement was that had hired all the halls on Michigan Avenue! The Movement has been discovering men. In practically every city there have been found and put to work new men who have hitherto been uninterested in missionary work. In many cases such men have been the leaders in the executive work. an illustration of the enthusiasm of some of these men, in one of our cities the chairman found much discouragement, and the doubt was expressed whether the men of that city would come out to the usual dinner. This chairman said that they were going to have a dinner even if only the secretary and he had it by themselves in a lunch-waggon out on the street! That kind of enthusiasm cleared the air and prepared the way for a great gathering.

4. Note the character of the men who are missionary advocates.—I am not familiar with conditions here, but it is a sad fact that with us in the United States the audiences at the annual meetings of our Mission Boards are composed largely of women and of men advanced in years whose work is nearly done. We have longed to see more of the younger men present, the men of affairs, who are active in the business world. I am glad to say that the conventions of the Laymen's Missionary Movement have reached this class of men-governors of States, mayors of cities, our leading bankers, merchants, manufacturers, railroad officials—those most prominent in the community. There has hardly been an exception, I think, to this rule. In one of our western cities business was suspended and the governor of the State and the mayor of the city headed a procession two miles long. Such men everywhere have been ready to lay aside their ordinary business and to give time to the consideration of their responsibilities to the non-Christian nations. To illustrate, one of our secretaries sought a conference with a prominent business man, but was refused admission by the private secretary. He then reached the man over the telephone and asked for an interview. This was declined; the man declaring he was too busy. Our secretary was persistent and told him that he was busy also. To a query as to the nature of his errand, our secretary replied: 'I want to see you about the Laymen's Missionary Movement and its purpose to reach the whole world.' The response came back quickly over the wire: 'Come along, I have got time enough for that.' A gentleman in the south, who is worth \$10,000,000, but who has never been interested in Missions, has been converted by the Laymen's Missionary Movement and is giving generously of his time and of his money. At Chicago the governor of Kansas made a most impressive address, in which he declared that his interest in Missions dated from the Laymen's Missionary Convention held at the capital of that State.

One of the striking things about the campaign is that the new interest of laymen in this great cause is everywhere reacting upon the ministers, and some who acknowledge that they have been indifferent have now fallen into line.

5. Laymen in their advocacy have dwelt upon the breadth of the work and its application to all the needs of men.—In the past each denomination has been appealing to its own members and for its own field. We have been broken up into different armies or camps. When thus separated we have a divided responsibility, and it is easy to put off upon others the greater part of the work. Now, however, we are hearing the appeal of the whole Church for the whole non-Christian world. There is a tremendous power in this breadth of vision such as we have never realized before. The fact that the appeal is interdenominational has made it strong.

Furthermore, the Gospel message has been seen to have a bearing not only upon all men, but upon all of a man—body, mind, and soul. Foreign Missions touch business, education, government and diplomacy, and have to do with the uplifting of nations as well as with a new spiritual life for individuals. That which is heroic in men has been appealed to, and they have responded. An interesting incident occurred at one of the conventions. The governor of the State took his watch from his pocket and said: 'I have never made a personal sacrifice before for Missions, and I will begin by giving this watch as an offering now.' The city of Louisville, Ky., was gripped by this missionary message as by nothing else for years.

6. Note the height of the message in the layman's advocacy.—Every convention was characterized by a deep spiritual tone. The early morning hour was often given to Bible-study

and to developing some great spiritual truth. This was followed by a period of prayer in which many men took part. While the 'by-product' of Missions in their effect upon business has had a proper place, that place has been small indeed; only a few minutes out of a session covering three days. The need of the world, the greatness of the opportunity, and of our obligation have been the universal and the constant themes.

There has come a new conception of stewardship. In a little Methodist Church in the south, composed almost wholly of working men in very humble circumstances, they raised at the Sunday morning session \$800 to pay the salary of their own missionary at the front, the pastor declaring that for himself and for his men it might mean a sacrifice great enough literally to take the butter from their bread, but they were ready to do it out of loyalty to Jesus Christ. The offering, it has been declared, should become more and more a weekly sacrament. The Cross of Christ has been the centre of the Movement and of every convention, and loyalty to the Son of God everywhere and always the keynote.

7. The laymen are advocating the unity of the message. All narrow denominational and sectarian lines have been obliterated to an almost unparalleled degree. At the Congress in Chicago, Bishop Anderson, of the Episcopal Church, in a notable address called our attention to the fact that the greatest triumphs of the Church of Christ were made when she was one and united; her greatest triumphs in the future will come when she is again one. He further declared that in the discussion of this unity the question is not what we can give up, but what we can give for union. I heard an address similar to this from one of the Bishops of New England. Keator, of the Diocese of the State of Washington, said that our world-wide appeal for Missions was bringing the Protestant Churches of America together in a way hitherto thought to be impossible. Still another Bishop of the Episcopal Church, who was in the very centre of the work from the beginning, after rallying his own forces, put in his time in helping his Methodist brethren. In the State of Texas Bishop Johnston and the pastor of the First Presbyterian Church exchanged pulpits the Sunday before the convention met in that city. The closing session in New Orleans was the largest Protestant meeting ever held in that city. A brotherhood of several hundred men marched into the hall in a body. This hall was

owned by a Hebrew club, which offered to the speakers the courtesies of the whole building. The work of the year has shown most clearly the great advantage of pressing interdenominationally the missionary opportunity and duty of the Church upon the representative Christian men of a whole city or State. It gives a great objective and it encourages a comprehensive study of missionary problems. The method which has been adopted everywhere of putting before these representatives, upon a banner, a statistical table showing the amount spent at home by all the Churches of their city or State and the comparatively small sum devoted to missionary work in the non-Christian world always makes a profound impression. Men study these charts, and some of them apparently get their first conception of their duty to support foreign missionary work. Certainly Christ's prayer that His people 'may be one' has been answered during the last few months as never before.

8. Because of the laymen's part in advocacy there has come a deepening of the spiritual life of Christian men and a new willingness to render personal service.—In response to this world-wide appeal men have risen out of their littleness and narrowness, and have found at last something that has appealed to them as worth the doing. In this campaign business and professional men have shown a new willingness to give time and personal service to the cause of Christ; they have even gone out two by two to make a personal canvass for Missions. In one of our cities a prominent United States judge and a former mayor of the city joined together in such a canvass. In another city one-half of the laymen present at one of the sessions rose and signified their willingness to help in an 'every member canvass.' In another city every office and store in the down-town section was visited. had drifted from the Church were brought back again into touch with its work. It was the first time that men in their own business had approached them and asked them to take part in the work of the Church. A man in South Carolina has recently put himself on the same small salary as his brother, who is a missionary at the front, and is giving away the rest of his income. As an instance of how quick the response has often been, almost within twenty-four hours a man offered \$5,000 to build a hospital at the front, a head nurse of the hospital offered to go out and care for it, and a banker immediately underwrote her support for five years.

In this spiritual movement what seems especially to have appealed to men has been the greatness of the objective and the conviction that we can now, if we will, subscribe the money and put in the men so that Christian institutions can be planted in all the world in this generation. In the past we were told that there were a 'billion of Heathen' whom it would require hundreds of years to reach, but facts and figures show that we have the money and the men and that it is entirely possible to reach these millions of people with the Gospel within a comparatively few years. The thought that this is the only generation we can reach has everywhere made a tremendous impression. The statement that we can do something ourselves now, and should not put it off until to-morrow, has been a message that has appealed to men and has trans-There are more earnest, wide-awake, virile, formed lives. stalwart, determined Christians in Canada and the United States than ever before.

9. The awakening of the laymen in this advocacy and the new vision which is coming to them is leading men outside the Church to a personal consecvation of themselves to God.—The peril in our country has been indifferentism-not scepticism or open opposition, but simply neglect; men do not hate Christ or love Him; they too often simply ignore Him. The old appeal of the past, which centred so largely in self, seems in many cases to have lost some of its power, but the appeal of the last few years, which has brought before men the need of the 'other man' who has had no chance and who has never heard of Christ, has taken hold of men as nothing else has ever done. There are many illustrations of this point. Let me give two or three. One of our executive secretaries tells of a prominent man in the community who went to one of our meetings. The facts there presented appealed to him, and at the close he said to the secretary: 'This is the biggest thing I have ever heard about; if Christ means all this to the world, He should mean something for me, and I want to meet you An appointment was made for the next and my pastor.' morning, and he called for them both with his automobile. He accepted Christ as his personal Saviour, united with the Church and identified himself with our work. Again, a man met one of our secretaries on the cars, and, introducing himself, said: 'The meeting at Harrisburg was the greatest I ever saw, and it has saved me. I was drifting off into scepticism and doubt, but these meetings have brought me back to God, and now I am going to put myself into Missions with all my heart.' Another man said: 'Six weeks ago I was a cigarette-smoking, champague-drinking Christian; now I have been out six nights speaking for Missions.'

- 10. This new advocacy by laymen of foreign missionary work is leading to a more intelligent interest in Missions .-The proof of this is perhaps best seen in the amount of missionary literature that is being called for. During the last few months of this campaign we have sold at the different conventions over 1,600 libraries of ten volumes each, about 3,500 charts on cloth and 360,000 pamphlets. There has also been a call for the free distribution of nearly half a million leaflets, circulars, etc. In this day, when our tables are covered with magazines and reading matter, it is a significant sign of an awakened interest that our leading laymen are giving so much thought to learning more of the non-Christian world. We all recognize that knowledge is fundamental if we would make this missionary interest permanent. It will abide in the lives of men only when it becomes, not a passing feeling of the moment, but a principle based upon knowledge.
- 11. The layman's share in the advocacy of Foreign Missions is leading him to be more loyal to all his duties in the home land.-Everywhere in the world the last century of Missions has shown that the Church that has a world-wide view is the Church which is strongest at home. The Church that forgets itself in its passionate love for others is the one that receives back into itself the largest spiritual power. save our lives by losing them. The opposite of this is equally true, that any Church which limits its responsibility to anything less than the whole world for which Christ died thereby belittles and narrows its work at home. One of our great missionary leaders especially identified with work in the home land said a few years ago: 'I say without hesitation that when interest in Foreign Missions is maintained in a Church to the normal point, all other activities and agencies at home will go of themselves and as things of course; while if there be a lack of devotion to that noble enterprise, nothing else will be prosecuted with either enthusiasm or success.' In our country it has been found that wherever the Laymen's Missionary Movement has gone it has made it far easier to raise the money needed for every form of

work in the home field. It has been practically a revival of religion. An interesting illustration occurred in one of our Churches which in the past had done very little for Missions. This year, under the impulse of the laymen's campaign, the men subscribed for Foreign Missions. The Church was badly in debt, and the objection was made that they ought not to give so much. It was then proposed that they should pay the debt, and in the atmosphere that had been created by the laymen's meeting that debt of \$19,000 was raised in nineteen minutes. In another city where, in two weeks' time, the foreign missionary pledges had been raised from the \$7,900 given last year to \$29,000, it was thought to be a good time to raise the debt on the Y. M. C. A. building. The debt was \$75,000, and they started to raise it in two weeks; in three days they had \$86,000. It is certainly true that in helping to evangelize the world abroad we are revolutionizing the Church at home.

- nothing apart from God, and he is therefore driven to prayer.

 —As we have already seen, the movement was born in a prayermeeting; its wonderful success thus far, greater than we had
 even dreamed, has come in answer to prayer. And the power
 of these great conventions can be accounted for only because
 of the prayer spirit. Not only is the silent hour more faithfully observed, but in the public place more petitions are heard
 for the whole world that Jesus Christ came to save. The
 laymen will have it understood that the man in the pulpit who
 forgets the world-wide interests is not fit to preach, for there
 is a flaw in his title. The missionaries at the front and the
 laymen at home have joined in a great prayer circle which is
 bringing the world back again to God.
- ever done to bind together the different parts of the United States and Canada.—All the petty things that have divided us in the past are forgotten in the enthusiasm of this great objective of preaching the Gospel of Jesus Christ to the whole world in this generation. We believe that it is to spread among the laymen of Great Britain and Germany and Scandinavia and into every nation and country and kindred. The time has come when we will entwine the flags of the nations together, and, putting over them all the Cross of Jesus Christ, we will march together until the darkest corner of the earth is illumined by the light which streams from that Cross. In that sign we are to conquer.

The Outlook in the North-Eastern Provinces

BY REV. C. E. EWING, TIENTSIN

HE one subject that is always of the most widespread and fundamental interest to all people in this part of China is the condition of the crops. If they are good, the total effect is favorable, not alone to prosperity, but also to peace and quiet among the people; if they are poor, look out for trouble. The past year has been the best for a long time; other seasons have been good in certain localities, but this year the same report comes from nearly every section of Chihli, Shantung, and Shansi.

Of especial interest is the assurance that the cultivation of the poppy in such opium-soaked places as the province of Shansi has decreased to so remarkable an extent that, where the poppy-fields were formerly to be seen on every side and evident to every passing traveller, these are now planted to grain or to some other life-sustaining crop.

That this is only part of a consistent attempt by the authorities to rid the country of this great curse is clear from the decrease in the number of opium shops, the increase and popularity of the opium cures, the actual giving up of opium by many who were formerly bound by the habit, and the recognition that permanent official position cannot be held by one who is known to use the drug. Of course this great reform is still in progress, and there are not lacking those who continue to depend on opium much as heretofore, nor those minor officials who still smoke. A great impetus has been given to the opium reform by reason of the special opportunity that has been presented to the government to revise the agreement with Great Britain and by the deep concern of the English people that they shall give China as free a hand in this reform as she shows herself willing to take.

The International Reform Bureau, through its China agent, Rev. E. W. Thwing, has been active in arousing the people to this remarkable and not-to-be-neglected opportunity. During the year Mr. Thwing has led in the organization of Reform societies in Tientsin (where he resides) and in other places, and through these there is inaugurated a vigorous campaign, not only against opium, but also against intoxicating liquor and cigarettes. In this campaign have been enlisted many of the student class and of the teachers and

other educated men who are now largely influencing the thought of the people. The most dramatic part of this campaign has been conducted at Peking, where interviews with some of the leading statesmen were reinforced by a public meeting on a Sunday afternoon, when many members of the National Assembly were present and were deeply moved by the presentation there made of the plight of China, together with an appeal in view of the present opportunity. This resulted in delay on the part of the Foreign Office in signing the new agreement, which would have deferred permanent release from the importation of opium for seven years yet, and in the good hope that, with enthusiastic backing from both the Chinese and the British public, that agreement will never be signed.

It appears to be the frequent custom of the Chinese government to move along quietly for sometimes months in succession and then suddenly announce some new forward (or backward) move, often quite unanticipated by those not in close touch with the men in control. This year has not been without its steady advance, but the one event which has finally captured the public attention, and which seems to meet with favorable comment everywhere, is the determination to hasten the time for the final promulgation of the Constitution. Public opinion was calling for such a move, and when it finally came, early in November, it was greeted with joy. In Peking the Christians celebrated it in a representative gathering at the London The National Assembly, or Senate, which has been meeting for discussion, being the farthest step yet taken toward the actual beginning of representative government, has been watched with deep interest. Of course with only advisory duties, like all such bodies, it feels the temptation to claim a larger authority than has been granted, but with the steady hand of the presiding Prince at the helm, there has come to be much of sobriety, as well as enthusiasm and patriotism manifested in the discussions, and the Assembly is winning public respect.

In all of these national affairs, as well as in the more local affairs, the public press is increasingly influential. This is largely because, in spite of great temptation to be sensational, the newspapers are remarkably sane in their comments and suggestions. They carry much weight, and must be reckoned with as factors in the popular thought of the present and of

the immediate future. One may well be thankful that modern journalism has undertaken with so much of seriousness the task that is its privilege at this important juncture in the national life.

Public improvements are evident in many places, principally, of course, in the largest centers. The new local and provincial assembly halls are an adaptation to China's needs of the architecture necessary for large meeting-places. Railway building in North China is making progress. The Peking-Kalgan Railway, which (as will be remembered) was constructed entirely by Chinese engineers, and in a way to win the highest praise from Westerners who are experts, has now been in successful operation for many months. It is not so well known to the public that an extension of this railway is already under construction, which will bring Kueihuacheng, Shansi, into rail connection with the rest of the world, thus opening up much of Northern Shansi. Work on the Tientsin-Pukou Railway has been pushed forward until, at the end of the year, except for the crossing of the Yellow River by boat, the connection has been made between Tientsin and Tsinanfu and regular trains are running.

Educational development continues. At the capital, in particular, plans are already in process of execution which will make the University there at least the equal of the finely equipped Imperial Peiyang University at Tientsin, with advanced courses and magnificent new buildings outside of the city wall; the new faculty is already at work, but the buildings are as yet mostly on paper. It is unfortunate that education at Peking should not have been planned according to a well coördinated system; for as it is, the various departments, instead of having their educational work under the general supervision of the Board of Education, have been trying to build up their independent systems; this, however, may well be remedied in the course of time, and meanwhile the separate institutions and their plants are getting into such condition that they may be adopted into the larger system when it is inaugurated. In the other large centers good steady work is being done in the government colleges and schools. And in the country, in towns and villages, the number of schools is gradually increasing, not in a spectacular way, but as an already well recognized part of the machinery of public affairs. During the year examinations have been held, first at several different centers, then, for the students successful there, a final series of examinations at Peking, which have resulted in the selection of a limited number who are to take up further preliminary studies in China in order to prepare them definitely to go for advanced education in America. From time to time students already educated in foreign countries have been returning, ready and often devotedly eager to enter the service of their country with truly patriotic motives. So far as education can help to solve the problems that are sure to confront China constantly, there is good hope in all these movements.

In the Mission schools there has always been the attempt to work along lines that will eventually fit all the institutions into some sort of system. This was done at first by the Missions independently, later in cooperation, and now there is being felt the need of still further systematization of the educational department of Mission work. At the top are the colleges of the North China Educational Union and the Peking University; below these, the high schools; still below these, the elementary schools. In these lower grades, in particular, there is being felt the need of greater uniformity of curriculum, as well as the desirability of making our Christian school system fit in with that of the government schools; to this end action is under consideration by some of the separate Missions and also by a special committee appointed by the Educational Union. While this may not result in government recognition, it will be the removal of one barrier that has set off the two systems unnecessarily. Government recognition is already accorded to the Union Medical College at Peking and to the Middle School maintained by the Y. M. C. A. at Tientsin, and it has now been officially announced that the Peiyang University will receive, after examination, graduates of Mission colleges

During the early part of July there was conducted at the seashore resort at Peitaiho a series of classes and lectures which, under the lead of Dr. W. W. White and party from New York, developed new interest in devout and scholarly study of the Bible. In the later discussion as to the wisdom of establishing a special Bible school in China, the hope has been that, if North China is to have any part in such a move, the new school may be one in which the various Missions can unite, and also that it may be coördinated with the system of Christian education that has already been developed and that is constantly awake to new opportunities for usefulness.

During the past summer the Committee on Revision of the Mandarin Bible was in session at Chefoo, and has made good headway on the Old Testament. It is soon to resume its arduous duties in Peking. The Committee on Revision of the Old Testament in Classical Chinese also hopes to be at its task soon, with headquarters at Tungchow, near Peking. Other literary work continues to be done, notably by men and women engaged in educational work. Especially has this proved to be absolutely essential for those who are on the faculties of the medical colleges for men and women in Peking.

In the distinctly medical work there has been little that calls for mention in the way of special development during the year. The sectional branch of the Medical Missionary Association, now fully in running order, held its annual meeting at Peitaiho in August, and continued the union dispensary that had been opened the preceding summer at that summer resort, where many Chinese are in need of treatment.

In evangelism the most marked feature of the year was the series of meetings for students held by Rev. Ding Li-mei at several student centers and various different institutions, especially at Tientsin, Peking, and Tungchow. The weeks in Peking were divided among several of the colleges there. most effective and radical work was perhaps that done at Tungchow, where the students of the North China Union College were in much need of just that kind of reviving; many being quite determined that, whatever they should decide to do with their lives, they would not study for the ministry. The result of the meetings, both there and at the colleges in Peking, was to bring many to the exactly opposite decision, so that now there are a large number of "volunteers" for Christian work. There has been serious discussion among those who were "student volunteers" in their school or college days in the home lands as to what limitations should be set in the pledge for Chinese volunteers, but the general feeling has been that the pledge should be broad enough to include all who wish to set themselves apart for distinctly Christian service to their country.

The Chinese Church is in need of such leaders as these whom we are awaiting from the colleges. Some such leaders are coming to the front already, as they are needed. A notable instance of this is Rev. Ch'ang Ching-yi, of Peking. He attended the great Conference at Edinburgh, and is a member of the Continuation Committee. He had already, during his

short ministry in Peking, become recognized as a strong wise leader. Now he has been ordained, and is supported by the Chinese Church, to which he ministers as pastor. Another Church in Peking has also, during the year, undertaken the full support of its pastor—the Congregational Church in connection with the American Board Mission. But the most striking move of this kind has been at Tientsin, where an entirely independent and undenominational Church has been begun, with the hearty sympathy of the Missions; the American Board Mission has loaned its city chapel to this Church for three years until it shall be on its feet sufficiently to make further plans, and the American M. E. Mission has released one of its most successful pastors to accept the call to the first pastorate in this new Church.

The year 1910 marks the jubilee of missionary work in North China—the American Congregational and English Methodist Missions having been started in the autumn of 1860, with the London Mission only a few months behind. In view of this fact the Tientsin Missionary Association, since these beginnings were made in Tientsin, is celebrating the jubilees by historical papers from these three Missions.

Another year is gone—for North China, its first fifty years of missionary endeavor. We have seen great things, and some of them have come to definite fruition during this past year. What the future may bring, we can judge from the indications of the past and present and from the assurance of our faith in the all-wise Captain of our Salvation.

Correspondence.

A PENTATONIC MELODY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Enclosed please find Pentatonic Melody for the well-known hymn "Am I a Soldier of the Cross." It has been found acceptable here, and in hope that it may be of use elsewhere, I send it to you for publication in the RECORDER. I have several times met missionaries who have testified to the usefulness of melodies of mine published in former issues of the RECORDER. I hope that this may prove as acceptable.

With kind regards,

I remain,

Yours sincerely,

C. S. CHAMPNESS.

(See next page for Melody.)

十架兵

"AM I A SOLDIER OF THE CROSS?"



Hankow Union Hymnal, No. 197.

ANTI-OPIUM LITERATURE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The International Reform Bureau of China is much interested in the present anti-opium movement, and has published many articles in Chinese on the question. Missionaries, or native workers, who will send 20 cents in postage, to pay for mailing, may have a package of these papers free for distribution. Please send name and address in Chinese character to

E. W. THWING.

Tientsin, China.

WHAT TO PREACH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: To the excellent discussions at the recent Hankow Conference I would add one thought. In all our evangelization let us confine ourselves as closely as possible to Christ crucified, the power of God.

The president of one of the leading theological seminaries of the world, after thoroughly investigating the subject, said that the phenomena of the apostolic churches were the result of preaching the death and resurrection of Jesus Christ.

Christ crucified furnishes us an appeal, comparable with which there can be absolutely nothing in all the realm of human thought.

And it is wonderful how the subject becomes extensive and all-absorbing when we come to give the blessed tidings to others.

I do not remember ever to have stated directly and clearly to a Chinese that Jesus died for him, that his face did not light up with interest in the matter.

And I want to bear witness that on two occasions when I have seen the Chinese aroused to action religiously as much as I ever saw them, on the one, the subject was the seven sayings of Jesus on the cross; and on the other, the text was the saying of Paul to the Corinthians: "For I delivered unto you first of all. . . . that Christ died for our sins according to the Scriptures, and that He was buried, and that He hath been raised on the third day according to the Scriptures."

As Mary crushed the flask of precious ointment and anointed the head and feet of the Saviour to prepare Him for burial, so this is the tribute that I place at His feet, the plea that we know nothing but Christ and Him crucified among this people.

T. C. BRITTON.

BIBLE TEACHING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: For years I have been greatly exercised with what appears to me to be a lack of "Bible teaching" in the churches, so far as I know them in West China. (I use the word teaching as opposed to the generally understood preaching from texts, etc.). It has appealed to me that at the present stage at least of our people the church should be more a school than a lecture hall, the subjects far more systematic with very much more reading and simple expository preaching on books chapter by chapter than is given.

The one thing which has forced the subject home to me is the almost universal neglect of Bible reading among the Chinese Christians and not least the fearful neglect of Scripture reading, Bible study, etc., among the preachers; these have made me wonder if our public example is not at fault.

We help our people read with intelligence when at home. I have adopted a simple rule for all public services during the last four years:—

- (1). To read and expound the books of the Bible chapter by chapter.
- (2). To drop for the time being preaching from texts.
- (3). To analyse in the simplest way each chapter and book, so as to be easily remembered.
- (4). To give doctrinal and devotional teaching as the striking subject one met in the books, etc.
- (5). To aim that everybody shall feel they can read intelligently and to profit.

(6). With but few exceptions every chapter in the Bible be read either in public or classes.

The whole question of how to raise the standard of Bible reading in the homes is a tremendous one and will only be solved by a personal love for God and His land. Still I have felt that something could be done in church by a better example:—

"To make the church a Bible school where a more complete and thoroughly systematic plan of teaching were followed."

I wrote in August asking if you could not devote one issue of the RECORDER to this topic and ask five or six of the most experienced men to write along this line:—

"How to make the church a Bible school where the Bible as a whole is systematically and more thoroughly read, expounded, and taught."

The amount of real teaching in the average Chinese church

I believe to be lamentably low; many of our fellow-workers fail fearfully in point of clear, concise, simple teaching our people to read with intelligence and enjoyment; to so many of our preachers reading the Scripture is labour, and as a result their talking makes evident their ignorance of God's wonderful message to man.

Can you do anything in the RECORDER to tell us what other men do with success? Personally I should regard any contribution to this subject as valuable information.

Yours very truly, H. H. CURTIS.

A DEMURRER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It was with unfeigned astonishment that I read the letter in September issue headed "Missioners at Kuliang." the first place, many who have been favoured with copies of the "Bible Record" will need much more definite information before they can believe that Dr. Rogers committed himself to views such as this letter appears to suggest. If the writer is justified in his remarks, all we can say is that we gravely question the statement that in Dr. White's party (some of them at least) we have true and sure guides, and we should have, most emphatically, to challenge the assertion that "it is a party of experts in Biblical criticism."

The light-hearted and airy manner in which the writer dismisses questions of the most profound importance, suggest a doubt whether he has seriously apprehended the grave issues

and pressing problems that beset the new views, questions so unanswerable and problems so difficult of solution that sober students of the Word may well pause before they give up views securely based on the inner unity and coherence of revelation for the shifting mirage of a theory in solution. "The old view of Genesis will not do;" we have heard that before. It is not exactly clear what is meant by the old view, so it can hardly be discussed; but from what we can gather of the new Genesis, from what the writer has seen, we are persuaded that with more truth it may be said the new view of Genesis will not do. The reference to verbal inspiration seems flippant, and calculated by distorted presentment to bring the truth into contempt.

One is quite prepared to admit the truth that "God teaches through history," but on the lines of the view of Genesis suggested, there is no history to teach us by; equally it cannot be denied that "even myths can become the vehicles of truth." Æsop is a case in point, but we do not look upon the Scripture in that light. The consideration of, say Abraham, as a solar myth, may be a well of instruction and a fount of inspiration to those whose credulity is sufficiently developed, but has no appeal to the sane student of God's Word moving among the realities of faith.

But even more to be deprecated are the inferences suggested by statements made in the letter. The purpose of this mission we are told was to equip the missionaries "to face the awakening Orient with the offer of a living religion which may be accepted and believed fully and heartify." It is superfluous to comment on this astounding assumption. It is certainly reassuring to be told that "it is not too late for us in China to present such a view of Holy Scripture that nothing shake its reasonableness and security." What are we to understand by this extraordinary statement?

Your correspondent regards as "most gratifying and hopeful" the readiness to accept the teaching by the majority of those present (we should like to hear what the minority has to say), because "it gives promise that the native church will be built up on sure and certain lines." I can only come to the couclusion that the writer is one of the "younger men" he mentions: no worker of any experience would so flout (I do not for a moment suggest that this is done wittingly) his fellow-workers in the ministry, whose labours have been so signally owned and blessed of God.

I am, Dear Sir,
Yours faithfully,
B. CURTIS WATERS.
Anshuu, Kuei.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

The Story of the American Board:
An account of the first hundred
years of the American Board of
Commissioners for Foreign Missions. By William E. Strong,
Editorial Secretary. The Pilgrim
Press, 14 Beacon Street, Boston.
Price \$1.75, gold, net.

The perusal of this living history inevitably involves reader and reviewer alike in the difficulty of classifying the many thoughts suggested, or focussing the lessons that emerge from a careful study. Such a book as the one before us deepens the conviction that the study of foreign missions is the most illuminating and inspiring, comprehensive and educative of all History, biography, studies. and geography, religion, philosophy, sociology and very much more beside, -all have their suggestion and interpretation in this volume.

Under the three main divisions—the planting, the watering, and the increase-each approximating a generation, the story of the hundred years is told vividly and naturally, yet tersely and succinctly, and with a well-balanced attention to all parts of the widespread field. The varied conditions of the different fields possibly first attract the reader. Not only have we mention of work in the better known mission fields, but Bible lands and Indian trails, Turkish dominions and Papal lands all have their work and workers. And the real interest of the book centres round the

workers. The mere mention of their names is an inspiration, and as we study their early beginnings, hardships, obstacles, persecutions, and perseverance, we stand humbled at their heroism and devotion.

The obvious impossibility of elaboration of details does not prevent the reader from learning a great deal regarding missionary problems and policy. From the early experiments in training to the trouble with the Doshisha, from the simplicity of early days to the problems suggested by the references to the Kumi-ai (not to mention the questions arising in other lands) there is ample evidence of the size and number and seriousness of the changing conditions faced by the workers on the field and the Board at home. If the change from romance to organization may seem depressing to some we have comfort in the thought that with added machinery there seems to be the necessary increase of steam. Revival is indicated as still the true accompaniment of missionary effort at home and abroad.

Mention ought to be made of the illustrations and maps, the number and happy wording of the cut-in headings, and the fulluess of the index, but space forbids. We would suggest, however, that in future editions the index might be made still fuller. We miss such entries as selfsupport, mission presses, etc. Criticism, however, is out of place when we consider the magnitude of the task attempted and the manner in which it has been done. Hearty congratulations to the American Board on its centenary and to its editorial secretary on the manner in which he has told the story of the hundred years.

G. M.

"THE PRINTED PAGE," being the 111th Annual Report of the Religious Tract Society.

In this artistically bound and printed volume the many activities of this well-known Society are described in a very readable To those who do not know, there is a surprise in store, as we read of the many lands in which the printed page of the R. T. S. is being scattered. The Society's books are in 271 languages, dialects, and characters. " Pilgrim's gress" is now translated into III tongues, and is surely next to the Bible in this respect. In nearly all of these versions the R. T. S. has had a leading share. Every Tract Society in China leans hard upon the Parent Society and not in vain. Full particulars of the China work are given here. We notice that G. F. C. Dobson, M.A., formerly of the Anglo-Chinese School of the C. M. S., Shanghai, is now secretary for the Northern District of England.

As specimens we have received two illustrated booklets of 32 pages each entitled the "Miracles of Jesus," and "Daniel," which are on sale at all tract society depôts at 5 cents each. Also four 4-page tracts—Daniel, Offering of Isaac, Story of Moses, Story of Elijah—which may likewise be had from the Tract Societies at 70 cents per 100.

These beautiful booklets are one of the indications of the

increasing interest which the Religious Tract Society, London, is taking in China under the expert guidance of Dr. Darroch. Each of them has a handsome coloured picture on the front. We understand that picture and letter press were both executed in London,—the tracts by photozincographic process and the booklets from stereos made in Shanghai. These productions are in excellent Mandarin, and are sure to be immensely popular.

D. MACG.

風琴譜初階. Grade Organ Instructor. By Madge D. Mateer, Weihsien. Presbyterian Mission Press. Price 50 cents.

The old China was a land of millennial ruts, the new China is a land of continual surprises. One such surprise has come to me recently, a Graded Organ Instructor. Think of China actually abandoning the bamboo flageolet, the lute, and the zither for the organ and the piano! And think of a salesman coming to this ancient-modern city, and really selling a considerable number of organs and pianos to the Chinese. And so it happens that Mrs. Mateer's Organ Instructor has not appeared any too soon.

I have read through, with care and interest, the instructions in this book, given in such a simple and clear Mandarin that one who has previously had no knowledge of the staff, or of musical notation, will be led along step by step, and easily master all the teaching given in the book.

The lessons begin at the beginning, and are at once progressive and attractive. It is pleasant to note that Mrs. Mateer has taken pains to relieve the tedium of early practice by introducing a number of popular

tunes, for which the beginner will undoubtedly bless her.

I have found the instructions very free from slips and inaccuracies. However, on page 14, lines 9 and 10, the statement 若用腿撐琴前之右板發音即大若撐左板發音即小矣 does not quite agree with my experience. The left knee generally gives the full organ. I should prefer 重 for repeat, swell, to distinguish the character from 重 for emphasis.

I hope that in the coming more advanced Organ Instructor which Mrs. Mateer has promised us, the compositor will find the proper sign for a sharp (#) instead of giving us the character for a well (井)!

What a joy to see Western music entering the hearts and the home of this people!

CHAUNCEY GOODRICH.

Peking, Nov. 5, 1910.

This is a reproduction by photolithography from an American Organ Instructor (Publishers.)

英文新讀本. Commercial Press New English Readers, Vols. 1—4, in limp cloth covers. Price 35 cents to \$1. Vols. 5—6 in cloth boards. \$1.50 each. Compiled by Roy S. Anderson, Soochow University. Edited by Fong F. Sec, M.A.

These English Readers contain many admirable features. They are well printed with clear type on white paper and strongly bound so as to withstand school boy wear and tear. The incidents narrated are really interesting. A good proof of this statement is the fact that my little girl, aged seven years, sometimes steals one of these books from my study and, after she has been tucked off to sleep, turns on the light and enjoys a clandestine perusal of some of the stories related therein. If the Chinese students of English are as auxious to understand the meaning of these lessons as this little girl is, their teachers will have an easy task instructing them. Many of the stories have a moral teaching, and judged from an ethical viewpoint, those culled from Chinese sources are not the least effective. At the end of each volume there is a comprehensive glossary. Every word in the book is to be found here with its Chinese equivalent.

Idiomatic or difficult phrases are printed in the text in italics and explained in notes at the end of the book.

Typographical errors are not unknown, but this will doubtless be remedied in succeeding editions.

Taken all in all this series of books is to be heartily commended.

The Cities and Towns of China. A Geographical Dictionary, by G. M. H. Playfair, H. B. M. Consul at Foochow. Second edition. Kelly and Walsh. \$8.50.

It is more than twenty-five years since the first edition of this useful book was issued. The gazetteer is arranged alphabetically, and answers, at a glance, the questions, "Where is it?" and "What is it?" when asked regarding any city or town in China and her dependencies, as well as in Korea and Japan. The system of spelling adopted is Wade's, and while it differs in many instances from that adopted by the Imperial postal service, it has this merit that it really is a system; the other is merely a haphazard collection of peculiar spellings of Chinese words.

思理學揭要. The Elements of Logic. A Text-book for Schools and Colleges. By J. Percy Bruce, M.A. (London), Gotch Robinson Union Theological College, Shantung Christian University. The American Presbyterian Press. Price 35 cents.

Mr. Bruce says in his preface, "Logic is a subject which, while it has its devotees, is nevertheless looked at askance by many students and has always had more or less to fight for its place among the sciences. It is hardly to be expected that it can be otherwise in China, more especially in an age when the commercial value of science is too often the first and last question asked. It is none the less true that there are few subjects more urgently needing to be studied in this land to-day if the eager impulses of New China are to be directed by true and clear think-The difficulty of the ing." terminology in Chinese will deter some from attempting the study of this subject. Not that the terms employed in mental philosophy are essentially more difficult than those used in theology, but we have these continuously on our tongue's end, whereas those are comparatively unfamiliar. Mr. Bruce has aimed at making his meaning clear and has succeeded marvellously. Whatever difficulties are met with in the book are due to the inherent difficulty of the subject and not to any lack of perspicacity in the author's writing. A copious glossary of the terms used is appended and will do much to make the labour of mastering the book less for the foreign teacher or student of Chinese.

AMERICAN BIBLE SOCIETY. 9th Annual Report. 1910.

This Society, with its nine home and twelve foreign agen-

cies, is growing more rapidly than ever. During the past year some large donations have been received, and these will add largely to the permanent endowment and general work of the Society. Mrs. Russell Sage's offer to give \$500,000, on condition that a like sum be raised from other sources, has added a million dollars to the permanent endowment, and John S. Kennedy's bequest of \$750.000 has provided a large sum for general work.

The year is also memorable for the large increase in the issues of the Society. The total issues at home and abroad amount to 2,826,831, of which 1,427,247 were issued from the Bible House in New York and 1,399,584 by the Society's agencies abroad, being printed on mission and other presses in Turkey, Syria, Siam, China, and Japan.

The total issues of the Society in 94 years amount to 87,296,182 volumes.

The Society's budget for the year beginning April 1st, 1910, was over \$650,000.00. means that the large increase in the endowment will not cause it to yield a sufficient income for There will running expenses. be need for the same generous giving on the part of churches and individuals that has characterized the past. It is thought that the budget should reach a million dollars very shortly in order to meet the large opportunities before the Society.

During the past year eight hundred persons have been employed in distributing the Scriptures in the United States and other countries. The issues for the year were 673,803 volumes in excess of the issues of the previous year and 590,075 in excess of any year of its history.

A Notice of "The Story of a Chinese Oxford Movement." By Ku Hung Ming.

There is not a missionary in China who would not profit by the reading of this book, a work of intense interest, and though with a point of view with which we might not always agree, nevertheless with a point of view which we should by all means know and sympathetically appreciate.

The writer deprecates the present tendency in China's awakening to put so much stress on industrial development, since the masses, in their surrender of many of the ideals of the past with their ethical restraints, are liable to go mad in the race for material benefits, thus becoming poorer, intellectually and morally, than they were before. To counteract these tendencies there arose an organisation among the young Hanlins of China, called the Ching Liu Tang, or party of National Purification. It was a reaction against the extreme tendencies of modern liberalism in China, as was the Oxford movement a reaction against the extreme tendencies of modern theological thought in England. The relation of China's leading statesmen to this movement, and extremely interesting and informing analyses of their characters, both pros and cons, are given in this work. The writer has had an intimate acquaintance with many of these men, and his personal opinion is worth much to us. The lofty ideals of some of these leaders, their strength and their weakness, are well depicted, and one who is a true missionary sets the book aside, only to ponder it for many successive days, and also to realise how preëminent is the need of China to-day for what is ethical and spiritual rather than for what is material. There are many missionary activities to-day that are more or less indifferent in their direct relation to this spiritual need. The claims of our ecclesiastical organisations and of our institutional work, often quiet the finer and more spiritual senses, so that we fail to realise the need for the one thing needful, for faith, hope, and love, as embodied in the life of Jesus.

This book compels us to long for better acquaintance with the more thoughtful men of China. It compels us to realise that in bringing our religious faith to China, we should also count it a privilege to learn from such men.

ROBERT F. FITCH.

Shanghai Dialect Exercises. By Rev. D. H. Davis, D.D. For sale at the Presbyterian Mission Press. Price \$2.50.

Though the Shanghai Colloquial is only one of the many dialects of China, and is perhaps somewhat looked down upon by the Mandarin-speaking people as being only a dialect, it yet can boast of a number of valuable helps, such as Dr. Pott's Lessons, Yates' Lessons, a good sized quarto Vocabulary, also a smaller Vocabulary and a Syllabary; to these are now added a book of 153 Shanghai Dialect Exercises, by Dr. D. H. Davis, who besides an experience of over a third of a century in China, has also had experience in teaching, having had charge of the police classes in connection with the Municipal Police for some time, and these Lessons are, in fact, the outgrowth of that teaching. The Lessons are in narrative form, and touch

upon many points which one learning the language would wish to be informed upon, given in the character and interlined with the Romanized. There are no vocabularies, but on every page there are a few footnotes designed to explain the unusual characters or difficult expressions or combination of characters. The whole comprises 270 pages, and is followed by an English Index, giving the subject of each Lesson. There is also a table of Errata, which might have been enlarged, but Dr. Davis disarms criteism by saying that "since the character accompanies the Romanization, it will be easy to obtain the correct pronunciation from the Chinese teacher."

Calendrier-annuaire for 1911.

This little book from the Siccawei Press is more full of varied information this year than ever before. There are 170 pages of letterpress, 30 plates and 65 pages in the appendix. The price is \$1.50 from the Siccawei Press.

ACKNOWLEDGMENTS.

- China's Young Men. Up to the usual high standard.
- St. Luke's Hospital Report for 1909–1910. Medical cases for the year, 17,188; surgical, 37,823. Income, \$23,767.16. Balance in bank, \$50.26.
- Chinese Students' Journal, November, 1910. This paper has some very interesting articles,

and is well illustrated. The story of the great Chinese inventor Mr. Tse Tsan-tai is well told. There is a striking picture of the dirigible airship, the construction of which he planned and suggested to Sir Hiram Maxim. If the editor could have published corroborative testimony from Sir Hiram himself it would have added a great deal to the value of the article.

- Le Gendre de Monsieur Poiret. Siepmann's French series for rapid reading. 18. Macmillan & Co. An interesting drama in simple French. Excellently annotated.
- 中國基督徒報. The Chinese Christian. Organ of the Chinese Independent Church. An interesting little paper. Price 20 cents per annum. P. Y. Kong, Chinese Y. M. C. A., Shanghai.
- 基督教進行西方之歷史觀. Rise and Progress of Christianity in the West. 2 cents per copy. A Lecture delivered by C. S. Liang and A. Fleischer to Hunan Students in Changsha.
- This is good material, and it is presented in excellent Wên-li.
- 湖廣月報. The Central China Monthly. Hankow Tract Society. 20 cents per annum. This issue revives the 上帝 versus 真神 controversy. Native writers enter the lists with great enthusiasm. We notice thankfully that the subject is to be allowed to drop after the next issue.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. Mac-Gillivray, 143 N. Szechuen Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. Some whose names have been on this list a long time are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C, L, S, LIST.

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Romance of Medicine. McPhun. W. A. Cornaby.

Fitch's Lectures on Teaching. W. A. Cornaby.

Chronicles of the Schonberg-Cotta Family.

Speer's Principles of Jesus, by Joshua Vale.

The Renewal Series, by Evan Morgan:

- The Conversion of Lord Rochester, by Bishop Burnet.
- A Renewed People, adapted from
 F. Dole.
- 3. Conversion, Theory and Fact. To be followed by others.

GENERAL.

Ballantine's Inductive Studies in Matthew.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual, and Daily Light for Chinese. Stepping Heavenward. By Mrs. Crossette.

Expos. Com. on Hebrews, by G. L. Pullan.

Sermons on Acts. Genähr.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Tholuck's Sermon on the Mount. By J. Speicher.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün. Stalker's Paul.

J. H. Jowett's The Passion for Souls. (In mandarin.) Fulness of Power. Metaphors of St. Paul. Dean Howson. By J. Vale.

Constructive Studies in Life of Christ. H. W. Luce. (in press.)

Training of the Twig. Drawbridge. J. Hutson.

Prof. J. Percy Bruce is preparing the following:—

Biblical Atlas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility, and Holy in Christ.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

F. C. H. Dreyer: Bible Reading Outlines for the Blackboard.

Lectures on Modern Missions, by Leighton Stuart.

Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

Bismarck: His Life and Work (Wênli), by Rev. F. W. Leuschner.

Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.

Expository Commentary on John's Gospel. George Hudson.

Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had.

Recent Announcements.

The Traveller's Guide. Religious Tract Society, London.

Directory of Worship of Presbyterian Church, by C. D. Herriott.

Life of Stephen Grellet. C. L. S. F. B. Meyer's Elijah. C. L. S.

From Zoroaster to Christ, being life of first Parsee convert to Christianity. C. L. S.

Com. on Amos. C. Campbell Brown. Life of Mrs. Kumm. J. Vale.

Newell's O. T. Studies. J. Vale.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Bible of Nature, Thomson. C. L. S. E. Morgan.

Preacher's Helper. Mr. Tong.

CHINA MISSION YEAR BOOK. D. MACGILLIVRAY. C. L. S.

Scofield's Bible References. A. Sydenstricker.

China Mission Study Class Book. D. MacGillivray.

Dewey's Decimal Classification for Libraries in Chinese. Howard S. Galt.

Touching Incidents, etc. By S. B. Shaw. Translated by Miss Franz.

Ethical Teaching of Jesus. D. Mac-Gillivray.

The Faith of a Christian, Mrs. Couling.

A History of Western Ethics. Mrs. Couling.

Dr. Churchill King on the Sermon on the Mount. D. MacGillivray.

Korea for Christ. C. L. S. (Out.) Genähr's Paul on Mars' Hill. C. L. S. (Out.)

Hyde's Practical Ethics. Cheng Ching-chang.

Marked New Testament. R. T. S. Syllabic Vocabulary, Shanghai Dialect. Dr. A. M. Myers.

An Irish Saint. C. L. S.

Missionary News.

The Evangelistic Association.

The first triennial meeting of the Evangelistic Association was held at Hankow between December 7 and December 12. missionary delegates present were seventy-seven foreigners, 158 Chinese, representing twentyfive Missionary Societies working in eleven provinces of China and in Manchuria and Formosa, besides local residents and visi-The Rev. A. R. Saunders presided during the sessions. Papers were read on the following general topics: Purpose and Plans of the Association, Bible Study, Revival Movements, Developing Country Churches, Personal Work, Evangelistic Work for Women, New Testament Principles and Methods of Evangelism, Extensive and Intensive Methods, Selection and Training of Evangelists, Bible Training Schools, and various studies in methods of evangelistic work. During the evenings revival campaign services were held at various points in the three cities, attended by audiences estimated The immediate reat 10,000. sult of these was several hundred persons enrolled as inquirers. The work of the Conference was prepared by three general committees: (a) Business, (b) Nominations, (c) Resolutions. The following officers were elected for the ensuing three years: President—Rev. Cheng Ching-yi, of Peking; Vice-President—Rev. Geo. Miller, of Wuhu; Cor. Sec. -Rev. Frank Garrett, of Nanking; Rec. Sec.—Dr. R. H. Glover, of Wuchang; Treasurer -Rev. S. H. Littell, of Hankow.

Chinese assistant secretaries and treasurer were also elected, also an executive committee of three foreign missionaries and four Chinese evangelists. In order to extend the influence of the Association provision was made for the election of a foreign missionary Vice-President and a Chinese Cor. Secretary in each of the eighteen provinces of China, three provinces of Manchuria, Mongolia, Thibet, and Formosa. The proceedings were conducted partly in English and partly in Chinese, but by vote Chinese is to be the language of the Association in the official records.

The Executive Committee is arranging to print a report of the minutes and proceedings both in Chinese and in English to distribute to 300 members of the Evangelistic Association; extra copies can be purchased from the corresponding secretary. A list is being prepared to furnish the name and address of every evangelistic worker in China.

The following are the principal resolutions passed during the meetings, translated, somewhat freely, from the Chinese text:—

RESOLUTIONS.

Whereas, this, the first conference of the Evangelistic Association at Hankow is the largest gathering of foreign and Chinese evangelistic workers ever yet assembled in China; and,

Whereas, it is clearly manifest before our eyes and deeply felt in our hearts that God is making no difference but has given and is giving His Spirit to Chinese and foreign workers alike to testify repentance toward God and faith toward our Lord Jesus Christ; and, Whereas, past encouragements, present opportunities and future responsibilities constrain us to pray, to plan, and to press forward in preaching the Gospel, therefore be it resolved:

- 1. The motto of the Evangelistic Association of China shall be "United aggressive effort for the speedy and thorough evangelization of China." (Modified later in the Chinese text.)
- 2. That while realizing the fact that the thorough and effective evangelization of China must be chiefly done by the Chinese themselves, yet the present staff of evangelists is so inadequate that this Association urges immediate coöperative measures in every province to promote revival campaigns in all existing churches with the express purpose of bringing the rank and file of the church membership into hearty sympathy with united and aggressive evangelism and into full preparation to take part in this work.
- 3. That the Association records its praise for the manifest blessing that has so far attended the united evangelistic campaigns held in several large centres and that the Association regard this as a special call to renewed and increased efforts for the promotion of such campaigns at all the large cities of China, the market towns, villages, and outlying country districts.
- 4. That in view of the small number of men available with the special gifts needed for the conduct of evangelistic campaigns at the large centres, the Association issues to all the churches in China a call to definite believing prayer that God may speedily raise up many men endued with the needed gifts.
- 5. That in view of the pressing need for large reinforcements

- of missionary evangelists from the home lands to cooperate with our Chinese brethren in this gigantic work, the Association take steps at once for the issue to the home churches of a strongly worded appeal for additional workers, and that the appeal should include lay as well as ordained evangelists.
- 6. That this Association records its appreciation of the medical and educational arms of the work, of the Bible Societies, Tract Societies, the Young Men's Christian Association, the Young Women's Christian Association, the Christian Endeavour, the Christian Press, the Pocket Testament League, the Chinese Student Volunteer Society, the Chinese Personal Workers' Society, in-so-far as they aid in preaching the Gospel, but this Association calls for emphasis everywhere and always on evangelism.
- 7. That the Executive Committee of the Evangelization Association cooperate as far as possible with the Centenary Conference Committee on Bible Study.
- 8. That the Evangelistic Association heartily appreciates the efforts of the General Committee on Bible Training Schools, and desires to see this enterprise as an aid to evangelization firmly established and extended to meet the increasing needs of the work.
- 9. That this Association recommends to the Provincial Federation Councils especial emphasis on cooperative evangelistic campaigns.
- of work among women we recommend the use of the following agencies:
 - (a) Bible Training Schools.
- (b) Bible Institutes or Training Classes.

- (c) House to house campaigus.
- (d) A woman's committee to act with the general committee in all local revival campaigns.
- 11. That special efforts be made to reach prisoners in the gaols, the boat population, tradesmen and labourers not reached by the ordinary methods of preaching.
- 12. That the Association authorize its Executive Committee to solicit funds from any available sources for use in the work of the Association.
- t3. That the Association urge upon every Chinese Christian the importance of individual effort. "Each Chinese convert to win another Chinese convert each year."
- (Later modified in the Chinese text.)
- 14. That the editors of the CHINESE RECORDER and the Christian Intelligencer respectively be requested to introduce especial departments for Post Card Evangelistic Reports from the provinces, also that all evangelistic workers in China be requested to send brief reports of revivals, results, and methods of work. (Other papers desiring such information will be supplied on request.)
- 15. That the corresponding secretary be instructed to conduct a bureau of information in reference to field evangelists, evangelistic literature, and other items of interest in the work.
- 16. That unceasing prayer be made throughout the churches for the rulers of China, for peace throughout the Empire, and that every living Chinese soul may hear the Gospel in this generation.
- 17. A vote of thanks for Hankow hospitality.

W. H. HUDSON, Chairman of Resolution Committee The New National Anti-Opium Movement in China.

During the past few weeks a new awakening on the opium question has been spreading rapidly through China. It has resulted in the formation of a National Anti-Opium Society, with headquarters at Peking. The aim of this society is to cooperate with the government in its great effort to throw off the shackles of a terrible vice. They wish to speedily stop the opium trade at the ports and in all parts of the country. The great opium reform in China is one of the wonders of the present century. Never before has a government attacked a national evil in such a vigorous way. The work accomplished in the past three years has been far beyond expectation. But the arrangement made with Great Britain would require seven years more before the trade could be entirely suppressed. This new movement, however, aims to immediately stop all importation of opium into China. It seeks to secure for China the abrogation of the opium clause so that she may put down entirely the native opium without the handicap of the foreign importation.

The direct cause of this new national movement may indeed be said to be the prayers of the Chistian people of Great Britain. October 24th was the 50th anniversary of the ratification of the Treaty of Tientsin, which legalized the opium trade. Throughout the British Empire that day was observed as a day of humiliation and prayer that the opium trade might speedily cease. Accounts of this action of the British people have been fully translated in the Chinese

press and have strongly moved the Chinese Empire. The Chinese feel that if the Christian people of England, for the sake of righteousness, can be so concerned about the opium trade, how much more should China herself seek to stop that traffic. The new movement began in Tientsin, and a God-prepared leader was found in Hon. Chang Po-ling, Principal of the First Private Middle School of Tientsin. A meeting was held at this school to consider the opium question and to cooperate with the great British movement. As the first thing the British were asking for was that China might be released from the opium treaty, it was decided to work in China for this same end. A society was partially formed with the purpose of urging the Chinese government to directly ask England for freedom from the opium treaty. Afterwards it was felt that as this was a national question, and there should be a national society, so further action was deferred to await for the formation of a central society in Peking.

Members of the Tzu Cheng Yuan, China's National Assembly now in session, were much interested in the movement. They arranged for a special public meeting, and the Chinese National Auti-Opium Society was formed with great enthusiasm. The aim of this Society is to secure for China the right to prohibit all opium so that she may thus be able to protect the lives of her people. China has been trying, under great difficulties, to stop the native planting of the poppy. But as long as opium still continues to come in at the ports the difficulty of stopping the native planting is so much greater.

The people say: "If our government allow the foreign opium to be sold we have a right to plant it ourselves." The increase in the price of opium also is a great temptation to the native grower. Although China has accomplished wonders in her great opium reform, the difficulty is made ten-fold by the continuation of the foreign trade. China wants the right to stop all opium and to prohibit the whole vicious traffic at home and abroad. This new Society aims to secure this right for China. It will work through members of the National Assembly, directly influencing the government. It will work through the Provincial Assemblies, seeking to support the governors of all the provinces in their efforts at opium prohibition. It will agitate throughout the Empire, by means of the public press, for a speedy abolition of the opium trade. It has organized a wide students' movement to send direct appeals to the British people for help.

One of the leaders in this central Society at Peking is Hon. Lin Bing-chang, a prominent member of the National Assembly. He has been six years President of the Anti-Opium Society of Foochow. Mr. Lin is the grandson of the famous Imperial Commissioner Lin, who by his vigorous action in destroying the opium at Canton in 1842 brought on the opium war. He has the spirit of his ancestor and is ready to fight the opium evil to a finish.

The first branch Society of this National organization was formed in Tientsin. They are now actively at work in increasing interest in this anti-opium campaign. They have sent telegrams to the Chinese Foreign

Office and to the members of the National Assembly. They are planning in about two weeks to have a great mass meeting in Tientsin, to follow up these telegrams in urging an immediate prohibition of the opium trade. The National Society sent telegrams last week to London and Washington, D. C., telling of this new movement and asking the British people to free China from the obligations of the opium The Tientsin workers are now getting up a monster petition to present to the Prince Regent, urging that the country must get rid of the opium evil at once as a preparation for the coming parliament. It is hoped that this new movement of the Chinese will bring more earnest action on the part of the British people.

That China is thoroughly in earnest is shown by the latest news from the National Assembly. The committee in charge of the opium question, after an exhaustive discussion, decided that the opium trade should stop next year in China. After the sixth moon (July 19th, 1911) the interprovincial trade in Chinese opium shall be entirely prohibited. At the same time all tax offices, connected with the opium trade, shall be abolish-This means that China is willing to give up the revenue from opium. Although China is a poor country, and heavily in debt, yet she is willing to give up the revenue from this awful traffic.

This movement will have strong influence upon the future of China. It will help to unify the people in a common cause. If they fight earnestly against this great national evil they are not so liable to start revolutions and fight among themselves. It

will help the cause of Christian Missions. Rev. G. D. Wilder, of Peking, who attended the formation of the National Society, was greeted with great applause when he said: "Gentlemen, I can assure you that in this patriotic movement to free China from opium and make her strong, you will have the hearty support of every Christian in the Empire." H. E. Tuan Fang, in speaking of this new movement, said: "It has the spirit of Jesus Christ to save men." Oftentimes the comment is heard that Christianity gives life to movements like this. Again, the influence will be felt in future reforms. If China finds that by united national action she can rid her country of this vice she will be more ready to meet some of the other evils that oppress her people. China is also giving an example to the world. What other national government ever took such a stand against a great national evil? This is a lesson to Europe and America in their fight against the liquor Would that a great retraffic form movement might go from the East all around the world and stamp out some of the great evils that are ruining mankind. This seems to be God's time to save China from opium. Every missionary in the Empire should take a hand to hasten onward this movement. Every Christian in Europe and America, and indeed in all the world, should gladly join in speedily giving the death blow to the opium trade. Victory seems nearer than ever before. Earnest workers who have laboured through many years of discouragement may begin to see the fruits of their work. It is the Lord's doing and marvelous in our eyes. God's hand is working in

China to-day. Now is the time of great opportunity; may we all improve it. Let every wellwisher of China share in the work and have a part in the glorious triumph. The spirit of liberty and freedom is fast spreading among the Chinese They are preparing people. with enthusiasm for the promised Constitutional Government. May one of the first fruits of this new national spirit of liberty and independence be the total abolition of the opium trade.

E. W. THWING, Secretary for China of the International Reform Bureau.

Church Union in Japan.

At a recent meeting of the committee which was appointed to consider the question of the union of the churches in Japan there were present Rev. Dr. Ibuka and Rev. M. Uyemura, Presbyterians, Rev. H. Kozaki, Congregationalist, Rev. Dr. Y. Hiraiwa, Methodist, and others.

After a general statement of the question by Mr. Ibuka, Mr. Kozaki, as the representative of the Congregationalist body, spoke in favor of a union. Mr. Uyemura said that a union was indeed hoped for, but there was a serious difficulty in the way because of the difference of views as to the essentials of Christianity and the impossibility of agreeing upon a creed. As to himself he held firmly to certain doctrines, and was unwilling to enter into any organization where these were disavowed. Dr. Hiraiwa said also that the union was hoped for, but evidently the time had not come for its consummation.

At a welcome meeting given to Bishop Honda, on his return

from the Edinburgh Conference, Dr. Coates advocated the union of the churches and proposed the name of the Bishop as the most suitable leader in such a These views were movement. endorsed by Dr. Takaki, who said that the opponents to such action consisted of the older and conservative class; and, were it not for such, the problem would be easily solved. In conclusion he added that as the Bishop had just returned endowed with the spirit of unity which he had met with in Europe and Canada, it was especially fitting that he should become the head of the movement.

The pastor of one of the largest Congregational churches in Tokyo, Rev. Mr. Tsunashima, is said to have rebuked his people on account of the narrow and exclusive spirit which would tolerate nothing but their own doctrines and polity.

It is said that Rev. Mr. Uyemura has said that the formation of a union is a long way off as long as he cannot invite some of the prominent clergymen in the Congregational body into his pulpit because of their holding Unitarian views. Rev. Mr. Kozaki is reported to have said that he was also unwilling to invite such men personally, and their occupancy of his pulpit

was because of the appointment of some committee.

The Fukuin Shimpo (Rev. Mr. Uyemura, Editor), commenting on the problem of church union, said that the only bodies yet prepared to solve the problem practically were the Presbyterians and Congregationalists, because of their more complete separation from the home churches, or Mission Boards.

At a general meeting of the Congregational body a union was approved by a majority of the members, but before its accomplishment there were serious and practical questions to be settled, and whether this can be accomplished is yet to be decided.

The Presbyterian Synod will favor a union, but only on certain conditions. Unless there is an agreement as to the fundamental doctrines of the Scriptures no such action would be approved. As there are some of the Congregational preachers who hold the opinions of the Unitarians it is a problem that is very difficult of solution.

The importance of this subject was first considered in connection with the evangelization of Korea. But as it is at present impracticable it has been proposed to form something like a league instead.

H. LOOMIS.

Yokohama, Japan.

Missionary Journal.

BIRTHS.

AT Peking, 16th November, 1910, to Rev. and Mrs. Chas. W. KASTLER, a son (Theodor Christoph.)

AT Nanking, 22nd November, to Dr. and Mrs. N. Worth Brown, A. B. F. M. S., a son.

AT Siangtan, Hunan, 25th November, to Rev. and Mrs. T. L. C. Luhr, a son (Theodore Frederick.)

AT Paotingfu. 28th November, to Rev. and Mrs. W. A. MATHER, A. P. M., a son (William Brewster.)

Ar Siangtan, Hunan, 6th December, to Rev. and Mrs. A. R. KEPLER, A. P. M., a son (William Henry).

AT Sinyangchow, Honan, to Rev. and Mrs. I. DACHLEN, a son (Reidar Arnold.)

MARRIAGES,

AT Chungking, 28th November. Miss J. L. Turner to Mr. S. Glanville, C. I. M.

AT Yunnan, 30th November, Miss C. E. VARCOE to Mr. J. GRAHAM, C. I. M.

AT Chungking, 1st December, Miss G. A. BROOKS to Mr. H. WEST-NIDGE, C. I. M.

AT Soochow, 19th December, by the Rev. Palmer C. DuBose, Miss GRACE WOODROW WOODBRIDGE to Mr. HARVEY C. ROYS, of Nanking.

AT Yuncheng, Sha., Miss H. W. S. ENGSTROM to Mr. K. R. ANDERSON, C. I. M.

AT Shanghai, 22nd December, Miss HELEN ELIZABETH KER REIKIE to Mr. John Matthew Munroe, C. I. M.

DEATHS.

AT Shangkao, Kiangsi, 16th November, Theodore Edward, eldest surviving son of Mr. and Mrs. Ernest E. Clarke, aged 4½ years, of acute laryngitis.

AT Ichang, 22nd November, from cholera, Nurse Minnie Bere, D. C. S., aged 35 years.

AT the Wesleyan Mission, Hankow, on the 26th November, WILFRED GEORGE, elder son of the Rev. G. A. and Mrs. Clayton, aged 8 years.

ARRIVALS,

AT SHANGHAI:-

26th November, 1910, Mr. P. S. ECKREM, wife and child, Mr. K. ENGLAND (ret.), M. A. STEVOLD, wife and children, Misses STENSLAND, TRANSDAL, HOUDEN and HAUDA, all Norw. Lutheran Mission.

27th November, Dr. and Mrs. H. W. IRWIN, M. E. M., for Chengtu.

28th November, Bishop J. W. BASHFORD and Dr. JOHN F. GOUCHER, M. E. M.

29th November, Dr. and Mrs. O. L. KILBORN and child (ret.), Rev. and Mrs. F. E. L. ABNEY, Rev. and Mrs. A. E. Johns, Rev. G. R. Jones, Misses C. A. BROOKS (ret.), M. E. THOMPSON, E. A. MCPHERSON, O. M. TURNER, M. T. SMITH, A. L. ESTABROOK, V. A. SHUTTLEWORTH, A. E. MACDONALD, all Can. Meth. Mission; Rev. and Mrs. F. C. HENKE (ret.)

IST December, Misses MABEL A. WOODRUFF, GEORGIA E. DAY, NELLE BEGGS, EMMA EICHENBERGER, CORA M. BROWN and RUTH B. SMITH, all M. E. M.; Rev. J. MURRAY A. P. M.; Rev. and Mrs. R. KILIN and child (ret.), Rev. and Mrs. E. A. ANNDAHL and 2 children, Rev. M. Werdal and Miss L. Rygh, Rev. and Mrs. K. M. HARRIS, S. B. C., Kaifong.

2nd December, Mr. and Mrs. A. A. MYRBERG (ret.), Mr. J. N. EDENE-BLOM and Mr. G. E. E. SAMUELSON, C. I. M., from Sweden.

5th December, Mr. and Mrs. C. CARWARDINE and son (ret.), Mr. and Mrs. E. Tomalin (ret.), Miss L. G. OGDEN, from England, Miss R. HATTREM (ret.), from Norway and Misses M. Kussmaut, and SCHMIDT, from Germany, all C. I. M .; Rev. and Mrs. P. J. SMITH and child (ret.) and Rev. and Mrs. A. SOWERBY and daughter (ret.), E. B. M.; Dr. and Mrs. McKII,LOP-Young and three children, U. F. Ch. of Sc. (ret.); Misses A. WILD, and SCHNEIDER (ret.); Rev. and Mrs. BEACH, all C. I. M.; Misses V. VINSNISS, L. M. HOLTE and A. M. LANDMARK, Nor. Miss. Soc., Changsha.

13th December, Rev. F. J. Dymond, wife and child, U. M. M., Yunnan.

16th December, Rev. E. G. TEWKS-BURY and family, Nat. S. S. Secretary.

20th December, Dr. and Mrs. F. B. SHELDON, M. E. M., and Miss BARR, C. F. Z. M. S. (ret.).

21st December, FRANCIS B. SHELDON, M.D., and Mrs. INEZ FISK SHELDON, M. E. M., for Tangtau, Haitan Island.

22nd December, Rev. and Mrs. Du-Bois Morris, A. P. M., Hwaiyuen.

24th December, Dr. and Mrs. WM. KELLY and three children (ret.), and Miss HOLM, Ref. Ch. in U. S. A.

DEPARTURES.

roth December, Mr. and Mrs. H. A. C. Allen, C. I. M., for England, via Japan.

13th December, Miss RIGHTER, A. B. M., for U. S. A.

17th December, Mr. and Mrs. F. D. PIKE and three children, C. I. M., for Australia.

20th December, Rev. and Mrs. R. L. TORREY and 2 children and Miss JESSIE A. MARRIOTT, M. E. M., for U. S. A.

PHOTOGRAPH TAKEN AT THE ORGANIZATION OF THE CHINESE NATIONAL ANTI-OPIUM SOCIETY.

(See Missionary News.)

THE CHINESE RECORDER

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NO. 2

Editorial

THE three leading articles in this issue will bring our readers into touch with the spirit and significance of the Evangelistic Association meetings in Hankow, and The Bankow Con= we hope to print other papers next month. terence. We have had the privilege of perusing the opinions of some seventy or eighty missionaries who were present at the meetings, they having been asked by the Corresponding Secretary for an expression of their views as to the value of the meetings, and the dominant note among them all is that the Conference exceeded their most sanguine ex-And the Chinese who were present seem to have pectations. been similarly impressed. One foreign delegate writes, referring to their Chinese delegate: "---is back, and if ever a man was filled full, surely he is. I have heard him twice. The first time he spoke two and one-half hours, and the second time three and one-half hours, with tremendous power and eloquence. We had a great gathering last night, to which we invited all our notables. They were all greatly delighted, and I have never beheld any audience, except under the spell of revival, kept in profound attention for three and one-half hours of uninterrupted speech."

Speaking of the local effect of the Conference, a delegate writes: "Those days in Hankow tens of thousands must have had an opportunity of hearing the Gospel, and the mere fact of such a representative gathering must have been an effective 66

advertisement for Christianity, showing both the officials and the masses that Christian Missions are a growing thing and are rapidly assuming the importance of a national movement." And again: "What more than anything else encouraged me during the Conference was the vision it gave me of coming leaders in the Chinese church. It will help Chinese Christians to organize national efforts for the evangelization of their fatherland. With the added facilities for travel which the near future is sure to bring about, with the quickly growing ability of leaders in the Chinese church, there is no doubt that the Evangelistic Association is destined to accomplish greater things for the kingdom of Christ than any of us can now foresee."

It was meet that this enthusiasm should be aroused, for, with the ever present and ever pressing problems of education and institutional work of every kind, there was danger that direct evangelistic work should suffer. An impetus has been given to it which, if rightly followed up, should greatly enlarge and strengthen the direct work of preaching the Gospel to the masses.

Three distinct impressions seem to have been made upon the minds of all the delegates, to which they would all give prominence: First, A grand object lesson was furnished to the people of Hankow. "Delegates discussed Evangelism during the day and practised it each night, when twelve thousand people heard the Gospel preached." Second, A profound impression was produced upon all the delegates present, Chinese as well as foreign, as to the oneness of the Christian work, when national and denominational differences were so completely merged, or shall we say submerged. Third, The demands and potentialities of the immediate future for the evangelization of this Empire and the part our Chinese brethren are destined to have in this grand work.

* * * *

The conclusion of Rev. Evan Morgan's article on the Christian elements in Buddhism, in this issue, will be read with interest by the growing number of those who are endeavouring to understand the view-point of the people among whom they are labouring. In our Book Table department reference is made to the Records of the World Missionary Conference, as well as to Mr. Gairdner's fascinating volume. From a study of these it is obvious that whilst opinions vary

as to the origin and significance of the non-Christian religions, the fact that in them we find attempted solutions of the complex problems of life indicates reasons not only for an attitude of sympathy and respect, but for a serious study that will enable the missionary to understand the mind of the one to whom he takes the message. Robert E. Speer showed that it is fairer in our study to compare best with best, and It is the very strength of the conviction not with worst. that Christ is best that emboldens Christians to call with such confidence on the non-Christian religions to produce their best and lay it down beside the absolute Best of all. "We hold to the truth of the absoluteness of Christianity," he said, "but does that truth hold us?" Referring to the need for sympathetic study Mr. Grainger says: "Practical wisdom itself dictates this course; for the question is not how the missionary may convince himself that Christ is best, but how he may convince non-Christians -men out of touch with his whole range of ideal and aspiration and thought. Clearly nothing but a very intimate knowledge of their point of view will enable him to present to them his message acceptably or even intelligibly."

* * *

IT was with much regret that the Editorial Board of the RECORDER at its last meeting felt compelled to accept the resignation of Rev. D. W. Lvon as Associate Resignation of Editor; Mr. Lyon's health having been such Associate Editor. for some time as to preclude all labors and finally necessitate his return to the United States. entered with spirit and hearty interest into the work of the RECORDER, and if health had permitted, his labors would have been gladly rendered, and would have conduced much to its interest and profit. The early return of Mr. Bitton mitigates the loss in a measure, but the Editor-in-Chief would have been glid, as indeed would all of the Board, if Mr. Lyon might have continued his services with us. We trust that health may soon be restored to him and that many years of fruitful service may yet be his in China.

* * *

WHAT shall we do with our children? is the question which arises to perplex a great many missionaries as their children come to an age when they ought to be receiving the advantages of a good school education. For the mother, living

away in the interior, to try and teach the little ones while at the same time carrying on mission work, is wearying and unsatisfactory. Or perhaps this can be made to do until the children are past twelve, and then what? The school of the China Inland Mission in Chefoo is excellent, but has its limitations as to numbers, and being founded for a particular Mission the children of that Mission naturally and properly have the first place. Miss Jewell's school and the public schools in Shanghai are admirable, and especially the former is well adapted to give the children a good start before sending them to the home land. Something more is needed, however, and particularly for the children of American mission-As the schools in the Far East are conducted mostly on English lines-and in saying this we mean no discredit to the English system of education-American children are somewhat handicapped, when going to the United States, by the methods and the studies which they have pursued while in China. Hence the American missionaries are taking steps with a view to establishing a school to be conducted on The matter has also been taken up at the American lines. annual meeting of the Secretaries of the Missionary Societies in the United States and Canada and received their favorable consideration, and with the Committee which has recently been formed in Shanghai it is hoped that at least one school may be organized in the near future, to be located at Shanghai, with the possibility of others in the north and the south and the west. This will involve a considerable expenditure of money, but we believe the funds will be forthcoming when the real state of the case is made known. It would take a great burden from the shoulders of many a missionary family if their children could be kept in China until at least sixteen or eighteen years of age, and it would be especially helpful to the children of American parents to have their children educated on American lines.

* * *

This year, 1911, completes the third century since the "Authorized Version" of the Bible was made by command of King James, and the occasion will be celebrated in suitable manner in Great Britain and the United States. It is simply remarkable how this Version has stood the test of time. Its beautiful diction has made it a classic the world around, and it is because the

recent Revised Versions have not been able to approach it in this respect that it is found difficult to replace the old by the The good the Book has done, the attacks it has withstood and survived, both by its foes and its friends, the number of languages and dialects—for some of the dialects of China are greater than the languages of some nations—into which it has been translated, the good it has done to all these nations, makes us rejoice that such adequate versions as we already have, have been given to the Chinese, and make us hope that revisions which are now going on of both the Mandarin and the Wên-li, may give us something that will compare favorably with the version of King James. The final version, however, we believe, will only be made when the Chinese themselves are able to undertake the work and give us a translation that is untinged by any trace of foreignism and that will have all the grace and beauty which the Chinese are capable of putting into the best of their language.

* * *

WE have long felt that too little is done for the Chinese pastors and preachers after they have finished their course of study in a theological school or under a for-Bricks without eign instructor. During the course of instruc-Straw. tion they are supplied with text-books and more or less of suitable reading matter. But after the course is finished and they enter upon direct work, they are usually put upon a salary that is just sufficient to keep soul and body together, leaving nothing for a supply of intellectual pabulum or for the demands of current religious or other literature. Perforce, they are mentally and spiritually starved. They must go on hashing and rehashing what they have received during the years of study, seeking to serve it in divers attractive ways, but always the same viands, until many of them, at least, settle down into a condition of hopeless indifferentism. What would the pastor or preacher in England or America do without a well stocked library, without some means of obtaining a constant supply of something of recent literature? And China just now is seething with new life, and the man who is improperly informed or inadequately equipped is unfit for the position which a Chinese preacher should be expected to occupy. The article which we publish with this number, by Mr. Curtis, is timely and to the point. In every Mission a fund should be provided, over and above the salary of the worker, which should be sacred to the purchase of literature only. If given direct to the man who is very much pinched to keep out of debt, the prospect is that he would spend money intended for books upon his physical being to keep it well fed and warm. Hitherto the Chinese have not had an appetite for new literature. It will have to be created, as Mr. Curtis suggests. But every effort should be made to foster its beginnings and encourage its continuance. What with the publications of the Mission Presses, the Christian Literature and the Tract Societies and various periodicals, there is a world of new literature opening up, and every Chinese pastor and preacher should be encouraged to fit himself for his work by a constant assimilation of all that is newest and best, and especially of what makes him more powerful in wielding the Sword of the Spirit.

* * * *

In a fertile, alluvial region in North Anhwei and North Kiangsu, South-west to North-east, stretching over 100 miles, and in breadth a little less, a severe famine is The Famine. now raging. Excessive rains, silted rivers, and over-population combined to produce it. By actual count in one section of farming country there are 1,400 people to a square mile. It is said that about 3,000,000 people are on the verge of starvation. Missionaries at Hwaiyuan, Pochow, Suchien and other places are appealing for help, and sorely they need it. While it is true that the Chinese government is doing more now than it used to for its own people, it will not do for the Christian world to turn a deaf ear to the appeals of the Such calamities, even in countries governed by Christian nations, evoke universal sympathy and help. be doubted whether it is possible for governments to prevent these calamities, by drainage and other schemes. That such schemes will be carried out, we may fervently hope, but meantime the famine is raging and it is idle to talk of prevention. The opening of the Tientsin-Pukou Railway, as far as Linhwaikuan, will help the transportation of grain, but the North Kiangsu region must still grow sick at heart waiting for junks to be towed up the Grand Canal.

Missionaries throughout the famine-stricken region, some of whom have already had experience of the famine of 1906-7, are again throwing themselves into the work of relief. They know full well the toll of missionary lives exacted by the previous famine, but they gladly offer themselves if by any

means they may save some. Our prayers should daily ascend in their behalf. Churches throughout the country are sending donations, and the Shanghai Committee is doing what it can to arouse the charitable in foreign lands. There is food enough for all at the Heavenly Father's table, but it is the duty of His favored children to see that it is distributed to the needy.

* * *

THERE is no doubt but that the Chinese authorities are finding the total suppression of the use of opium a more difficult task than they had contemplated. It Opium Suppres= is very easy to issue Imperial Edicts, ordering officials and people to do so and so and threatening condign punishment in case of disobedience, but when the curse to be eliminated is so far-reaching and deeply rooted as the opium habit, it requires more than Edicts to do away with it. We are disposed, therefore, to give the Chinese all the greater credit that they have succeeded as well as they have. What with recalcitrant and unprincipled officials in far away places, the difficulties that arise from loss of revenue in a country already almost on the verge of bankruptcy, and the ever increasing demands for money with which to institute and carry out the much to be desired reforms, build railroads, etc., it would seem as if poor China had more than she could carry. But there appears to be no intention of giving up the fight, and we trust the British government will see its way clear to give China a free hand in dealing with the importation of opium, that the last pretext may be removed, and so not only the British good name be honored, but China be liberated from one of the worst curses which ever afflicted a nation.

* * *

MANY of our readers will welcome the reminder of the Missionary Home which they have in the two pictures published in this issue. We congratulate Mr. and Mrs. Evans on the completion of two decades of a most difficult and very important work. For the benefit of those who have not enjoyed the hospitality of the Missionary Home we reproduce the wording of the scroll at top of stairway: "The brethren (strangers) bring forward on their journey worthily of God, because that for His name's sake they went forth. We therefore welcome such."

The Sanctuary

And this is the boldness which we have toward him that, if we ask anything according to his will, he heareth us. I. Jn. v. 14. If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. Mt. xviii. 19.

GIVE THANKS

That God has furnished us with an inspired and indispensable hand-book of instruction in the true principles and methods of missionary work. (P. 73.)

That Christ's life constitutes a permanent model of service for us. (P. 73.)

For answered prayer for the success of the recent meetings of the Evangelistic Association at Hankow and the success of the evangelistic campaign carried on at the same time.

PRAY

That we and our Chinese brethren may recognize the fact that the responsibility of evangelization rests upon every member of Christ's body. (P. 78.)

For the leaders in evangelistic work that they may prove real leaders, leading the entire church into this service. (P. 79.)

That God will restrain such as would do sad dishonor to the fair name of Christ from obtruding themselves into a ministry to which they have never been Divinely called. (P. 80.)

For more worthy and honored evangelists of the true stamp— "men in whose ears the Divine call has rung, whose eyes have beheld the heavenly vision and who have died to every other ambition but to spend and be spent in their Redeemer's service." (P. 80.)

For more preaching and better preaching, that God will give to China from among her own sons, preachers like Wesley and Whitfield and Spurgeon and Moody.

That we realize our ultimate aim, not just to give to all men an opportunity to accept the message, but to establish the Kingdom of God, "a new, elect, holy, self-surrendered and world-wide society." (P. 85.)

For wisdom in applying the "principles, not precedents," which we find in the Bible, to our own time and circumstances. (P. 87.)

For the influence "flowing in a perennial stream of life from a holy and Christ-like church." (P. 92.)

That we missionaries as evangelists may represent God in our characters, being real prophets standing for God to the people. (P. 94.)

That the dominant element in all Christian activity may be evangelistic. (P. 96.)

A PRAYER.

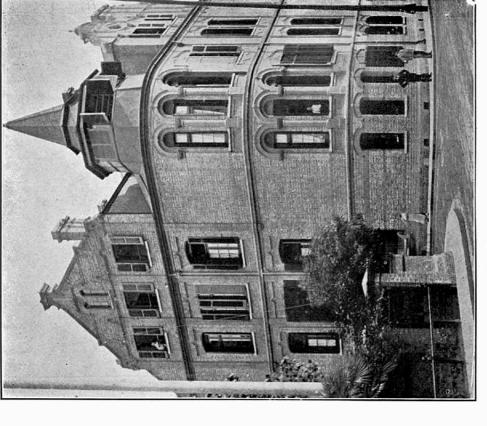
Almighty Father, ruler of the ends of the earth, grantor of seed time and harvest. Lord of sickness and health, of life and death, hear us, we humbly beseech Thee as we pray to Thee now for Thy mercy to be vouchsafed to the stricken portions of this Empire. Grant Thy mercy we pray Thee to those who are suffering the trials of famine and the perils of pestilence. We humbly pray Thee that Thou wilt be pleased to grant special blessings to our fellow-missionaries who are ministering to the suffering and dying. Give them, O Lord we pray, the sense of Thy sustaining care, and prosper them in their efforts in Thy service. Hear us, O Father, as we pray to Thee for Thy mercy to be extended to the rulers of China, and all who are in authority, that all things may be so ordered that peace and the progress of Thy Kingdom may prevail. And "from plague, pestilence, and famine; from battle, murder, and sudden death; God Lord, deliver us." Amen.

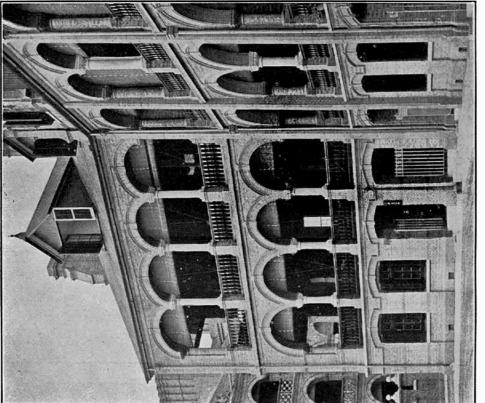


Inner Entrance Hall.

THE MISSIONARY HOME, SHANGHAI.

THE MISSIONARY HOME, SHANGHAI.





South Side

Contributed Articles

New Testament Principles and Methods of Evangelization and their Application in China

BY DR. R. H. GLOVER, WUCHANG

T is of supreme importance to the work of evangelization that it rest upon rightly conceived principles and employ rightly chosen methods. It is not sufficient merely to be doing good work of some kind and in some way. The vital matter is to discover, if we may, the Divine programme and then the divinely ordained means for carrying it out.

Fortunately for us, in this particular, the New Testament does not merely enjoin the task of evangelization. For those who seek, it also unfolds the principles and indicates the methods for the right and successful accomplishment of this task.

Inspiration, as applied to Scripture, is surely no less concerned with the subject matter than it is with the terms of expression. We are deeply persuaded that in the New Testament record of our Lord's personal ministry and the ministry and writings of His apostles, God has designed to furnish us with an inspired and indispensable hand-book of instruction in, and illustration of, the true principles and methods of missionary work.

Excellent books, like Latham's 'Pastor Pastorum,' have traced in the course which Christ's earthly life and labors took the distinctive design of schooling His disciples for their future work. And it is but an easy step further to conceive of His aim as reaching out beyond the narrow circle of His immediate followers to the larger company of His appointed laborers in every succeeding age. For these His life constitutes not only a permanent inspiration but, as well, a permanent model of service. The same may be said, without inappropriateness, of the record of the apostles, inasmuch as although they were mere men it is continually reiterated that they were

NOTE —Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

filled and controlled by the Holy Spirit in their utterances, counsels and operations. It is remarkable with what a wealth and variety of valuable suggestion, bearing upon the whole range of missionary policy and practice, one is rewarded through a careful study of the Gospels and Acts with this specific object in mind, and the conviction forces itself upon one that God has intended the inspired record of that first generation of missionary activity to be a sample for all missionary work. Variations in outward aspects there of course must be. But the principles remain the same. And I would even venture so far as to affirm that methods also, in their broad scope, remain permanent, and that the actual lines pursued by Christ and the apostles will be found, with reasonable adaptation, still to be the most appropriate and effective to-day.

Without therefore disparaging the cry in some quarters for more books on the science of missions, and while fully recognizing the value of collations of opinion and experience, such as the recent World Missionary Conference furnishes, is it not still true that altogether the best, the safest, the most practical text-book on this subject for all time is the New Testament? In this work, as in much else, the important thing is not so much to get up to date, in the popular sense of that phrase, but to get back to the Book.

The fact that only a few minutes are allotted to a subject of such proportions as the one before us imposes decided limitations upon its treatment. I shall therefore devote my time mainly to a brief review of a few New Testament principles which appear to me to have an important bearing upon present-day evangelism in China. If some of these may seem to you to be too fundamental or self-evident to call for consideration, I would ask your indulgence on the plea that I am thinking not only of the select company of leaders here gathered, but even more of the larger body of less experienced workers, as well as of the whole Chinese church here represented to whom we desire to carry back such thoughts as they at their stage can best assimilate and profit by.

1. The AIM of evangelization is to make Jesus Christ known to all men as the only Saviour from sin.

This statement suggests several things:

(a). It is a distinctive aim—and that spiritual. Nothing is more clearly recognizable as being true of our Lord's and His apostles' ministry than this, and it needs no demonstration here.

But the point needs ever to be emphasized in modern missions. Our work is not commercial, political or even philanthropic. True, it is a force calculated to exert powerful influence along all these lines. But while there may be accessory results of this kind they are not the true missionary aim. It is of vital importance to our work in China to-day, no less for the conservation of its own spiritual power than for the maintenance of satisfactory relations with the powers that be, that we conceive our aim NOT to be the reorganization of the state or the reconstruction of society. Let such results follow as they may; it is for us to stick faithfully to our distinctive, spiritual aim and leave all else with God.

(b). It is an unique aim. It claims that all men everywhere are in a condition of desperate need, for which Christ is the only remedy, that all other religious, even at their best, fall utterly short of providing salvation from sin; that Christ is indispensable; that He and He alone is the Way, the Truth and the Life; that outside of Him there is no salvation either here or hereafter.

Evangelistic effort can never be of the highest effectiveness that is not rooted in strong conviction on this point, and such conviction can come in power only to those who in their own souls have felt the indispensable worth of Christ. Do we not as leaders need to keep ever fresh in our own and our Christians' minds the consciousness of this solemn fact and never allow it to be dimmed either by the habitual contact with heathen life around us or yet by the fact that we admit of helpful teaching and even fragments of spiritual truth in certain of the ethnic religions?

(c). It is a determining aim. It should rule our spirits and control our methods as with a hand of iron. There should be no slipping into vague conceptions of duty and no drifting into promisenous projects, but with a sharply defined goal set clearly before us, we should bend every energy and employ every consistent means in the pursuit of it. This is by no means to insist upon one particular method to the exclusion of others, but only upon holding in absolute subjection all methods, from first to last, to their one supreme aim. Alas for so many instances of the miscarriage and failure of missionary enterprises through their gradually becoming absorbed in the method to the losing sight of the original aim and their ultimate substitution of the means for the end!

2. The POLICY of evangelization is the widest diffusion, as opposed to any narrower delimitation.

This is everywhere apparent in the New Testament, both in precept and in practice. 'The field is the world,' 'Go ye into all the world,' 'to all nations,' 'to every creature,' 'unto the uttermost part of the earth '-such are Christ's own words. And His personal example was no less emphatic. Witness His constant movements from place to place, His journeys from one extreme of Palestine to the other, and by different routes, His three distinct circuits throughout Galilee. When a Sabbath's strenuous work in Capernaum had created for Him an unique opportunity for continued labor there, His deliberate words to His disciples are, 'Let us go into the next towns that I may preach there also, for therefore came I forth.' He sends out first the twelve and later the seventy, two by two, 'into every city and place, whither He Himself would come.' He extends His own personal testimony into despised Samaria and bids His exclusive Jewish disciples lift up their eyes and behold there a ripened harvest. In the parable of the Good Samaritan, He strikes a blow at provincialism by interpreting the term 'neighbor' to mean the man who needs help, whoever or wherever he be. He makes the miracle of the feeding of the five thousand an impressive parable in itself of this very principle of diffusion when, setting aside His disciples' excuses, He directs an equal and impartial distribution of bread to near and far alike, until 'they were ALL filled.'

This same policy is strikingly illustrated in the Acts, in the account of the first entrance of the Gospel into Europe. St. Paul in his second journey had revisited some of the places of his former tour and had passed on westward as far as the province of Asia. But here he was checked. The Holy Ghost forbade. Turning northward 'he assayed to go into Bithynia,' but the Spirit suffered him not. And so finally he came down to Troas, on the Ægean Sea. That night the Lord met him by a vision. "There stood a man of Macedonia, and praved him, saying, 'Come over into Macedonia and help us.'" What did it all mean? Was there no more work to be done in Asia Minor? Had all the souls there been converted? No. not this, but some witness had already been given. Light centres had been created with radiating influences. The command was now "Further afield!" There were other countries, a whole continent, still lying in total darkness.

ual light must be scattered, opportunity equalized. Later on, when the Gospel had been planted in some European centres, when things had been evened up, so to speak, St. Paul was permitted to return and labor in those very parts from which he was for the time being prohibited. The Divine policy of widest initial distribution must be adhered to.

Now I recognize the fact that I am not addressing a congregation in a Christian land on foreign missions. But the lesson touches us in China as well. In the first place, there is the constant problem of rightly adjusting the relative claims upon our time and effort of central stations and their country districts. Many of us will testify that the temptation and tendency are to neglect the latter for the former, not purposely, but because of the steady succession of matters at the centre which seem to make it impossible to get away. And so too often the centres get the bulk, the districts what is left-little or nothing. This ought not to be. The only remedy I can suggest is a fixed rule as to division of time and the regarding of country visits as a 'previous engagement' not to be interfered with by anything short of the most serious contingency. Such a rule has been found to make a tremendous and a gratifying difference to the country work.

And then there is the even more serious matter of the 'regions beyond,' the towns and whole sections in every part of China which are still unoccupied and hardly visited by Gospel messengers. What is to be done about this? There is always the excuse of too much to do nearer home and too few to do This is, alas I too true. Yet it does not alter the fact of the irreparable spiritual loss to those left thus wholly destitute, nor yet the fact that an impartial and undelayed offer of salvation to all men is the Divine command. The responsibility which these two facts together create is a momentous one, and it lies somewhere. Granting that the heavy end may still lie with the church in Christian lands, there is yet a part which must rest on the field, and this part, in the nature of things, increases proportionately every year. Is it not incumbent upon us, then, to examine our policy of work as to whether it squares with that of the New Testament in insisting on giving precedence to direct and aggressive evangelism as long as there remain districts still wholly unevangelized? The terms of her Lord's commission make the first great task of the church to be the evangelization of all men rather than the conversion of any one section or the education of any one class. It is this very consideration which prompts our gathering and engages our thought at this time.

3. The RESPONSIBILITY of evangelization rests upon every member of Christ. The command 'Go ye into all the world and preach the Gospel to every creature' did not exhaust itself upon the little group who first heard it from the lips of their risen Lord, nor yet upon the churches of long-enlightened Christendom. This command is authoritatively repeated in all lands whenever and wherever a new company of believers is formed. Christ constitutes them all His witnesses and sets the bounds of this witnessing only at 'the attermost part of the earth.' True, all are not required to leave home and cross mountains or oceans to preach in distant parts of their own or in other lands. Yet all are to recognize themselves as distinctly involved and to assume some definite share in the enterprise. In the words of St. Paul, they are 'debtors' to the unevangelized, 'a stewardship of the Gospel is committed unto them.'

The records of the early church furnish us with inspiring examples of the acceptance of this responsibility on the part not only of apostles and deacons but also of the rank and file of believers. We read, for instance, that when persecution broke out against the church at Jerusalem 'they were ALL scattered abroad, except the apostles. Therefore they went everywhere preaching the word (Greek, 'evangelizing.')' Of the Christians at Thessalonica it is said that 'from them sounded forth the Word of God not only in Macedonia and Achaia, but also in every place their faith to Godward was spread abroad,' so that the apostles 'needed not to speak anything.' And of all the Macedonian churches the testimony as to money contributions is that 'their deep poverty abounded unto the riches of their liberality,' so that 'beyond their power they were willing' to give. Under such conditions little wonder is it that the work moved forward and results were what they were.

Is not the mistake too often made of postponing the teaching and leading out of the churches on the mission field along this line, or at least of expecting little or nothing of them for some time from a feeling that they are too young to appreciate these duties and too feeble to perform them? Thus some churches grow up with the idea that while it is theirs to enjoy the privileges of the Gospel it belongs entirely to the

missionary to finance, and the salaried workers to execute, the Such a state of affairs is as work of preaching to others. serious for the spiritual welfare of the churches as for that of the unreached heathen. It threatens the whole outlook of evangelization, and, once confirmed, the task of overcoming it is a hard and painful one. The trouble lies in a wrong beginning.

A recent editorial in the CHINESE RECORDER calls attention to the sharp contrast between the churches of Korea and Japan in the matter of reaching the masses. Whilst an investigation in Western Japan has shown that 78% of the population has scarcely yet been reached at all, and the problem of winning the common people is everywhere difficult, we hear of a sweeping evangelistic movement all over Korea and of multitudes pressing into the kingdom. How is this difference to be accounted for? Is it that the length of missionary activity, or the difference of education, or environment, or the like, are all in favor of Korea? Assuredly not! Without a doubt the article in question discovers the real cause when it goes on to say: "While in Japan it is most difficult to get a converted person to preach the Gospel to his friends and neighbors, in Korea nearly every convert seems immediately to become a seeker after souls." There is heartsearching here for us all, whether Chinese pastors and evangelists or foreign missionaries, as to how far we have done our duty in leading the Chinese church to do its duty in this particular.

4. The LEADERSHIP of evangelization is entrusted to a distinctive class, divinely called and qualified by spiritual gifts for this work.

We get a beautiful picture of the ideal church and its leaders in the Epistle to the Ephesians, where we read that "He gave some to be apostles; and some, propliets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints unto the work of ministering." Note that the true function of these offices is not to absorb or monopolize the work of ministering, but rather to lead the saints, i.e., the entire church, into it as their united service. Note further the distinctive place of evangelists—that class which particularly concerns us here—as fitting in between two other pairs. Sent forth as missionary preachers by the apostles and prophets—the founders and prime leaders of the movement—they prepare the way, by their work of extension, for the pastors and teachers who are later to be set over the local flocks for guidance and instruction.

Surely there is room and need in China at this time for many, like Timothy, to 'do the work of an evangelist,' and surely God is calling and waiting to bestow the gift upon as many as are needed! Oh, that a new conception of the spiritual character, heavenly dignity and glorious possibility of the evangelistic calling might lay hold of the church in China, and that she might humble herself in fasting and prayer that God would separate unto Him chosen vessels for this service!

It is a painful fact, and I humbly feel that this is the time for us to face it frankly, that sad dishonor has been done to the fair name of Christ, as well as grievous harm to His cause in this land, by the presence in the nominal ranks of evangelistic workers of persons either prompted by insincere and selfish motives or devoid of all spiritual qualification for this holy work. One such man or woman not only achieves no good but becomes a positive stumbling-block in the way of many souls by reason of the false witness his or her life and work bear to Jesus Christ. How fervently do we need to pray God henceforth to restrain all such from obtruding themselves into a ministry to which they have never been divinely called! But, brethren, how faithfully also do we need to watch against compromising our own truest spiritual convictions by yielding to the temptation to use such persons out of mistaken zeal for the outward progress of the work! "Better far a closed chapel," our beloved Chinese brother, the late Doctor Lee, used to say, "than an open one with a worker uncalled and unspiritual. The former will at least do no harm; the latter is bound to do much harm." I can but reiterate his earnest plea.

Thank God for many worthy and honored evangelists of the true stamp that the Chinese church already possesses! But oh, what an army of such men this vast empire still demands for its full evangelization—men soundly saved and fully consecrated; men of burning zeal and indefatigable energy, tempered with solid sense and unvarying steadfastness; men in whose ears the Divine call has rung, whose eyes have beheld the heavenly vision and who have died to every other ambition but to spend and be spent in their Redeemer's service out of love for Him and the souls of their fellow-men! May this Conference be made God's means of giving many more such evangelists to His church in China!

Having practically exhausted my time upon these four selected New Testament principles and their application, I have

to forego anything more than the bare mention, coupled with a few brief notes, of a few New Testament methods. Principles are fundamental, methods grow out of them by a natural pro-My feeling is that if I may have been guided to a right selection of principles these will be productive of fruitful suggestion as to proper methods. I have, moreover, counted on the discussion which is to follow for much light upon the application in China of readily discerned New Testament methods, springing from the experience of many of you here present, longer and wider than my own.

Among New Testament methods of evangelization I would mention oral preaching, strategic centres, itineration, personal work, social intercourse and the practical training of helpers. We have not to go beyond the Master's own model ministry for any one of these.

Of the last four, itineration has already received a passing reference under the discussion of principles.

The single remark which I would offer here regarding the training of helpers-a whole subject in itself-is as to the importance of maintaining a close connection between class This was our Lord's method as studies and the actual work. a trainer, and the highest success will assuredly still be found in interspersing with didactic instruction a liberal amount of actual practice in chapel preaching, personal work and country itinerancy, preferably under the personal leadership of the teacher himself.

One has only to think of Nicodemus, the woman at Sychar's well, Zacchæus, and the rich young ruler, and to recall the frequent references in the Cospels to the social side of our Lord's life, in order to have emphasized to one's mind the very prominent place which personal conversation and social intercourse hold in evangelism. In no country do conditions and customs lend themselves more happily to these methods than in China.

As to the first two above-mentioned methods I crave liberty for a few more remarks.

First. Strategic Centres. A plea has earlier been made for justice to the country work, but not by any means with the idea of overlooking the needs of large cities, and especially the unique claims of strategic centres with vast populations and powerful radiating influence. Such centres as Jerusalem and Capernaum, Antioch, Ephesus and Corinth stand out far too plainly in the work of New Testament evangelism for us to escape the lesson of the importance of similar centres to-day. It is to be feared that such places get far less direct evangelistic effort than the number of missionaries resident in them would indicate. They deserve and demand much more.

The cities, too, offer a splendid field for united effort, and it seems a pity that when union has been so much to the front of late there is not more of union in evangelistic work. I refer not only to simultaneous or mass meetings on a large scale, as at the present moment here in Hankow, where the services of prominent outside brethren are secured, but quite as much to periodical union services of the several missions located in a city for the purpose of a strong special appeal. occasional services, participated in not only by those whose whole time is given to evangelism but also by college professors, physicians and influential private Christians, should, because of their union character, have a most desirable and powerful effect in impressing the heathen with the fact of the unity of all branches of the church and all phases of mission And this working shoulder to shoulder has again and again proved a great mutual blessing and stimulus to the Christians of the cooperating churches.

Finally, but preëminently, Oral Preaching. 'He sent them forth to preach.' 'They went forth and preached everywhere.' 'It pleased God through the foolishness of preaching to save them which believe.' The direct and simple and oral presentation of the Gospel is THE SUPREME METHOD in evangelism for all time. There is need for more preaching and for better preaching. There is need, I believe, for a revival of the preaching idea, for a deeper sense throughout the church in China of the glory and dignity and power of preaching and for the dispelling of the notion which seems to exist in some minds that preaching is merely second-rate work and not to be compared to teaching, or healing or book-making. Would that God would give to China from among her own sons preachers like Wesley, and Whitefield, and Spurgeon, and Moody—great-souled, thoughtful, impassioned, convincing and through them show forth the true power of preaching!

Where shall we preach? From Christ's day to ours this question has given little difficulty wherever and whenever the true evangelistic spirit has been present. In the Jewish synagogue, by the lake of Galilee, at Samaria's well, in

English barns and meadows, in Welsh mines and workshops, in American theatres and city slums, in Chinese teashops and temple squares, in accustomed and unaccustomed places—in a word, everywhere. Especially would I mention open-air preaching as in my humble opinion adopted by Jesus as a method not only for His own time and circumstances, but to be retained in every age and land. I regard it as a bad sign when any church entirely abandons open-air preaching, no matter how good its chapel equipment may be. And again, the Word says, 'As ye go, preach!' not 'after you get there,' which would suggest that all the preaching of this Conference is not to be confined to Hankow, but should include the way here and back again.

Speaking generally, is there not too great a tendency to shrink from the more aggressive methods and to become confined too strictly to conventional lines from fears for our dignity or respectability, when in reality, if we did but realize it, an exhibition of greater zeal, always, of course, 'according to knowledge,' would serve the more to commend us and our message to the people whose criticism we fear? Only when we show deep concern for men's souls can we hope to awaken deep concern in them.

May the same spirit be found in all of us which dominated the great apostle, of being made all things to all men, that we might by all means save some! Thus shall we experience the glad fulfilment of our Saviour's promise,

"FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN."

The Comparative Value of Intensive and Extensive Methods of Evangelism

BY REV. ARNOLD FOSTER, HANKOW

HE title of this paper is not one of my own choosing, and I am not quite sure whether this title will convey quite the same meaning, or suggest quite the same thoughts to the mind of everybody. "Intensiveness" and "extensiveness," of course, both alike, belong to the very essence of the evangelistic enterprise when that is rightly thought of, just as the heat of the sun and the sun's light-giving power are both of them parts of the very nature and

composition of the fire which makes the sun to be what it is to our world. Each of these two properties of the sun is, of course, in a sense, distinct from the other, but each is also intimately connected with the other; neither, however, is able to do the work of the other, or by itself to accomplish the same result.

To make, then, any comparison of the respective values of heat and light in the sun, or of 'intensiveness' and 'extensiveness' in evangelism as if these were or could be rival forces, is impossible. The true value of each consists in its relation as a complementary force to the other.

What we can do, however, is to compare popular ideas of extensiveness in evangelism on the one hand and intensiveness on the other with some accepted standard of evangelism where intensiveness and extensiveness both appear in their true proportions and right relations and then see whether the popular ideas conform themselves to this standard or not, and, if not, ask whether they ought not to be reconsidered and readjusted.

In speaking further of evangelism it will be well to be sure that by that term we are all thinking of exactly the same thing. To some evangelism seems to stand for little more than an oral preaching of a Gospel of individual salvation to every man, woman, and child in the world in such a way that each one may definitely have—as people say—an opportunity of either accepting or rejecting for himself, or herself, the message of God's forgiving love revealed in Jesus Christ our Lord. The idea of "extensiveness" in evangelism which many Christians have, especially in the home lands from which we came, is largely bound up with this somewhat—I should say extremely-limited conception of the scope of the Christian Gospel, and then as a matter of natural consequence the rapidity with which the goal can be reached, is the chief object of their concern, as that seems to them the chief matter of urgency. To others, basing their position, as I think, and shall endeavour to show, on a truer apprehension of the teaching of our Lord Himself and of His apostles, the evangelistic enterprise covers a much larger ground than that which I have just spoken of, including everything that, as we gather from a careful study of the New Testament, was comprised in our Lord's own conception of a "Kingdom of God"-a city of God, which John in vision saw gradually coming down from God out of heaven to be universally set up, in which men

would not only be saved as individuals from a wrath to come but would be built up into a new, elect, holy, self-surrendered and world-wide society. This society would exist to exhibit in deed and life, and manifestly before the world, the embodied mind and spirit of the Lord Himself and so to carry on, through vital union with Christ its risen and glorified Head, a manifold service on behalf of the whole human family parallel to the ministry of sacrifice, compassion, healing, instruction in the ways and works of God-all, in short, that constitutes the inexhaustible fulness of God's salvation-which the Lord Himself had exercised in the days of His earthly life. Only there would be this difference—that while the mission of the church would after the Lord's resurrection and ascension be universal in its range and lasting as the history of the world, our Lord's own ministry had been deliberately confined to a single race, adapted to the prevailing conditions of one particular age of the world, carried on for only the short period of a few years and within the narrow geographical limits of only one very small—though typical, country. (Cp. St. John xx. 21-23, xiv. 12; Eph. i. 22, 23; Col. i. 24, etc., etc.). What the future would hold in store for the disciples and for the church of God to accomplish in the power of Christ could not at that time have been either imagined or understood if it had been declared. It was to the apostles as representatives of that church, in the presence of an age-long mission then just dawning on the world and all the inhabitants of it, and not to the apostles merely as eleven individuals who stood before Him at the time, that Christ said: "As my Father hath sent Me so send I you," and again, "Ye shall be my witnesses unto the uttermost part of the earth," and once more, "Lo I am with you alway—not as long as each one of you lives, but, even unto the end of the world." Even now the full meaning of such words and of all they wrap up within them of promise, opportunity and duty in the future is only most dimly discerned by the majority of Christians.

In dealing with the subject before the Conference this morning let me say at once that the object I have set before me has been firstly and foremost to deal with the importance of a close and searching study of the ideal of Christ for the evangelization of the world and to outline some of its chief characteristics in view of His own methods as these are set before us in Scripture, and especially in His teaching and training of His

apostles, as well as in His prayer on their behalf; and secondly in the light which we may gain from that study of Christ's ideals and Christ's methods, to examine some of the missionary methods which seem just now most in favour with many of the supporters of our modern missionary organizations. I have absolutely no potent or original methods of evangelization to suggest to you, my brethren and sisters, either as the result of my own experience during a long life in China, or as learned from what I have heard or seen of the successes of others in accepting ideals or in prosecuting methods that I fear have not infrequently been received and handed on from one generation to another without much attempt to measure them carefully by But I am deeply convinced that New Testament standards. those New Testament standards are much more profound and inclusive in their contents than the church as a whole has yet perceived.

Whether we have regard to these or to any other aspects of our work, it is to the Scriptures that we must look again and again for our ideals of evangelism and for a true sense of the proportions of the different parts of our mission. We shall not, however, get much light from Scripture on this topic if we either come to the Bible only to look for proof texts that will justify exactly what we are doing, or if we are content with merely first impressions of what the passages that should guide us mean. There is no book like the Bible if rightly used for shattering preconceived theories of God's ways, or for awakening thought and evoking questions, and it is to this stimulating, suggestive, quickening power of Scripture that I would specially now refer. "We go to the Bible," it has been well said "not for precedents but for principles." We need to weigh and reflect upon the facts and precepts which we find in the inspired record of the first founding of Christianity in order that we may see them to be not mechanical or hard and fast rules of procedure intended to govern methods of working till the end of time, but living, active seeds of truth and laws of God capable of indefinite growth and most various application. What a wonderful expression that is, often recurring in the New Testament "that the Scriptures might be fulfilled!" A solitary incident in the history of Israel or an isolated quotation from a prophet or psalmist of Israel, comes forth in the New Testament with a halo of glory and deep spiritual suggestiveness associated with it in connection with the New Covenant that thenceforth makes that quotation for us a new revelation of eternal truth. Similarly many of the commands of Christ are given to His disciples purposely in what with all reverence we may almost call an impossible form to teach us in a figure of speech, itself easily remembered, some far-reaching, profound but most practical principle of life and conduct. amidst circumstances of Jewish life 1900 years ago lessons are taught that ought to mean a great deal more to us than they did to those who first heard them. To apply the principles of Scripture to times and conditions and a state of society so utterly unlike the times and conditions of which we read in the Bible are to the times and conditions under which men are living to-day, whether in China or in the West, is not at all easy, but it has to be done if we are to walk consciously in the light of God and not either grope in the dark after ways of our own devising, or plan out our missionary campaign as we say, 'by the light of nature.'

For doing that 'work of an evangelist' which in various departments of the manifold ministry of His Church that God has called us to do, some as itinerant preachers, some in more directly pastoral work, others in teaching of the young, others in the healing of the sick, others in the preparation and circulation of Christian literature—and all these alike are equally functions of the New Testament evangelistic programme expressed in modern speech—there is in truth only one way that can be truly successful, viz., that of following closely along that way of God which once for all has been marked out for the church as a whole, and for each disciple individually, by the Incarnation, the ministry, teaching, example, cross and resurrection of the Lord Jesus Christ. He Himself is the only Way, as He is also the only Truth and the only Life. way along which the disciples had to walk, when the Lord's visible presence was withdrawn from them, was exactly the same way in which He had led them as He himself walked among them and with them at the head of their company from the time that He first chose and called them, that they might be with Him and learn from watching His methods what were the essential principles to be observed in the establishment of His kingdom on earth. It was the way of absolute obedience to the will of God, absolute sacrifice of self even to the death, absolute trust in right principles of action and absolute distrust of all mere shrewdness and worldly policy.

Further, they were to learn from observing truth as it is in Jesus—that the truth everywhere and in regard to everything is and must be a matter of profound and deeply religious interest to everyone who sees in Jesus of Nazareth not only a prophet of God preaching to a sinful world repentance and judgment to come, but the everlasting Word by whom in the beginning, as St. John says, all things were made and by whom to this day all things, as St. Paul says, consist or are It has often been a matter of amazement to me that so many people who regard themselves as being evangelical in belief, have so little religious interest in the works of God and see so little sacredness in anything outside of the Bible and in anything outside of the conversion and future salvation of the people about them. Yet the earth is the fulness of God's glory and the world of science and of nature, so our Christian Gospel teaches us, are both of them dominions over which Christ reigns, Christ in whom are hid all the treasures of wisdom and knowledge. It is a poor thing when Christian missionaries speak disparagingly of learning, and most of all, when, living in a country like China, where for centuries learning and knowledge have been so highly esteemed and so earnestly sought after, people professing to be Christians actually seem to think it evidence of a superior kind of piety to make light of education and of knowledge and to speak as if it would be better for missionaries never to "waste their time," as they say, in being mere schoolmasters, i.e., in devoting their lives to guiding young men and women through a thorough education into a Christian view of God's world, God's wonders in the works of His hands, God's providence in the ordering of a nation's history and the magnificence of the whole reign of law. It will be an evil day for the church in China if young men and maidens coming out from government schools where they have been taught in all departments of knowledge by anti-Christian teachers find that the leading Chinese representatives of the Christian church with whom they come in contact in our chapels know nothing and care nothing about the Book of Nature, or about the laws of this wonderful universe. The times of that ignorance and indifference, once so common among Christians in the West, to any knowledge of God and of His works save what comes from the Scriptures (which were not written for the purpose of saving men the necessity of looking for knowledge elsewhere), those times are now

past, and if the Christ of knowledge, and if His ways not only as the Redeemer but also as the one through whose mediation all things consist, has no place in our evangelistic outlook, the evangelism which we think ought to be sufficient for those to whom we are sent, will be one that puts Christ on a very much lower level than He holds in the Scriptures.

But I would pass now to another aspect of the method of Christ. People sometimes dwell on the fact that our Lord's disciples were all men in humble positions. Have you ever thought what a wonderful education consorting with Christ for three years must have been? I sometimes wonder if any other students in the same time ever received anything like the same mental discipline and the same intellectual quickening, to say nothing of spiritual vision and general uplift of their human powers, as these men received! The training in the Old Testament Scriptures they must have had, in the true meaning of the law and the prophets, must have been worth more to them than we can well imagine. If St. John wrote the Revelation he must have had an acquaintance with and a command of the Old Testament that was almost unique. think what an impression must have been made on them by our Lord's parables from nature, His keen observance of men and things, and last but not least by His works and doings, but above all by His unapproachable majesty of gentleness, love, sympathy and holiness. Of His works He said: "The works that I do in my Father's name bear witness of me." Again and again we read, not with regard to His teaching only but in regard to His actions, that bystanders were "beyond measure astonished, saying, He hath done all things well, He maketh even the deaf to hear and the dumb to speak." But while such words are generally taken in connection with those works of our Lord that we call 'supernatural'-it is perhaps from works that we are not apt to pay much attention to, works done by Christ that we think of as more common-place, that His disciples learnt what they would never have learned from any miracles however marvellous. This was one of the results of His plan in choosing His disciples, that they might be with Him to catch the spirit of His life and perceive, not as the result of special teaching on the subject, but in the course of daily and glad subjection to His personal influence, the unuttered thoughts that were continually impelling Him to do the things He did. Take two or three illustrations of

our Lord's works that were His witness to the Father who sent Consider for a moment the case of healing a leper recorded in St. Matt. viii. From what part of that incident must we suppose that the disciples learned most as a lesson calculated to touch their consciences and to mould their own future conduct and their conception of the moral grandeur of the Lord's character? Was it from the miraculous element in the leper's cure, or was it from seeing one whose own purity and sanctity had already so deeply impressed them, making absolutely nothing of the ceremonial defilement of touching a leper, of which the orthodox Jew of that time thought so much, and should actually put His hand lovingly like a brother on the leper's shoulder, or gently "take hold of" him as the original says—with that loving touch which so often conveys an expression of sympathy precious to the person who receives it beyond what words can tell.

Then think of the new status, if one may so say, that the Lord gave to children by a purely non-miraculous action. The disciples, as we read in St. Mark ix. 13, full of the popular idea that a touch applied to a helpless infant cannot do much good anyhow, and that children who had not yet come to years of intelligence would be none the better for interrupting the preaching of Christ to adults, these disciples saw some ignorant, troublesome mothers who had brought their babies along just that Christ might touch them, and judging of the matter by their own thoughts, not by His, these disciples were for sending the mothers off. And then they saw what they no doubt would never have wished to see again, viz., how the Lord could look when moved with holy indignation, and they heard His stern rebuke "Suffer the little children to come unto me. . . Of such is the Kingdom of God," and then taking up the babies one by one in His arms-not now the arms of an angry man, but in the everlasting arms of the Divine compassion for all His children, even the smallest and the most unconscious-He blessed them laying His hands upon them-not merely giving a hasty and perfunctory touch that would probably quite have satisfied the mothers, but a touch which has taught millions since then how to handle a little child not their own.

What has all this to do with our theme this morning? Very much I think. Are works such as I have been describing an 'intensive' or an 'extensive' 'method of evangelism,' and how does this kind of "evangelism" compare with much in our extensive and ever extending missionary propaganda? Let me call attention to a few of the facts that I have noted in our zealous efforts to extend the Gospel to every creature.

We cannot now go back on history or undo all the wicked things that have been done in the past, or act as if they had not been done. But is it not an appalling circumstance that the treaty rights by which missionaries of all kinds, Protestant and Roman Catholics, are permitted to reside and purchase property in all parts of China—a right not granted to merchants—was the outcome of a deliberate fraud of a missionary smuggling into a French treaty a clause giving this right which the Chinese had no intention of giving, but were afterwards committed to carry out?

Are there not to-day numbers of stations that have been opened in the country for evangelization only by reason of the shrewdness of a missionary outwitting the Chinese, or in some other way taking a forcible advantage of a reluctant people to bring the mission among them?

These are but samples of what zeal for extensiveness in mission methods will do when that extensiveness is not born of the intensive holiness, the intensive willingness to give no offence to any man and to awaken no needless hostility, and above all the voluntary submission to wrong which characterized all the methods of Christ and of the men who had studied in His school.

Again, what of the men sent out by us? Years ago a young missionary called upon me to ask my advice. 'I want you to advise me as to the best way of getting out the largest possible number of workers in the shortest possible time.' I replied, I am afraid I so entirely disbelieve in your plan that I cannot make any suggestion on the subject.

Who that had studied the methods of Christ would have thought that worthy representatives of His Gospel with all its perpetual call for sacrifice, self-surrender and thoughtful knowledge, could be turned out as fast as there was money to pay them their wages and to rent or build chapels for them to occupy?

The missionary body is at last alive to the awful evil that was going on for years in connection with lawsuits taken up by meddlesome busybodies in country districts who had been sent out as evangelists to reside in some district in the country.

It is said "that evil is now virtually at an end." How? Only because it has become very difficult for anybody now to do anything in that way; but while the same men who did the thing, still possessed of the same spirit, are employed in work for Christ the same anti-Christian influence will be continually in one way or another going forth from their lives to nullify all their preaching.

The extensive influence we want is only to be found as flowing in a perennial stream of life from a holy and Christ-like church. I will not multiply examples of what evil influences flow from methods alien to all Christ's own example and spirit, and the time forbids me at this time to illustrate the more pleasant side of our great and blessed missionary enterprise by speaking of instances where Christ-like men, some of whom are present in our midst to-day, have gone out to suffer, to endure, to bless, to teach, to heal, to save their countrymen in China in the spirit and along the lines of Christ's own mission.

For such workers and for all their extensive endeavours and methods we render praise to God and know that they are doing much to hasten the kingdom of His Son, but for others whom I have known of a different class of workers—and there are many of them in China—I regard them and all their works as amongst the greatest obstacles that the Kingdom of God has to face. Knowing nothing of Christ's intensity of salvation, they can never do anything to represent any true method of extensiveness.

How to Foster and Sustain the Evangelistic Spirit

BY REV. GEORGE MILLER, WUHU

T seems fitting that at the close of our conference a question such as this should be given serious consideration. It concerns the welfare of the association, it touches the life of the whole missionary community. The "spirit of man is the candle of the Lord," the evangelistic spirit is the life of all Christian service.

But before we begin to answer the question, permit me to ask another. What do we mean by the words evangelistic spirit? If we are clear on this, then we may proceed with profit to the study of the original question.

The Greek term from which we have the word evangel, evangelist, and evangelize, originally meant good news. It was first employed in a religious sense in the Greek translation of the Old Testament. The two examples are found in the book of Isaiah. The writer uses the return from exile as prophetic of the greater deliverance which is to come through Christ. "O Zion that bringest good tidings, get thee up into the high mountain. O Jerusalem that bringest good things, lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Judah, Behold your God." "The Spirit of the Lord God is upon me because the Lord has anointed me to preach good tidings unto the meek." When the angel of His presence proclaimed to the shepherds on the plains of Bethlehem the humble vet glorious advent he said: "Behold I bring you good tidings of great joy, which shall be to all people." The Baptist in his introduction of Christ intimated the nature of the good tidings when he said: "Behold the Lamb of God who taketh away the sin of the world." The earthly ministry of Christ itself was the concrete expression of the "good news." His work gave to us a perfect exposition of the divine message. In the great commission Christ seeks to perpetuate His own work and complete His purpose to establish, by the preaching of the Gospel, a worldwide kingdom. The evangelistic spirit is the Spirit of the Master, who came not to be ministered unto but to minister, and to give his life a ransom for many, who came to seek and to save that which was lost, who came not to call the righteous but sinners to repentance. I am sure this spirit is found in every branch of missionary service. It is not confined to the official evangelist, although he, in a peculiar sense, should have it, it is the power of a new affection, it is Christ finding expression in the consecrated service of His There is a spirit abroad which affects to do good amongst men without any special reference to God. Such philanthropy and humanitarianism is cold and dead, so George Eliot wrote of her own writings. Shortly before her death, in a letter to Lady Ponsonby, she confessed that with the disappearance of religious faith from her soul, there vanished also the power of interest in, and a pity for, her kind. savage may think it is the glass which sets the sun on fire. and it is just possible that he will continue to think so as long as the sun shines, but a dull day will come and then he will learn that the glass can do nothing without the sun upon it. Exponents of the atheistic philanthropy will also find that when they withdraw themselves absolutely from the light of God, they will lose the heart and spirit which is indispensable to social service. The true evangelist, then, is one who is chosen by the Spirit of God and filled with the Spirit of Christ, who stands in God's presence "nearest to His throne," ready to carry the good tidings far and near, o'er land and sea, to one and all, to the lonely, the destitute, and the lost.

The maintenance of the evangelistic spirit is the greatest problem on the mission field. The problems of sociology, the problems of democracy, the problems of Biblical criticism, cannot be safely solved until this is. I wish I could crown each worker here with the "cap of maintenance;" let us remember that God can.

The way to foster and sustain this noble spirit is by the imitation of Christ, and this resolves itself into two parts—life and conduct, work and method. The evangelist is much more than a letter-carrier; he is the chosen of God to represent in his person the character of the message he brings. He is one who is at the disposal of another to do his will and represent his interests. He is one who glorifies God. Carlyle said, and it was almost his closing testimony: "The older I grow—and I am now on the brink of eternity—the more comes back to me the first sentence of the catechism, What is the chief end of man? Man's chief end is to glorify God and enjoy Him forever." The herald of the Gospel, then, is one who in the silence of the soul hears a voice saying: "My servant art thou, in whom I shall break into glory." The Hebrew verb which the authorized version translates "will be glorified," means "to burst forth," "to become manifest," like the landscape at the break of day. The Scripture sense of glory, as George Adam Smith says, is God become visible. As Christ drew near the cross, it was this that led him to say: "I have manifested Thy name, or character, unto the men which Thou gavest me; as Thou hast sent me into the world, even so have I also sent them into the world." But the evangelist is not only a reflector, he is a prophet, and a prophet is more than a voice. All speech fades and dies, and the echo which resounds throughout the ages is the melody of the noble life. "We live in deeds" and not in sounds. "A prophet is a life behind a voice. He who would speak for God, must have lived for Him.

According to the profound insight of the Scriptures, speech is not the expression of a few thoughts of man, but the utterance of his whole life. A man blossoms through his lips, and no man is a prophet whose word is not the virtue and flower of a gracious and consecrated life." Christ in His life and conduct went far beyond the best conceptions of His disciples. He united justice and mercy, strength and humility, dignity and suffering. He crowned His ethical code by saying: "Be ye therefore perfect, even as your Father in heaven is perfect," but He began with the words: "Blessed are the poor in spirit." The force of Christ's evangelistic spirit lay hidden in His character. Because He was good, He loved others, He served others, He died for others. The pure heart, the holy life, the patient endeavor conquered all opposition.

I believe I have said enough to prove that the best way to maintain the evangelistic spirit is to follow Christ, to follow Him in His inner life, to follow Him in His outer practice, to bend every motion of the will to be like Him in life and conduct.

We should endeavor also to follow Him in work and method.

It is interesting to notice how highly developed in Christ was the "Conscience of Service." He made it plain that He was at the service of humanity; still, from His earliest years He recognized God's care. "Wist ye not that I must be about my Father's business?" "I must work the works of Him that sent me while it is day; the night cometh when no man can work." He never forgot His duty to God. In the parable of the Talents the Master teaches that with different degrees of ability we may find the same measure of faithfulness. In that of the Pounds he points out that frequently with the same gifts there are various degrees of faithfulness. The injunction He left with His servants was, "Occupy till I come." Combined with His deep sense of duty He was always ready amid the manifold issues of His service to acknowledge the Divine sovereignty. This enabled Him to walk calm and serene amid the appealing distractions of His environment. With Him there was no confusion of affairs. He practiced the true art of service. "He did not cry nor lift up his voice;" "the bruised reed He did not break and the smoking flax He did not quench." He did not advertise Himself. He was not "screamy" or sensational. The greatness of His mission demanded tact,

discipline, and application. He always rebuked the impenitent, but He did not seize on the national weaknesses and indiscreetly condemn them. Wherever He found signs of life He nourished it and always appealed to the best and highest that was in man. He maintained throughout His brief but remarkable ministry the perfect "Temper of service."

The methods of this service were simple but comprehensive. They were exactly suitable for the inception, for the growth and for the completion of His work. They insured permanency. The duty of His servants now is to reproduce the model and perpetuate the inheritance.

The first act of His ministry was one of selection. critics have been so daring as to say that Christ might have made a better selection. But Prof. Bruce, in his book on "The Training of the Twelve," shows the incomparable wisdom of Christ in the choice. The sculptor in preparing a piece of statuary must be a judge of material. Christ knew what was in man, and more, He knew what He desired them to accomplish, and so He selected the Apostles to be the pillars of the Holy Catholic Church. The history of the church more than justifies the selection. In this responsible act He aimed chiefly at sincerity. Mental capacity is important; it is indispensable; social standing is helpful and contributory, but these, without sincerity, cannot be harnessed into Christian service. "loins must be girt about with sincerity." The philosopher Cheng was wrong when he said that sincerity of thought depended on complete knowledge. At this point the ethical order of the Ta Hsioh is confused. Knowledge is progressive, sincerity is fundamental. In our desire to open and extend the work of the church we should follow Christ in the art of selection. Great loss and bitter disappointment have come, on account of slackness here. We must all increasingly feel that the professional spirit is antagonistic to the evangelistic. obtaining the best equipment we should be animated entirely by the evangelistic, and the dominant element in all Christian activities should be evangelistic. The early disciples often failed to apprehend the spirit and purpose of Christ's teaching, but in their attachment they were sincere, and when their preconceived ideas were blasted and destroyed, their faithfulness was still more apparent. Knowledge is power; it confirms sincerity. Brethren, let us stand up against the professional spirit; if we do not, it will be like a withering wind upon the vineyard of the Lord.

The second great act of Christ was to declare the "Constitution of the Kingdom." The constitutions of earthly kingdoms frequently need revising, but the constitution of the heavenly stands good for the Gospel dispensation. opening of this greatest of Missions, it was wise to state clearly the conditions of discipleship. The definition of our purpose should always be clear. Sometimes I wonder if we as a body are not partly to blame for the hazy ideas the multitude have of the Gospel propaganda. It is true that the natural man cannot discern the spiritual intention, yet he understands godliness, for it is conspicuously benevolent. In our work we should see that our methods clearly explain the greatness of our calling. The Savior's method of reaching the people was collective and individual. In the country, on the seashore, in the synagogues and the temple, he dealt with the crowd. On these public occasions He was weighty, incisive and intense. "The people were astonished at His doctrine, for He taught them as one having authority and not as the scribes." The authority of His works was evident, the authority of His life was convincing. Jesus in His public effort was great, but if I may be allowed to say so, He was greater in His individual effort. The conversational conquest of Christ is the admiration of all His disciples. Nicodemus, the woman of Samaria, the man born blind, Zaccheus,—these examples were dealt with according to conditions and personality. The results prove the excellency of the method. Perhaps the greatest good from the Master's service accrues from His method of concentration and His intensity. We hear it said that as far as results went the Savior's ministry was practically a failure. Was the training of the twelve a failure? It was the best piece of work the Master did. The number was small, but these men turned the world upside down. The library they gave us is the greatest deposit the world has ever had. By the strong and unselfish service of these men our whole humanity has been enriched. The intensity of Christ was also a great factor in His success. The whole strength of His character was focussed upon the great object of saving men. This noble objective was always before Him.

I have not by any means exhausted this subject. I have simply tried to be suggestive. I might have mentioned other methods, such as prayer, Bible study, preaching, teaching. These, however, are so well-known that I did not want to

occupy your time by repetition. I might have mentioned some of the hindrances that stand in the way, such as hatred, envy, malice, worldliness, neglect of opportunity, hardness of heart, selfishness. But it occurs to me that what we as a body of workers need most is an exalted vision of Christ, a deeper insight into the life and conduct, the work and method of our Lord. If by so doing we can catch more of His Spirit and obtain more of His power, then we shall increase in the accomplishment of the Divine will. In seeking to maintain the evangelistic spirit we ought to be enthusiasts. Not that our zeal should carry captive our judgment, but that both should be linked together and thus advance to win laurels for Christ. The servant glorifies His Master. He can be so glorified in our character and in our witness. I trust our days of meeting together will rouse us to enter upon our best. "Enthusiasm is just God breaking into glory through a human life." The optimists and enthusiasts are those who have God in their blood, the pessimists are anæmic. Do not let us say: "I have labored in vain; for waste and for wind I have spent my strength." Let us remember that genuine work alone is eternal and that prayer guarantees it to be of this character.

The Christian Elements in Buddhism

(Concluded from p. 28, January Number).

BY REV. EVAN MORGAN.

OW, when we have this outline of Buddha's view of life before us, we may approach the Four Truths, with a hope of comprehending them.

But, before doing so, let us fix in our minds a phase of the philosophy common in India at the time, and that is the dreary view of life as a calamity.

"Man is born to trouble." Ah! this weighed on the Indian mind, as it has on every nation, more or less; and their philosophy, consequently, is rooted in pessimism. How shall he escape the dread calamities of life, is a question asked by many. And Buddha tried to answer it in the light of his view of Being and of the Universe. (Copplestone).

Here, then, we come upon The first of the Four Noble Truths.

"It is the assertion that sorrow is universal. Birth is sorrow, old age is sorrow, sickness is sorrow, death is sorrow, the presence of the unloved is sorrow, the absence of the loved is sorrow; everything is sorrow."

"The second Noble Truth is the assertion that desire, or thirst, which leads from birth to birth, and which is accompanied by pleasure and pain, seeking its gratification here and there, viz., desire of sensual pleasure, desire for existence, desire for wealth,—this, too, is the cause of sorrow. The emphasis is to be laid on the Therest for existence as a cause of sorrow."

"The third Noble Truth is the sequel to the second.

The cessation of sorrow rests in the destruction and eradication of desire. But this does not simply mean an ascetic life. It has a far greater metaphysical implication than that! The sensual desires are but the manifestation of this craving for a hold on things. These, in a sense, are outward. And far down nearer the root of being you will find a link which must be broken, longings of an unconscious, innate thirst for existence, which must be extinguished before the dreary round of birth and death and birth can terminate!"

"Here comes to our aid the Chain of Causation, which explains the origin of desire itself. It comes out of *Ignorance*. And, having stated the line of cause through which desire comes from ignorance, it shows how desire, through existence and birth, leads to sorrow. It is thus stated:

"From ignorance come conformations. From conformations comes consciousness. From consciousness come name and corporeal form. From these, again, come the six fields of sense. From the six fields comes contact. From contact comes sensation. From sensation comes thirst or desire. From desire comes clinging. From clinging comes being. From being comes birth. From birth come old age and death, pain and lamentation." This is the origin of the whole realm of suffering. Eliminate the original ignorance, and you remove suffering and sorrow. But as to the How; it is a mystery how to get at it. Hence it is one of the four "Mysteries." (Copplestone.)

It is, however, maintained that the mystery was explained to Buddha. He seemed himself to see clearly all the stops by which ignorance begets birth and pain. The sight of these was his inspiration—his Buddhahood. It sent him forth full of enthusiastic resolve to bring others to the same triumphant vision, full of confidence in the help he could render them. Having advanced so far, we may now mention the Fourth Noble Truth. It runs

thus:

This, O mendicants! is the noble truth of the Way of Living which leads to the extinction of sorrow. It is this noble eight-fold way:—

- I. Right faith.
- 2. Right resolve.
- 3. Right speech.
- 4. Right action.

- 5. Right living.
- 6. Right effort.
- 7. Right recollectedness.
- 8. Right meditation.

The root, then, of the whole matter lies in the proper apprehension of the Secret of Buddhism, says Copplestone, viz., The Abolition of Ignorance.

Buddhist writings are full of the words IGNORANCE and KNOWLEDGE.

Good Buddhists are called "wise" and "learned." And Buddha himself is called "the Omniscient."

We must not, however, be misled by assuming that these terms connote the ideas which we usually apply to them. For they refer to one thing only, viz., The Necessary Connection of Sorrow with Desire and Existence.

To know this fully is to have escaped. The "OMNISCIENT" has mastered this great principle and has thereby escaped from further existence. By This knowledge, then, Ignorance is abolished. This is the beginning and end of Buddhist wisdom.

But to follow this quest after the supreme life and to reach the Buddha-land is so hard, that only a few choice souls can give that concentration of mind and surrender of the senses, which are essential to success. To become the Awakened—(the ideal of Buddhism) is a noble position. But let him who has not counted the cost, nor reckoned the length of the way, think well before embarking on its quest! The Pilgrim's Progress is nothing to it! It demands such abstraction of mind—such surrender of the affections, such a mastery of abstruse thought, as is truly appalling!

"Know yourself," said the old Greek proverb. And so, in a sense, says Buddhism. But then you soon begin to hesitate and to ask whether, after all, there is a SELF to know! Do I exist? or is it a combination of many other things that go up to form something on the planes of time? Are we, after all, but trailing clouds that sweep through the centuries from the All-Soul and return again to Him when we have finally done with clinging and desire?

"The qualities most charming to the Indian mind—gentleness and calm—are exhibited, to a notable degree, by Gotama. And they are the primary elements in the ideal of the Buddhist moralist, a gentleness which rises into positive love and a calm which is based on strength and resolution. And next to these comes Earnestness as an element in the Buddhist ideal. To be earnest, to be awake, to strive and not to give up,—these are the watchwords. The absoluteness of the repose to which the

sage invites, is matched by the intensity of the effort that is required of him in the way."

To these three elements another may be added, which is best conveyed perhaps by the word PURITY. "To be without any flaw or imperfection, passion or feeling, no ripple, no ruffling of the calm sea, no grain of mud rendering turbid the pure water, no bond or obstacle interfering with independence,—this is all implied by Visuddhi. The monk is taught the silence of the breast:—

'Imaginations, calm and fair:
The memory like a cloudless air:
The conscience as a sea at rest.'

What, then, is the ideal of the Buddhist conqueror?"

"He gazes out from the serene heights of wisdom over the varied world of life, radiating forth rays of kind feeling and love in every direction, calm amidst storms, because withdrawn into a trance of dreamless unconsciousness; undisturbed, because allowing no external object to gain any hold on sense or emotion, or even on thought; owning nothing, wanting nothing, resolute, fearless, firm as a pillar, in utter isolation from all other beings, except by feeling kindly to them all."

Again, this ideal is so lofty that there is no thought of punishment or reward. Neither heaven nor hell have any place in the system; at least other than secondary "to inspire the lewd fellows of the baser sort." To the advanced disciple hell is impossible and heaven is indifferent. A devotee exclaims, "He preaches a doctrine, lovely in the beginning, lovely in the midst, and lovely in the end. Therefore, Brahman! a religious life is the final good, the fruit is the end."

Having, then, tried to state some of the central doctrines of the Buddhist system, how much does it contain of the Christian element? This is very difficult to answer. But,

A. We are forced to admit that in Buddhism the Christian doctrine of God seems to be absent. Not that it should, therefore, be concluded that the system is atheistic. We only maintain that the personal idea of God is ill-defined and nebulous. The operation of God as a Creator is categorically denied. But the moral authority and justice of a Supreme Being are implied in the doctrine of KARMA, and we have for God something like Arnold's dictum: "the Eternal, not ourselves, which makes for righteousness." The whole theory of the Godhead is vitiated by the conception of the Ego. If the one

the Buddhist theory of the impermanency of the individual virtually annihilates the Ego and merges that which goes to complete the individual in the All-Soul, the latter, as a consequence, becomes hazy. The identification of the parts with the whole (that is to say) is too close and rigid. The sense of a certain separation is demanded to make evident the personality both of God and man. The subjective and objective are necessary for any clear thinking; at any rate on the part of man. If there is total identity, projection of the will is impossible. It is imperative that there should be a sense of distinction, of separation, before the mind can think at all and become operative.

There must always be, as Browning says:

"You know what I mean,—God's all, man's nought, But also God, whose pleasure brought Man into being,—stands away As it were, a hand-breadth off, to give Room for the newly-made to live, And look at him from a place apart."

The great Individualist, Christ, saw nothing but God in the universe. Buddha missed Him in the trackless infinitudes. This "handbreadth" is lacking in the Buddhist philosophy. Hence the common element in the conception and doctrine of God is very slight indeed.

B. I fail again to find in Buddhism the Christian element contained in the doctrine of grace and of providence.

C. It has already been made clear, I think, that whilst Buddhism contains the doctrine of immortality, yet it is very unlike the Christian belief in a future life. It would, however, be unwise to draw definite conclusions and to pronounce with certitude on these difficult points. For we must remember that whilst Christianity has assumed and postulated such profound truths as the existence of God and the immortality of the soul without attempting to define them, Buddhism, on the other hand, has tried to define, in terms of the finite, what all recognise as the Infinite. The question is obscure and intricate. For the human intellect is soon confused in dealing with these problems. Therefore let us not attempt to place a scientific limit to terms which were purposely left vague and nebulous. And when we seek to define in exact terms such words as NIRVANA and hedge them round with times and

seasons, let us remember that the author may have no such ideas concerning them. Does he mean more than a state without past or future? For, once we pass the portals of the present, these terms are difficult to handle and lose much of their significance.

Before we leave the subject there is one other point that we should consider. It is this: What are the springs of religious endeavour?

"Love not the world," says the Christian, "nor the things that are in the world." "Set your affections on the things that are above." "Lay up for yourselves treasures in heaven." How insistent, too, are the Buddhists in upholding this difficult ideal of life. "Overcome passions," they say, "eradicate your feelings, lest the world tempt you and you lose the pleasures of the true life. Keep far away from Vanity Fair. Withdraw from the world, if necessary; handle not its silver and gold, fare simply, dress poorly and bend your mind on attaining the true life."

"Do not forget your new birth," says the Christian, "but walk worthy of your calling, in heavenly places." "O monks"! says the Buddha, "crush that clinging within you, which binds you to this existence, and earnestly endeavour to reach the state of the Awakened."

"Destroy this mortal and be swallowed in the All-Soul," says the Buddhist.

"None of self and all of Thee," says the Christian. The love of sin must be stamped out; the world, the flesh and the devil must be overcome.

But in our perplexity we may ask, "How can these things be done? How can we produce a proper frame of mind?"

Buddhism lays great stress on *Disgust* and *Detachment* as a necessary preliminary to the attainment of the noble end. These were to be obtained by contemplation, contemplation of the vile body in all its aspects. Attention was to be paid to its separate parts and tissues—bone, skin, nerve, blood and the internal organs, each in turn, until the man is sickened of himself. He is also recommended to observe a corpse; first newly-dead, then cast out on the burial-ground, then in each stage of putrefaction and decay.

But in the Christian system the ideal and practice of the ideal is very different. This vileness of the body is assumed, but rather from its moral corruption than from any contem-

plation of it in its physical aspect. The Christian is ever conscious that the "sting of death" is operating and active. But by the contemplation of the Divine Redemption he is ever looking for the transformation of its members into the glorious body, like unto his Lord. It may be true that many a divine, like Sibbs, has exhorted us to go into the cemeteries, to consider our latter end, but this is an exception to the rule of the Christian ideal, which bids us contemplate how wonderfully and marvellously we are made and rouses our stagnant aspirations by the reminder that "we are the temples of the Living God."

Ignatius Loyola had a momentary glimpse of the vanity of human life and the frailty of the human body which led him to a life of great self-sacrifice. But it was the vision of the glorified Christ that sustained him in his arduous work.

So the one says: "Nourish disgust and detachment."

The other says: "The secret of success lies in attach-

Says the Buddhist: "I devote myself wholly to moral culture, so as to arrive at the highest condition of moral rest."

The Christian says: "Be good that ye may be the children of your Father in heaven."

Thus we see that whilst the springs of religious endeavour bear a certain similarity, yet the objective is very different.

Two honoured symbols stand before the world to-day, arresting its attention, commanding its allegiance. The one is the figure of a saint seated on the lotus flower. "The other is the figure of a Saviour hanging on a Cross. The saint on the lotus flower sits cross-legged, meditative and of a benignant countenance, the type of quenched desire and the great peace. The face is unruffled and calm without a line to indicate any conflict of soul! That is past and gone forever. The great peace has been found for himself in the renunciation of self and the annihilation of the affections and passions and desire." He has won the placid calm of eternity by scorning the passing pleasures of time—a gracious face, full of sweetness, inviting men to find the same repose as he by doing as he did.

That peace has soothed the ruffled lives of millions.

The other symbol is One hanging on a cross. "There is no beauty that we should desire Him." "His face is marred more than any man's." He also promised peace; but to onlookers, he seems to have missed himself what he promised to others. "Yet the burden of a world lies enfolded in that



WILLIAM RIDDEL, M.A., M.D.

agony." Life is offered to all in that death, and the virtue of those sufferings imparts rest and freedom to all who will take them.

The passion of the Cross of Calvary has not only soothed the burdens of many a heart, but has also brought within the reach of mankind the *Power*, through which alone true holiness can be attained.

There is an affinity between the two symbols which should draw them to each other. Certain similarities of doctrine and ideals have been pointed out.

But there are also dissimilarities in method and manner which are great and fundamental.

(1). In the view of life.

(2). In the view of the universe.

(3). In the view of God and of heavenly things.

Rev. William Riddel, M.A., M.D.,

English Presbyterian Mission, Wu-kıng-fu

A TRIBUTE TO HIS MEMORY.

T is now only five months since there appeared in the RECORDER a memorial note to the memory of the late Rev. Donald MacIver, of Wu-king-fu. Again it is our painful duty to record the death of our revered colleague, the Rev. Wm. Riddel, M.D. This sad event took place at Wu-king-fu on the 18th of last October, in the fifty-eighth year of his age. Thus within the brief period of four months our Mission is thrown a second time into deep mourning. Our ranks have been depleted, and the breaches formed will be very difficult to fill.

Since his return from furlough, two years ago, Dr. Riddel's health was by no means robust, yet he was able to attend to his hospital duties and to do a good deal of routine work besides. During the spring and summer months of this year he had a good many "ups and downs," but towards the end of August he appeared to us to have regained his usual vigour. He spent most of the hot season in the Thai-yong hills, a short distance from Wuking-fu Early in September he was able for hill climbing, and we all had hoped that there was still a long period of service in store for him. Towards the middle of September he returned to his hospital and entered heartily into his work. He caught a chill, which confined him to bed. He had been attending typhoid patients some time previously at Thai-yong, and seeing that his own fever was so persistent, although no definite symptoms had yet appeared, he suspected it was typhoid. His suspicions were correct. Having no great reserve of strength to battle with the disease he very soon succumbed.

Dr. Riddel was an Aberdonian, born on the 5th of March, 1853, in the parish of Cushnie, situate in the upper reaches of the Don. He received his early education in his native place. At the age of sixteen he went to the Grammar School in Old Aberdeen. Here he spent two years of close study in preparation for the University, which he entered in 1870. His University career was marked with distinction. It was during the first session that he passed through a religious crisis which influenced all his future life. Belief in Christ became a reality, and the call to serve Him in the Mission field came to him with urgency. He at once acquiesced. From the decision he then came to he appears never to have swerved; rather did it gain the more approval with the growth of years. As to this important crisis in his spiritual life I had better quote his own words. In his diary he writes: "On Wednesday, 6th April (1860), I was at both services. Mr. Inglis, Dundee, preached on Isaiah xi. 10 and Col. iii. 11, 'Christ is all and in all.' Religious anxiety of long duration, renewed every Sunday, was coming to a crisis. Mr. Inglis' sermon on the last mentioned text was miraculously helpful: 'There is some one crying for light. The light shines all around; open the door and let it in, open your heart and receive the love of Christ.' Now I had decided to stay in town instead of going home, having half consciously gone into retreat to have the matter settled if possible during the communion week; half unconsciously, for I had almost tost a penny-heads for home, tails for town, but I did not like to refer the matter to chance. On the evening of Thursday, 7th, in the quiet of my own room my anxiety ended in peace. I could for the first time trust the Saviour with confidence which was never after seriously shaken, for, however I might suspect myself I was sure of Him, and sure that He had in answer to my prayer 'revealed Himself' to me." Again he adds, "Next day (Thanksgiving) I heard a sermon on Phil. iii. 20, 'For our conversation (citizenship) is in heaven.' I felt these sermons remarkably helpful. It seems as if I had been blind and had my eyes opened, for the Bible seemed like a new book." So he wrote down, but evidently some time after the event, this important piece of his religious autobiography. We think then of him, during the succeeding ten years of study, in possession of this inspiring thought: "Prepare for service in the Mission field." His missionary zeal began then. In his diary and letters we read of the fervour of his convictions. During seasons of vacation we find him at his father's farm. He invites farm servants and others to assemble in barn or other suitable place of meeting that he may press home on them the claims of the Christ Life. His keenness for study was by no means diminished. A fellow-student, the Rev. John Watson, of our Amoy Mission, writes of him as being "an able man, an excellent student, an incessant worker." I was struck with the keenness of his intellect. He well deserved the name of the "Earnest Student." In the year 1874 he graduated M.A. Distinguished though his University career had been he is said to have been very modest and retiring in disposition. These traits remained with him through life, During the next two years he was in England, where he taught in boarding-schools. He did not find this very congenial work.

In the year 1877 he returned to Aberdeen, where he immediately entered on a double course of study—theology and medicine. To do justice to either is usually regarded as sufficient labour for the ordinary student. Yet here we meet with a young man not possessed of a superabundance of physical strength, tackling theological and medical classes at the same time; nor is this all, in addition he took charge of a Mission at Shuttle Lane. All the friends knew that he overtaxed himself, and he himself would not advise anyone to follow his example. His fellow-student writes of him: "He was preëminent among his fellows." He was a favourite student with the professor of anatomy and was the medalist of his Like Mr. MacIver he regarded Dr. Robertson Smith as the best teacher he had known. We feel that Dr. Riddel both attempted and accomplished too much. He undoubtedly did himself physical injury by attempting tasks so Herculean. He, like many others of his day, was under the impression that in order to qualify for the missionary's sphere he must know medicine as well as theology. Nowadays missionaries generally hold the view that the double qualification is not necessarily an advantage. After some experience on the field Dr. Riddel inclined to that opinion. He would not advise others to do as he had done. During his college days he was dubbed the "Flying Scotsman" because he had to make speed in order to get from the Medical to the Theological Hall in time for his classes.

In the year 1881, with full qualifications as a clergyman and physician, he sailed for China to join Mr. MacIver in the Hakka Mission of the Presbyterian Church of England. During a period of twenty-nine years, with the exception of his three furloughs at home, he was able to give almost unbroken service to his Mission. He gradually became known to us as a man of varied knowledge and accomplishments. His knowledge was practical as well as theoretical. To the ministerial, medical and educational aspects of the work he gave his attention and time ungrudgingly. He seemed to regard each ministry as equally important with the other, or he viewed the one as part of the whole. He had remarkable facility in detaching his mind from one engrossing subject to another. Thus he became the "Handy" man of our Mission. He gladly entered the breach when furloughs came round. His reading embraced religious, medical and general scientific literature. He would perhaps hesitate to say which branch of the service he felt the more drawn to. Yet when circumstances rendered it necessary that he make a choice between the ministerial and medical he inclined to the latter. Thus during the last decade of his life hospital work engaged his attention and absorbed most Our medical missionaries set themselves very hard of his time. To treat their patients surgically or otherwise is only part of their work. They undertake to give a course of theoretical and practical training to their assistants—qualifying them in a period of four or five years to act as their hospital assistants, or, if they so choose, to begin medical practice on their own account. When Dr. Riddel took charge of the Wu-king-fu Hospital, vacated by Dr. Macphun, who was asked by his committee to proceed to the North Hakka field to break new territory, he undertook to teach his students the practice and theory of medicine which had been so successfully carried on by Dr. Macphun. How well he accomplished this many students will testify. Whatever he did he did with a heart and a will. Orderliness and cleanliness were marked features of his hospital. Those who know how Chinese regard these matters will appreciate what these 'features mean.' He had a genius for mechanical contrivances. As a boy his Aberdonian neighbors called him the "Mechanic." His patients often felt grateful for the skill he displayed in devising means for their bodily comfort. He designed a clock-like arrangement on which were written the names of his assistants with the names of the various duties to be performed by each. The handles pointed to each man his daily work. He brought a sunny disposition into his service. He had a playful spirit and a keen sense of humour, which often sparkled amongst his fellow-workers like glints of To the purely medical side he added other most sunshine. important features—that of teaching Christianity and preaching the Gospel to his patients. In his earnest endeavour for their spiritual uplift he had the full sympathy and help of his wife, to whom now in her great sorrow and bereavement we extend our heartfelt sympathy.

He was a student of nature too. Nothing delighted him more than to ramble over the hills or dive into sheltered nooks where he could study plant life. He was no mere novice in botany. He knew well all the fern varieties in his neighbourhood. He had even traced their form and shape on paper with astonishing neatness. To his Mission, to science and to the public he has rendered valuable service in his series of maps of Swatow and the neighbouring counties, embracing the north-eastern portion of Canton province with the more southerly counties of Fuhkien province, i.e., the territories in which English Presbyterians are at work. His maps are truly models of neatness and accuracy. Cartography was his hobby. His fellow-missionaries and his committee recognised the value of his work. When he was at home on furlough he was exempted from the usual exactions on missionaries, so that he might complete his maps. His knowledge of astronomy was revealed this year when Halley's comet appeared in our earth's neighbourhood. Since she came into and passed out of our ken he took observations whenever it was possible. His colleagues will always remember how he tried to enthuse them by paying early visits to their bedroom doors telling them of the glorious picture revealed on the blue starry heavens. When the comet was the daily topic of conversation among the natives, he gave a lecture explaining very clearly, with the help of large diagrams, what he had to say. The lecture gave much satisfaction to a number of people. He prepared a paper founded on his observations which, we hope, may some day see the light. Readers of the North-China Herald will perhaps recall a lengthy paper written by Dr. Riddel on the "Physical Constitution of the Moon," a paper written in burlesque, brimful of lively and logical fancy, crowded with much playful, imaginative, and whimsical humour. A man constituted like Dr. Riddel, with so many facets to his character, might often appear a conundrum to people who did not know him.

We who knew him were well aware that beneath it all there lay a very sincere, tender, true and most reliable nature. He was loyal and sympathetic to a degree. At Thai-yong picnics, where he always was a persona grata, we shall miss his merry laughter and his playful verses written for the occasion. Often did he amuse us with his pleasantry and wit.

He has been called away from us while he was still in his prime, and when we had good reason to hope that there still remained much work for him to do. With his death there has closed a life which during three decades has been filled with strenuous service. In God's mysterious providence we are left bereft of our two senior missionaries within the brief period of four months. Mr. MacIver died during his furlough in his own native land, and lies buried in Edinburgh. Dr. Riddel died in harness at his post, and lies buried beside missionary colleagues in the Swatow foreign cemetery. We associate the two together in their life and in their death. They were scholars of the same Grammar School in Old Aberdeen. They were fellow-students of the same University. They have been fellow-workers in the same Mission field. Within the same year God has called the two home, so that in their life and their death they have not been long divided.

They have left behind them rich legacies, which ought to help and cheer us, who are now called upon to enter into their labours—deep devotion to their Master, unwavering faith in their mission, and lives consecrated to their Lord's service. The Hakka Presbyterian Church remains the living testimony and witness to their faithfulness and zeal.

M. C. MACKENZIE.

3n Memoriam.—Charles G. Lewis.

HARLES G. LEWIS has gone Home. A month ago we were detailed to accompany him to America, but we could not get beyond Shanghai. He was growing weaker so gradually that we were scarcely conscious of it. We hoped with him against hope that he might overcome the dread heart failure and be strong again.

He had endured much for China and humanity. He had been a missionary in Kweichow under the China Inland Mission. In the riots of 1900 he was trying to reach the coast through Kwang-li with his family and another missionary. One night an armed robber band came upon them; all in the inn fled. While his companions were panic-stricken this man went out alone, impressed his personality upon the crowd and brought away all under his care.

He has only been five years in our West China Baptist Mission. In so short a time did he show spirituality, patience, independence and faithfulness. As was said of Brother Carson, honors and hard work came his way. But whether as chairman of conference, treasurer of the Mission or chairman or secretary of committees he never flinched.

He was yet but forty years old, and he fought hard to stay with his wife and little children and those other children of God for whom Christ lived and died. He would not believe he ought to surrender to suffering and disease until the last, when on November the 17th God called him, and he went on to the nearer service of the King.

F. J. Bradshaw.

3n Memoriam.—W. H. Standring.

T is with sadness that we, the members of the Soochow Missionary and Literary Association, place on record a tribute of love and respect to the memory of the Rev. Wm. H. Standring, who has been removed from our midst by death.

He was a man of gentleness, goodness and grace, and we would express our affectionate appreciation of his noble Christian character, attractive qualities of mind and heart and his kind and courteous intercourse with his fellow-members in the bonds of Christian fellowship; and as the fragrance of the life he lived lingers in the hearts of many bereaved and sorrowing, may it stimulate us to more faithful living and to fuller consecration to the Master's service.

That one on the threshold of life's work, so well fitted to meet the need at this time, should be removed by death from part in that work, is one of the inscrutable mysteries of providence which we cannot understand now, but we bow in humble submission to the will of our Father.

This Society therefore desires to extend its sincere and heartfelt sympathy to his bereaved wife, to his relatives and friends, and to the Mission of which he was a member.

> Rev. P. C. DuBose, ,, P. W. Hamlet, VARENA SCOTT CRAWFORD, Committee.

Correspondence.

THE C. I. M. AND THE SHEN-CHOWFU INDEMNITY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The letter of Mr. Warren in the November number of the RECORDER evidently calls for some reply from me. Let me begin by acknowledging the atmosphere of Christian courtesy that breathes through

Mr. Warren's letter and his kind reference to myself personally, which I most heartily reciprocate.

At the time of writing, the official report of the Edinburgh Conference could not have reached Changsha, and Mr. Warren probably had not before him an exact report of what I actually said. As the report will now be in the hands of a large number of the missionaries in China;

I would ask that those who have read Mr. Warren's letter will also be good enough to read the verbatim report of my speech, which is to be found in Vol. VII, pp. 174 and 175. In a matter of this kind it is of the greatest importance to keep the "ipsissima verba" in view.

I think it will be evident to every reader that, in speaking, I laid emphasis on a principle upon which I was desirous that Missions should act in the future, and not upon the action that any Mission had taken in the past.

In order, however, to make the appeal with which I closed, it was necessary for me to recall the past, and, in so doing, I purposely referred to other Missions as impersonally as possible. I not only avoided naming any Mission, but I called attention to the fact that no Mission was named in the following words: "I mention no Mission. I am speaking without recrimination for the past, but in order to impress upon this Conference a great principle for the future." Still further, I did not name the province where the martyrdoms had occurred, but twice over merely referred to it as "in China."

I trust, in the light of these facts, Mr. Warren will recognise that what I said cannot be rightly described as "bringing the supposed defaulters to the bar of the church, represented in this case by the Edinburgh Conference." When speaking I was not aware of the fact that Mr. Hoste had been communicated with in 1903, and that he had not taken exception to other Missions accepting the indemnity money, and I am obliged to Mr. Warren for calling my attention to this feature of the situation.

Had I been bringing a charge against any Mission for accepting the indemnity this would, of course, have invalidated my whole case. The fact that Mr. Hoste had not withheld his consent in 1903, cannot be held to debar me from making an appeal as to the course that should be pursued in the event of similar circumstances arising in the future.

I am sorry that I should have given any occasion for the comments which Mr. Warren makes about my reference to "non-British Missions." The exact expression was Missions" whose bases are outside of Great Britain." It seems as if Mr. Warren had misunderstood me on this point, but I accept responsibility for not having made my meaning more clear. It was not my intention to contrast the action of British Missions and those of another nationality, but only to refer to the fact that money which had been claimed by the British government had been accepted for use by Missions of another nationality. I was speaking "extempore," under limits of time, in a large assembly, and if, under these circumstances, I used words that have justified Mr. Warren in writing as if I had "pilloried" another Mission as being "non-British," I would here express my unfeigned regret.

With regard to the central issue, Mr. Warren writes: "I question the right of the C. I. M. or any other Mission in similar circumstances to bind other Missions to follow its policy." I think that the readers of my speech, as actually delivered, will see that I never attempted to assert that we had a right, in this connection, to bind anyone. I made a general appeal to the

delegates as to their own course of action in the event of such a case occurring in the future, and I firmly adhere to the position that I was entitled to make such an appeal, and that a World Missionary Conference was a fit

place to make it.

Finally, on the subject of motives. Mr. Warren is quite right when he states that the subject of indemnity should be discussed "only by those who are ready to concede that fellow-workers from whom they differ, are actuated by the highest motives." I have carefully read over what I said, with this remark in view, but I cannot see its application. I have expressed no judgment of the motives that have actuated others, and I most fully acknowledge that those from whom I may differ on this question can be guided by the highest motives.

> I am, Sir, Yours very truly,

> > WALTER B. SLOAN.

LONDON.

TRACT ON CONSUMPTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I call your attention to a pamphlet recently published by our committee, entitled "Consumption: Its Nature, Prevention, and Cure," compiled and written by Professor H. L. Zia. We have already placed an edition of a thousand copies on the market for distribution in limited quantities to those who will pay merely the postage. We are desirous that it have as large a circulation as possible in China and are willing to grant the privilege

of unlimited reproduction to any who care to print editions, with the one condition that its original publication by us shall be acknowledged. We trust that generous friends may be found to make possible the broadcast circulation of this booklet, which can do only good.

We shall appreciate your giving publicity to this matter in

your columns.

Very sincerely yours, CHARLES H. BOYNTON.

MR. WHITE AND "DIETING."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: When doctors disagree who is to decide? The unfortunate layman can only pray for length of days, a natural death, and peace at the last. Believing that every man is a law unto himself in the matter of diet, the present writer does not propose to criticise Dr. Exner's letter on the subject in your last issue, but desires only to draw his attention to the fact, of which he says he is unaware, that Chittenden's views have been arraigned by expert critic-In the Handbook of ism. Physiology (formerly Kirke's Physiology), edited by W. D. Halliburton, M.D., LL.D., F.R.C.P., F.R.S., Professor of Physiology, King's College, London, a book which is now in its 22nd edition, and as a text-book is widely used among medical students in England and America, on pp. 618, 619 there are the following statements: "The important character of Chittenden's work has given the faddists on matters of diet an important opportunity of being listened to. There is, for in-

stance, a group of these to whom the very necessary act of chewing has assumed almost the nature of a religious ceremony, and they have sought to convince mankind of its superlative importance. These, however, need not concern us, but there are some, even in the scientific world, who seem almost to believe that the law of conservation of energy does not apply to the chemical changes in a living animal. They cite instances of people who do a large amount of work, and do it upon what most would regard as an insufficient diet, without detriment or loss of bodyweight. If a man only receives food in the day of the energy value, say, of 1,500 large calories, and the heat he produces and the work he does are equivalent to 2,000, then the additional 500 must have come from his internal resources, and he must have used up some of the material formerly stored in his body. This is as certain as the fact that one and one make two. It is quite conceivable that his body may not have lost weight, but nevertheless fat may have disappeared, and been replaced by an equivalent weight of water and excess of carbohydrate food, which usually is a character of the diets of such people, and is just the sort of diet likely to cause retention of water in the body.

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We have in our mention of the Chittenden diet alluded to several circumstances that should make us pause before accepting his conclusions to the full. Many people eat too much; would it be advisable for us all to eat too little, and is Chittenden's diet too scanty?

No doubt the over-eaters would benefit by eating too little for a time. They would give

their overtaxed *digestive and secretory organs a necessary rest and have time to consume some of their accumulated stores of material. It is quite possible that the benefit noticed in some of the subjects of Chittenden's experiments might have been due to such a circumstance as this, or to the regular life they were compelled to live, quite apart from diet altogether. But to eat too little as an ordinary and permanent thing is quite another matter, and it is interesting to be able to record that most of the subjects of Chittenden's experiments have now returned to their previous dietetic habits.

So far as it is possible to read history correctly, man has always, where he can, taken instinctively more protein than Chittenden would allow him, and, with few exceptious, the meat-eating nations are those which have risen to the front.

So far as it is possible to draw correct deductions on questions of diet, from animals to man, a restricted diet over a long period has proved detrimental. Moreover, a careful study of Chittenden's own analytical figures, such as Benedict has made, shows that there was, in some cases, distinct impairment of health.''

There is much more to the same effect, but enough has been quoted to prove our point. As St. Paul says: "Food for the stomach and the stomach for food," but for those who groan under the burden of the flesh, it is a consoling thought that some day "God will put an end to both the one and the other." (I Cor. vi. 13).

> Yours truly, Physicus.

MANDARIN UNION VERSION OF PSALMS AND JOB.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have been requested to inform the readers of the RECORDER that the Union Mandarin Version of the Psalms is in print, and on sale at the Bible Societies' offices. It can be had singly, or bound up with the Union Version of the New Testament in various bindings. Very kind words have been received from those who have used the new translation of the Psalms. It may also be mentioned that the book of Job, finished at the last session of the committee, has been some time in press, and is probably on sale at the present time.

CHAUNCEY GOODRICH.

(Chairman of Committee.)
PEKING.

OPIUM SUPPRESSION.

To the Editor of

"THE CHINESE RECORDER,"

DEAR SIR: We need this year the aid and coöperation of every Christian worker, both Chinese and foreign. There is great promise that the opium trade may be stopped this year.

The Chinese National Anti-Opium Society at Peking, with its branches, is working hard. The British Societies are earnestly coöperating. The National Assembly has passed a resolution for the total prohibition of poppy cultivation throughout the Empire, and that the trade and opium revenue shall stop at the end of the sixth moon this year. They wish the importation to stop at the same time. It is a great and difficult work.

Will you help it on? Will you send us information as to the feeling against opium in your localty? 1. Is there an antiopium society in your district? 2. If not, will you aid in starting one? 3. Do you wish literature on the question? (If you will send me 10 cts. for postage, Chinese stamps, I will send you a package of both English and Chinese). 4. How well is the prohibition of cultivation carried out in your district? 5. Is the smoking decreasing? 6. What can you suggest to help the anti-opium movement along? Thanking you for your cooperation.

> Yours very sincerely, E. W. Thwing, Secretary.

TIENTSIN, CHINA.

BIBLICAL NAMES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your correspondent "B. Literal" might have signed himself "B. Funny." He seems quite unable to look at things from the Chinese viewpoint. Perhaps he has been too long in China, perhaps he has not been long enough; if he had signed his name, I might have been saved speculating. Anyway, his translations indicate poor acquaintance with the language—such, e.g., as 兄弟 for "brother" and 告訴 for "said unto" or "talked with." Since Abel was the younger brother of Cain, how could he be his 兄弟?

Apart, however, from such crudities of translation, the portion of Genesis iv. 8 is better expressed by "B. L.'s" version, "Possession rose up against Vanity, his brother, and slew

him" than by the Biblical version "Ought-to-be-Hidden rose up against Uncle and slew him."

"B. Literal" further gives a translation of Exodus iv. 27, with 自有的 for Lord, 從水裏救出來 for the name "Moses," and 養者的山 for "mountain of God." No one proposes to translate literally the words Jehovah and God, but certainly "Ah Lun met Feeling-the-West" can be improved.

If your correspondent has "time to endeavour" further, it is to be hoped that he will endeavour to throw light upon the subject, and not dust. There are admitted difficulties which will not be removed by any amount of being funny.

Yours faithfully, ALEX. DON.

DUNEDIN, NEW ZEALAND.

WORK AMONG THE BLIND.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Life is short and circulars are many, but I should be very much obliged if every missionary in China engaged in work among the blind would send me his or her name and address on a postcard.

Yours sincerely,
GEORGE A. CLAYTON.
David Hill School for the Blind,
Hankow.

LIBRARIES FOR CHINESE PASTORS AND OTHERS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: After carefully studying the subject for years I have come to the conclusion that amongst our missionary brethren the whole subject of reading matter for preachers and church members is sadly neglected.

When the R. T. S. gave their first generous grant of books (10 dollars' worth for 1 dollar) Lsaw some of the lists of books applied for from this district and was astonished and dismayed to find that preachers who had passed through our training schools were applying for books that should have been in their hands before they were accepted for baptism. Amongst those applied for were many C. C. T. S. ten and fifteen eash tracts. It is a mystery to me how anyone can think of employing men as evangelists who do not possess a Conference Commentary on the New Testament. One would expect such men to have studied this commentary carefully a year or two before employment would be even hinted at.

I did not see all the lists, so only speak in a general way, but I think I am not far out in saying that 90 per cent. of the books given away in the R. T. S. grants to preachers were books the men ought to have possessed years before they became preachers. This indication that our Chinese helpers are not Bible students or even readers of good books is a fact fraught with sad significance.

I have made it a rule to try to persuade every intelligent Christian to strive to possess at least the New Testament Conference Commentary. And I have urged in season and out of season that every village chapel should be endowed with a small library of standard books of reference, worth, say, five taels; also that our city church should keep increasing its library now amounting to some hundreds of books which may be berrowed by any Christian.

Re the subject of a library and reading room at each station for the use of Christians,—both are equally rare. Nothing is done systematically in any mission I know in Szchuan, or indeed in all West China.

For ten years I have been in the habit of asking my fellowworkers this question, "Do you set apart a room on your mission compound which shall be sacred and private to your preachers, apart from a guest hall or a badly lighted bedroom, where he can study and pray and you can meet him for Bible study and prayer?" In these years I have only met one man who has auswered in the affirmative.

Many complain that the preachers are generally to be found in the tea-shop, or that it is hard to persuade them to sit to study, etc. And of course it is. We should find it just as hard if we had their homes to study in.

If we desire to be a help to these men I have a strong belief: (1). That we should pay the rent of a house that has a private room in it in which they can read, study, and pray. (2). That there should be a place on every mission compound in which Chinese preachers and missionaries can meet for study. The preachers to study, not the foreigners. (3). That we should see to it that all our preachers see a sample copy of every helpful book and tract published. This plan might well be extended to embrace every reading Christian in city and country.

Every central mission station in China should have a good library as part of its equipment, containing at least one copy of every book published which will deepen the spiritual life and widen the outlook of the readers. With the present system this will never be, because (a) the missionaries will not pay for it, (b) the churches and preachers don't know the value of it and hence don't strive to obtain it.

The suggestions I have made to the publishing societies that they should accept a deposit of \$2.00 and send a copy of every new book to subscribers at half price, is the only method I can think of to improve the present state of affairs. I am most thankful it has been taken up so generally, and I hope the Societies concerned will be business-like enough to canvass every mission station and missionary in China.

The sales may not increase very rapidly; it will take time for the plan to take root and bear fruit, but it is in the right line and will be for profit in the end.

The West China Tract Society acted upon a suggestion of mine, made some years ago, and now sends out a free copy of all tracts (not books of value) to every missionary in the West. They also send out a monthly list of new books prepared for sale.

Before closing this letter may I make an appeal to you? Can you through the RECORDER and Christian Chinese papers make an appeal to missions and churches on this subject?

The objections usually raised by missionaries are: (1). That the adoption of this plan costs money and that there would be continual losses of books borrowed from the library. (2). That preachers and Christians would not read nor use the reading room if one were attached to the church. The first of these objections is not true, the second is true now, but it will not be true a few years hence if we persevere with the plan. That missionaries are content that their converts should remain ignorant just because they do not know enough to appreciate knowledge is a sad state of affairs.

Try and do something to urge every central mission station, where quarterly and annual meetings are held, to establish libraries at once and that, at whatever inconvenience, a library and reading room should be provided (if necessary built) for every city church. Also ask every publishing society to make it easy to establish libraries by instituting, if only for a year, the new book subscription scheme by which one copy of every new book is sent to all subscribers immediately on publication. It is to be understood that the books are not to be sold nor are they to be kept for the private use of the missionaries, but are to be placed in the church library for general reading and as samples of the literature which may be purchased from the Society.

In the former part of my letter I have spoken of the R. T. S's generous grants of 10 dollars' worth of books for I dollar. I should like to add one more thing. After carefully watching the working out of this plan I have been forced to the conclusion that it is not without drawbacks. Truly it did a great deal to make amends for missionary neglect, but really every book in the R. T. S. grant should have been in the preacher's library years before, and if his pay did not allow him to purchase them the missionary should, and could, have supplied them in order to promote the man's efficiency as a preacher.

Every student preacher will now supply himself only with those books which he cannot possibly do without in the hope that the R. T. S. will one day give a fresh issue of grants

I have proved to preachers. that this is so. After the first grants were exhausted there were some 24 student preachers here who had been left out. I was very sorry for them, and offered, anonymously, to pay 50 per cent. of the cost of supplying to sets of books to these students subject to the judgment of their Principal. I also offered 30 dollars' worth of prizes to the highest men of the year; the only condition being that each prize man should make an effort to write, or compose, from Scripture texts, a tract suited for work among women or very poor readers among men.

It may astonish you to know that my 30 dollars was refused. The excuse given was: "The men are hoping that the R. T. S. will give another set of grants." (which the R. T. S. did.—ED.)

I am going to run a page in our West China Magazine each month as a review and recommendation of some book that every preacher should read. Do you think a similar plan could be adopted by the editors of the Chinese papers published in Shanghai, Hankow and other centres? What is wanted is not a critical review, but a solid recommendation such as will arouse a keener interest in the books now at the disposal of the church. Please do all you can to bring this subject before the missionary body and God will prosper us in what we attempt for Him.

H. H. CURTIS.

MR. KU HUNG MING'S BOOK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am glad to see that my friend Mr. Fitch has drawn attention in your pages to Ku Hung-ming Hsien-sheng's

remarkable "Story of a Chinese Oxford Movement." A feature of the little work to which Mr. Fitch has hardly referred is the author's very remarkable acquaintance with Western literature and the political History of Great Britain.

I write, however, chiefly to note that the Treatise is published by the *Mercury* newspaper, and is sold at the office of the paper.

I am, yours faithfully,

G. E. MOULE.

Hangehow.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

The Report of The World Missionary Conference, 1910. In nine volumes. Oliphant, Anderson, and Ferrier. Edinburgh and London. 18/-. Postage abroad 3/-.

It is quite impossible to summarise or adequately to review this Report in the space available in the RECORDER. This Report is the last word on Missions. No missionary should be without it, and no missionary who can afford the money will refrain from purchasing it.

Vol. I.—Carrying the Gospel.

A general survey of each of the different mission fields, with reference to the extent and population of the country, its racial, linguistic, social, and religious conditions, etc., and a discussion of general questions of missionary policy and method.

The article on China in this volume occupies 25 pages of space and is a succinct and authoritative statement of the missionary problem in this land to-day.

Vol. II.—The Church in the Mission Field.

The Constitution and Organisation of the Church, Conditions of Membership, Church Discipline, Edification of the Christian Community, Training and Employment of Workers, Character and Fruitfulness of Christian Life, Christian Literature and Theology.

References to the Church in China are numerous in this volume as was indeed to be expected, seeing that it is the Report of Commission II, of which Dr. J. C. Gibson was chairman.

Vol. III .- Christian Education.

A survey by leading educationists, including a consideration of educational problems in India. China, Japan, Africa, and Mohammedan lands, and special chapters on the Relating of Christian Truth to Indigenous Thought, the Training of Teachers, Industrial Training, and the Production and Distribution of Literature.

The article on Education in China in this volume extends to 57 pages, and is exceedingly full and informing.

Vol. IV.—The Missionary Message.

Among the subjects investigated are—the elements in the non-Christian faiths which afford real religious help and consolation, the features in these religions which present points of contact with Christianity, and the elements in the Christian message which have been found in actual experience to possess the greatest power of appeal. Thirty-four pages of this volume are devoted to a survey and appraisement of the religious of China. The opinious expressed are by men who have qualified themselves to judge of what they speak by a life-long study of the subject. The article is deeply interesting.

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Vol. V.—The Preparation of Missionaries.

A review of the methods at present in operation for the training of missionaries and the standards adopted by missionary societies, with a consideration of the means by which missionaries may be better prepared for the difficult work in which they are engaged.

This volume discusses the advantage of a missionary training college at home in which the language might be acquired. A letter from Dr. J. C. Gibson in the appendix strongly urges the feasibility of missionaries learning Chinese before starting for the mission field.

Vol. VI.-The Home Base of Missions.

A study of the methods adopted for promoting missionary interest in the Church at home and for securing candidates and funds.

Appended to this volume is a bibliography of missionary literature. The section on China covers no less than 25 pages.

Vol. VII.-Missions and Governments.

An investigation of the problems arising between Missions and the various types of Government under which they work.

This is the smallest of the nine volumes which make up the complete report, but it is one of the most important and certainly one of the most interesting. The section on China states that for many years the matters discussed in this report "have been burning questions." The matters discussed are: "Treaties," "The Attitude of the Government,"

"Missionary Appeals for Intervention," "Justice for Chinese Christians," "Protestant and Roman Catholic Missions," "The Question of Compensation," "Legal Disabilities of Chinese Christians," "Missionary Influence on Legislation," etc., and social and political aspirations.

Vol. VIII.-Coöperation and Unity.

An exhaustive review of the methods of coöperation between different missionary organisations and of the remarkable movements in the direction of unity that are taking place in all the larger mission fields.

This volume sums up concisely the various movements in China looking towards ultimate union of the missionary forces.

Vol. IX.—History, Records, and Addresses.

This volume includes a general account of the Conference and a Report of the Addresses at the Conference on topics not considered by the Commissions.

華英捷徑. Short Cut to Western Mandarin. First hundred steps (romanised), by Rev. E. Amundsen, F.R.G.S. Kelly & Walsh. \$1.50.

The writer of this little booklet (70 odd pages) aims at giving, in a course of three months' lessons, such a knowledge of Chinese as the ordinary student gathers in a year or two. He has produced a vocabulary of selected phrases under various headings, as "Domestic Series," "Travelling Series," "Religious Series," etc., and presents these in one hundred lessons without any grammatical explanation and almost without note or comment. If the absence of explanation is a help to the student in acquiring a difficult language then this book is certainly a "short cut" to the acquisition of Chinese.

The author has added another to the existing romanised systems, and this will probably be the most serious hindrance to a wide use of his book. Handy phrases are always welcome, and many would, doubtless, possess themselves of the booklet for the sake of the many colloquial phrases which it contains, but "the anxious fagged student" will object to the labour of learning another system of spelling in addition to the one he is already somewhat familiar with.

The author may certainly claim that no system of spelling, perfectly and phonetically, represents Chinese sounds. difficulty lies not altogether in the Chinese. The vowel sounds are pronounced differently by different nationalities, so the same spelling represents very different sounds to different men. If it could but be insisted on that letters are not in themselves sounds, but only symbols representing sounds, a great deal of the ingenuity expended in devising new systems of romanization would be saved. It would then be recognised that whether we wrote "feng," "fung," or "fong" the combination of letters is to be taken as a symbol representing the sound of the Chinese character 風. Similarly "ngo," "wo," and "o" represents the sound of 我 and not any inherent sound in the letters themselves. It is evident then that there may be several ways of spelling the same Chinese word and each of them be approximately correct. Amundsen writes the sounds 註 cha and 家 chia as dza and ja. Chao and chiao he writes "dzao" and "jao." Now the difference between those sounds is not that between "dz" and "j," but between "ch" and "chee," or

j and jee. "Cha" may be "dza," but "chia" cannot be "ja;" it must be-on Mr. Anundsen's system-"jeea," or all the lexicographers who have ever written on Chinese, native and foreigner alike, are wrong and Mr. Amundsen alone is right. Other spellings to which few will take kindly are "jy" for "chü," "jyen" for "chilan," "ohlszöh" for "er-shih," etc. Mr. Amundsen omits the final "g" from words like "bing-ding" and generally adopts the principle of reducing the number of separate classes of Chinese sounds to the lowest possible limit. Thus he does not distinguish "bin" and "bing," "shao" and "hsiao" ("spelled syao"). It would be easy to show that this is a vicious principle and that the more differences are noted the more correct is the student's Chinese and also the easier is it for him to remember the words he does learn.

J. D.

THE CHRISTIAN MOVEMENT IN JA-PAN. Eighth Annual Issue. 1910.

This, which is the Japan Mission Year Book, is much later in appearing this year because the semi-Centennial Conference papers and addresses had to be included in the volume in addition to the usual material. This part of the book occupies 406 pages, while the usual subjects occupy pages 406-635. A large number of addresses and papers by Japanese Christians which were presented at the Jubilee, form a very special and valuable feature of the book this Although the problems and methods in use differ from those of China, Chinese missionaries would all greatly profit by the yearly study of these vo-

We especially commend to careful study the Appendix to Part First on the Evangelization of Japan, prepared by Galen M. This represents not Fisher. only his own views but the views of a large number of Japanese and foreigners whom he consulted. He says that the farmers, merchants, laborers, and the aristocracy have hitherto been comparatively inaccessible and, therefore, neglected. While this procedure has given the Japanese Church high intellectual standing, it has kept it financially poor. But 169 out of 554 churches in 1908 were selfsupporting. Factory employees number 743,000, railway employees number 87,000, the army and navy number 250,000 and 50,000 respectively, and the fishermen, 1,000,000. These and other classes are still to be reach-The total number of missionaries required is carefully computed to be 6,000, although the part of the Japanese workers and laymen is acknowledged to be of far greater consequence than a large increase of foreigners.

It is curious to see that Japan still lacks a Christian university that will rank with the universities of the West. Twenty years ago Christian institutions led in education, but now they are far behind the public and other private institutions. Auother prominent need is more Christian literature. They have nothing corresponding to the Christian Literature Society for China. The late Dr. Bennet is quoted as saying that Christian literature calls for less outlay of money than almost any other evangelistic agency in proportion to the numbers reached, while

the Japanese pastor feels the need for periodicals, including a Christian daily "Times." Indeed some express the opinion that a ten-million dollar endowment for the publication of these books would go quite as far towards stimulating intellectual progress as the endowment of a new university. The range of human interest has increased enormously in recent years, and each of them needs its literature.

Sidney L. Gulick, D.D., of the Doshisha, in an able paper pleads for "a comprehensive, thoroughly organized and strongly financed, single, Christian Committee which Literature shall embrace all branches of the Protestant church at work in Japan, whose publications shall be characterized by being Christocentric and Christo-basic, evangelical and vital, laying emphasis on social reform no less than on individual conversion and sanctification, honoring the Bible as God's supreme word to men, speaking to modern men through their own modern language, irenic toward non-Christian faiths and broadly catholic in its intergenominational and nonpartisan spirit.''

Why should not copies of "The Christian Movement in Japan" be obtainable in Shanghai?

D. MACG.

TRAMPS IN DARK MONGOLIA. By Rev. John Hedley, F.R.G.S. With illustrations and a map. T. Fisher Unwin, London, 12/6, 364 pp.

This well-got-up though somewhat bulky volume is the interesting result of Mr. Hedley's journey some three or four years ago through that portion of North China which is so nearly unknown as to be not unlike

those charmed realms of childhood, where dragons and other fierce beings did congregate. But this is no fairy tale. It is sober, earnest and very grim at times. The picture of loneliness and dreary poverty is clear cut and very real, but, like a silver thread, the influence of the life of James Gilmour of blessed memory is felt everywhere. No more powerful testimony to the value of a consecrated life could be given than the warm remembrance in which he is held among these nomads.

The journey was taken for the purpose of scientific observations as well as with missionary intent, though the latter object is less emphasized than the former. The information given is interesting as well as scientific, while the sidelights on Chinese etiquette are illuminat-The route taken was mainly through the northern portion of Chihli province, with portions of Mongolia and Manchuria, and the title of this volume is therefore slightly misleading. "Tramps Among the Mongols," as the collected contributions to the North-China Daily News was called, of which the present book is a revised enlargement, was more nearly correct. And it might perhaps be suggested that the contents of the book would not have suffered from slight condensation, looking toward greater compactness and consequent usefulness. The illustrations are numerous and exceedingly good, adding enormously to the vivid description of the life of a stranger in As the first these regions. edition of the book was reviewed in the RECORDER when it came out, it is scarcely necessary to go into further detail, though we would again commend this

delightful contribution to the scanty store of literature concerning a comparatively unknown people.

G. W. H.

"Edinburgh, 1910," an account and interpretation of the World Missionary Conference. By W. H. T. Gairdner. Published for the Committee of the World Missionary Conference by Oliphant, Anderson and Ferrier. Price 2/6 net.

This book might easily have been a dry book—giving as it does the gist of the Edinburgh Conference, but the author has given us a fascinating book, written with a graceful style that hides the hard work and careful thought that is not obvious to the hurried reader. We wish it had been possible to reproduce for the RECORDER readers the daring conception and forceful lessons of the author's vision of our planet in space and to give illustrations of how the vivid style of the journalist is blended with the imagery of the poet and the fidelity to fact of the historian.

fourteen chapters Mr. Gairdner describes the lengthy and arduous preparations for the Conference, fixes our attention on the important features in the reports of the Commissions, enables us to hear the most telling points in the discussions, and indicates the facts and phases that had a vital relation to present action and future fruits. He shows that the great Conference in its commissions, reports, discussions, and addresses, "resolved that the problem of missions is the problem of the Church's faith in God, that the only solution of the problem of missions is the sufficiency of God"

Even to those who are able to obtain and have time to read

the invaluable nine-volume records of the Conference this special volume will have an illumination and inspiration of its own. The readers will not fail to catch the fire and vigour of the Conference, neither will they be unresponsive to the occasional sparkle which helpfully punctuated the sayings and doings of a necessarily serious gathering. Whilst the "World history and the World mission" has taken a strong grip of the author and will remove the reader from the realm of parochialism, Mr. Gairdner is not oblivious to the charms of Edinburgh, and the spell of that beautiful and historic city, which has been cast upon him, will have its effect on his readers.

G. M.

Changing China. By the Rev. Lord William Gascoyne-Cecil. Assisted by Lady Florence Cecil. New York: D. Appleton & Company. 1910.

Of the books of the year on China and things Chinese this should be given first place. Lord William Cecil has an aim in his book; he is the advocate of the "United Universities" educational scheme for China. But in developing his thesis he has permitted himself no specious pleading. There is evidence of careful study of the present educational work in China, both missionary and governmental. The whole modern sweep of things in this Empire, both social and political, has been viewed with sympathetic under-We have here no standing. cursory review, but a thoughtful and intelligent contribution to "the Chinese problem," and every worker for the uplift of China, whether missionary or other, cannot but be helped and encouraged by this book.

The author's plea for the retention of the Chinese style of architecture in new buildings, especially those for educational purposes, is rather amusing than convincing. That much is to be desired in the way of improving missionary "styles" in buildings (and non-missionary as well) is beyond question; the author should know, however, that unmodified Chinese architecture, particularly in hospital plants and dwellings for foreigners, has been thoroughly tried and found sadly wanting. The best plans are, perhaps, modifications of Chinese styles. Lord Cecil is deceived if he thinks the Chinese build as they do because of love for "fresh air."

On page 308 the Arts College of the Shantung Christian University is referred to as "the British College at Weihsien." This is one of very few errors.

Lord William and Lady Florence Cecil visited China in 1907 and again in 1909. In these two visits the field to be studied was pretty thoroughly covered. The book has 342 pages and is well illustrated with sixteen full pages of photo-engravings. rather unsatisfactory railway map of China is given as the frontispiece. In the preface the author acknowledges the help of a large number of residents in China, and their names (an imposing list) follow. The list of books consulted is hardly so impressive. P. L. C.

OVER AGAINST THE TREASURY: OR. COMPANIONS OF THE PRESENT CHRIST. By Courtenay H. Fenn. Philadelphia: The Westminster Press. 1910.

Dr. C. H. Fenn, of Peking, the author of this little book. calls it "A Vision." The book is rightly named, and should prove most illumining and inspiring to many readers. In a charming way the objections to modern missions are taken up and answered one by one. The book represents the awakening of a church to its missionary responsibility and opportunity through the inspired vision of the church's young pastor. The arguments are none the less forceful and compelling because put into the mouths of characters in the little story. Especially valuable is Dr. Fenn's warning that a multiplicity of organizations planning to do great things in future cannot take the place of actually doing the needed things now.

One paragraph may prevent the universal use of this book by friends and promoters of missions. The reference to the "faith problem" (pp. 74, 75) adds nothing to the author's main argument and prejudices the minds of a large number of Christian people who conscientiously hold to the faith mission system. But this is the only discordant note in a word-song of great beauty.

The book is clearly and attractively printed and bound in tinted covers. Many a missionary would do well to put it into the hands of such friends at home as are lukewarm on the subject of foreign missions.

P. L. C.

Chinese Reader's Manual. W. E. Mayers. The Presbyterian Mission Press. \$5.

Mayers' Reader's Manual has been a classic ever since it was first issued. It has been out of print for some time, and the Presbyterian Mission Press has done students of Chinese a real service by re-publishing it at the low price noted above. The book is well printed on good paper, well bound, and a book to be desired to make one wise.

说信. Faith. By the Right Rev. the Bishop of Durham. Translated by W. S. Moule. 10 cts.

希伯来蓝额蒙. Commentary on Hebrews. W. S. Monle. 20 cts.

These two little booklets are published by the Trinity College Press, Ningpo. The style is clear and scholarly Wên-li, and the contents are sure to be helpful to pastors, preachers and all who will carefully study them.

Is there not a Better Way? An antiwar manual, by Ellen Robinson.

Applied Christianity and War, by Joshua Rountree.

福音調音在地上平安。 Peace on Earth.

These are useful anti-war pamphlets from the Friends Mission in Szechuen. "War is hell," said General Sherman. Every servant of the Prince of Peace is, and must be, against war in any form. May our friends have good success in their anti-war campaign.

The Gospel of Mark in "Miao."

The script for this Gospel was prepared by the Rev S. Pollard and the type was cast in London for the British and Foreign Bible Society. One would judge that the language must be an easy one, for the characters all look very much alike. All who love the Lord will wish good success to this little book. May it soon be a treasured possession of thousands of Miao Christians.

Chinese Folklore Tales, by the Rev. J. MacGowan, D.D. MacMillan & Co. 3/-.

This is not the only volume of folklore stories published by Dr. MacGowan. Recently his "Lights and Shadows of Chinese Life" appeared in the North-China Daily News and won unstinted praise from even hardened "Old China Hands." The present daintily got up volume of stories gives a deeply interesting insight into the mind of the Chinese people and has this added virtue that the tales are well worth telling and are very well told.

The North-China Tract Society has sent us some fine cartoons illustrating the International Sunday School Lessons. The pictures are 21 by 31 inches; they are drawn by Rev. Jen Ch'ao-hai and are lithographed in brilliant colours. These are in typical Chinese style and are sure to be popular wherever used. The first cartoon represents the deputation pleading with Rehoboam to make the people's heavy load lighter. The delegates are all in Mandarin's robes and the people are seen weeping in the background. The whole scene might well be taken for a representation of the National Assembly impeaching the Grand Council. Such a picture will make an impressive appeal to the Sunday School

scholars. The price is \$1.25 for one quarter (12 pictures). There are small duplicates of these large cartoons to be had. These have the golden text printed on the front and lesson notes on the reverse side. The cards are also in colours, and cost only three cents for the quarter. Also 12 pictures. There is sure to be a ready sale for Also some cartoons these cards. of Bible subjects by the same artist; size 15 by 19 inches. The illustration of Prov. xix. 26, "The son that causeth shame," is a wild looking young man in a "djan lung," evidently being done to death while his aged mother stands by weeping. There is realism and force in the drawings.

FROM MACMILLAN AND CO.

Practical Drawing, by T. S. Usherwood, B. Sc., London.

Histoire de Monsieur Blanc. 2/-.

Fairy Tales. Hop of my Thumb.
Puss in Boots. The White Cat.
with Anglo-Chinese notes by Chao
Shi-chi. 15 cts.

These are quite as good as the other books published by this well-known firm and reviewed from time to time in these pages.

Missionary News.

"Alone with God."

W. Remfry Hunt writes from Wuhu:--

"In connection with the offer of free distribution to our Chiness co-workers, whether in the pastoral, evangelistic or field of colportage, we are glad that the first edition is exhausted. and sorry that delay will be occasioned to the student-workers with our missionary colleagues. The SECOND EDITION is on the press, and will soon be ready for distribution. It will be mailed free of cost to the names and addresses sent me, as soon as is possible."

Bao Memorial Hall, South Gate, Shanghai.

Our Presbyterian friends recently dedicated the Bao Memorial Hall, which forms a wing of the Lowrie High School, South Gate, Shanghai. It is erected by the children of the Rev. Bao Tsih-dzae, who was born in Ningpo in 1835 and died in Shanghai in 1895. He labored for thirty-five years in Chekiang and Kiangsu, and the Hall is a fitting memorial of his work.

Anti-opium.

We have received an appeal from the Chinese Christians in Chefoo, addressed to the people of Great Britain asking for the abrogation of the Opium Treaty. Surely the appeal of the Chinese will be listened to by Christian England.

Famine in Northern Anhui and Northern Kiangsu.

The Central China Famine Relief Committee, which was formed in Shanghai, December 12th, 1910, has been busy appealing for funds for the severe famine now prevailing in the above regions. Letters from Dr. Cochran, Dr. Patterson, Dr. Junkin, Mr. Wade Bostick, Mr. Lobenstine, Dr. James B. Woods, and others, show that although

the famine is not so widespread as the famine of 1906-7, it will be more severe over the regions where it is now raging. Famine relief work has been started by the Committee at Suchien, Koyang, Mengchen, Pochou, Yaowan, Pichou, Suining, and Hwaiyuen. Missionaries, Catholic and Protestant, in those regions vie with one another in offering their services. Appeals have been received from other points equally deserving help, but the Committee waits for funds. Churches and individuals have been sending in donations. The government is doing well, but their aid must be supplemented. The Honorary Secretary of the Committee is Dr. MacGillivray, and the Treasurer, Mr. S. K. Suzuki of the Yokohama Specie Bank.

Our Frontispiece.

The photograph from which our frontispiece is reproduced was taken at the Commercial Middle School, Peking, at the organization of the Chinese National Anti-Opium Society. The leaders of this movement are members of the Tsu Cheng Yuan. The president (first man sitting at left of front row) is Hon. Lin Ping-chang, grandson of the Imperial Commissioner Lin, former Viceroy at Canton at the time of the Opium War.

The Month.

THE NATIONAL ASSEMBLY.

The correspondent of the N.-C. D. News telegraphs from Peking, November 15: "The members of the National Assembly are actively interesting themselves in connection with the anti-opium movement. They

have formed a National Suppression Association for the purpose of cooperating with the bodies in the provinces intent upon the suppression of the trade, and are appealing to Great Britain to order the instant prohibition of importation. They also wish to institute a more effective suppression of smoking and planting in China. It is known, however, that China is favourable to the new agreement now being concluded. The Customs returns show that 28,900 piculs of opium passed Ichang, downwards, this year."

On December 18 we learn that "an Edict states that the Grand Councillors have resigned en bloc, on the plea that they are incapable of rectifying the country's critical condition. The Throne, the Edict continues, recognizes that the Ministers are faithful and able, and their resignation is, therefore, not accepted. The National Assembly had sent a Memorial pointing out that the Grand Council was not a responsible body. This was a matter beyond the scope of the Assembly. The appointment of officials, according to the laws of China, was a prerogative of the Throne. The inauguration of a Cabinet was also a matter for the Throne to decide; consequently the members of the Assembly should not interfere. The Memorial was rejected.'

A later telegram of December 19 says: "After a long discussion the National Assembly appointed a Committee to draw up a fresh Memorial impeaching the Grand Councillors individually, re-emphasizing the necessity of making the Council responsible to the people, and adding that, unless its representations were regarded, the Assembly would disband. The speeches, which were quite unimpassioned, criticized the Prince Regent for the first time in the history

of the Assembly."

A telegram of January 10 says: "The National Assembly concluded its business this evening. The public adjournment will take place to-morrow, when a Prince, probably Yu Lang, will represent the Throne."

The general impression is that while the Assembly's labours are only represented by the shortening of the period for the establishment of a Parliament and a half promise of a Cabinet, it has succeeded in altering public opinion tremendously by instilling in the people a sense of patriotism and hope in regard to the destiny of China.

IMPERIAL DECREE OF NOVEMBER 4 CONVENING PARLIAMENT.

"The Throne is night and day in perturbation of mind in its anxiety to avert and save. The only course is quickly to proceed to Constitutional Government in order to bring about an improvement daily progressive. No need for the High Ministers and the people to beg and pray. We ourselves have arrived at this con-Yet do We fear that the popular intelligence is still not entirely opened out; nor the monetary resources sufficient to cover the require-If measures are taken too rapidly then perhaps there is ground for a fear that the desire for dispatch will eventuate in nothing attained. Consequently the only course was to examine the pros and the cons of popular sentiment and then would the Throne decide for or against. It is evident now that the prayers of the representatives of the people proceed from extreme sincerity. The majority of the Ministers and Officers of the Metropolis and the Provinces are in favour of quickly proceeding; the feelings of the people have burst forth and the views of the multitude are at one. The representatives must assuredly have a grasp of the public duties for which the people should be responsible. The Throne should examine and ascertain the wishes of the officials and the people and correspond with the public view of what is good or bad.

Before assembling the Parliament the principal preparations must first be made. The matter is of such great weight and the issues involved are so numerous that this cannot be brought to a conclusion in less than one or two years.

It is accordingly commanded that the date originally fixed for the establishment of the Parliament be changed to the 5th year of Hsuan Tung, namely, 1913."

THE PLAGUE.

The plague, in a pneumonic form, has broken out with great virulence in Manchuria. B. L. Putnam Weale writes as follows from Changchun, January 14: "The symptoms are, I am told, as follows: The lungs get affected, the patient begins to cough and starts spitting blood, the lungs break up, the patient turns black in the face and the end soon comes. The germ enters the body through the mouth, and all doctors, attendants, guards, etc., wear disinfected mouth and nose guards. The percentage of recoveries is practically nil.

Latest advices inform us that 3rd class passenger tickets are no longer issued by the S. M. R. at Changehun,

and all 1st and 2nd class passengers going south from Changehun are first examined by a Japanese doctor."

Chinese reports state that owing to the plague having extended to Tientsin, sanitary precautions are being taken at Peking, and orders for the destruction of rats have been issued by the Ministry for the Interior.

A Fengtien telegram reports that in North Manchuria, and in Kuanchengtze, Mukden and Tairen, deaths from plague increase daily in number, and that corpses are to be seen lying everywhere. An exodus of the gentry and the wealthy has left these places in a desolate condition. A telegram from Chefoo, January

"The port has been declared infected with plague. The disease is spreading at Chefoo, and so far there have been twenty deaths."

FAMINE IN EAST-CENTRAL CHINA.

The low-lying plains of Anhui and Kiangsu, standing as they do but a few feet above sea level, are particularly liable to devastation by flood. The widespread and serious nature of the famine which results from recent floods, and the appeals for help being made, will be found in another column.

Missionary Journal.

BIRTHS.

AT Tengchowfu, Shantung, November 4th, to Mr. and Mrs. J. V. Tur-NER, S. B. C., a daughter (Bonnie Mary.)

Ar Chungking, 13th December, to Rev. and Mrs. B. F. LAWRENCE, M. E. M., a daughter.

AT Chungking, 19th December, to Rev. and Mrs. C. F. RAPE, M. E. M., a son.

Ar Peking, 8th January, to Rev. and Mrs. J. J. MULLOWNEY, M. E. M., a son.

DEATHS.

AT Chungking, December 13th, LUCY WOOD, the beloved wife of Rev. B. F. LAWRENCE, M. E. M.

AT Chinkiang, December 13th, WIL-LIAM EVELYN CROCKER, Jr., son of Rev. and Mrs. W. E. Crocker, aged two years and two months.

AT Hankow, January 7th, MIRIAM CONSTANCE, eldest daughter of Mr. and Mrs. J. M. O. GUDAL, Am. Lutheran Mission, aged 2 years, 3 months and 15 days. Tuberculous meningitis.

AT Yingchowfu, January 17th, Mrs. H. S. FERGUSON, C. I. M.

MARRIAGE.

AT Shanghai, December 22nd., Mr. J. M. Munro to Miss H. E. K. Reikie, C. I. M.

ARRIVALS.

December 30. Misses L. CARLYLE and E. S. CLOUGH (ret.), from England, C. I. M.

January 3rd, Mrs. George King (ret.). Dr. George King, Mr. F. E. Shindler (ret.) and Miss N. L. Fredricksson, all C. I. M., from England; Rev. and Mrs. W. H. Wherler and child, C. P. M.

January 7th, Rev. G. TONNER (ret.). Misses DINA RUHNBORG and IDA NILSSON, for Swedish Miss. Society; Miss MAT. PERSSON, for Swedish Bapt. Mission.

January 18th, Miss Braune, S. Chihli Mission.

January 20th, Miss ALICE HENRY (ret.), from Australia.

DEPARTURES.

January 3rd, Mr. H. F. REOLEY, C. I. M., for India and England.

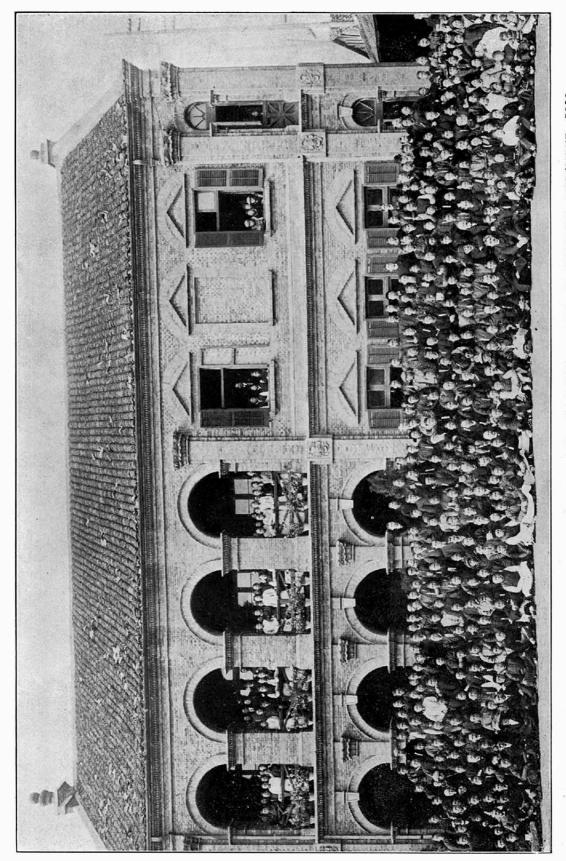
January 5th, MISS CLARA E. MER-RILL and MISS WELTHY B. HAN-SINGER, M. E. M., for U. S. A.

January 7th, Miss SLAPP (unconnected), to Europe.

January 8th, Mrs. RIDLEY and 2 children, and Mr. R. W. KENNETT and 3 children, all C. L. M., for England.

January 17th, Rev. and Mrs. STAUB and child, A. B. C. F. M.; Misses L. NORDEN, A. JENSEN and T. JOHNSON, C. I. M., for North America.

January 18th, Miss R. JOUROLMAN, A. P. M., South, for U. S. A.



FIRST TRIENNIAL, MEETING OF THE EVANGELISTIC ASSOCIATION, HELD AT HANKOW, DECEMBER, 1910.

THE CHINESE RECORDER

AND MISSIONARY JOURNAL

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Editorial

THE address upon "the Public Life of the Missionary," which appears at the head of the contributed articles in the present number of the RECORDER, deserves Zeal and careful perusal, and that not only for the fact Responsibility. that it was delivered to a body of missionaries by the Judge of the British Supreme Court in China. Havilland de Sausmarez has rendered a most useful service to the missionary cause in bringing a sympathetic and constructive criticism to bear upon the problem of missionary conduct. The reminder that missionaries are themselves perforce members of the body politic and sharers in its responsibilities, and that their duty touches national and public life at many points, is a very needful one, for the temptation to self-centered work and to an overexclusive view of the claims of life, is one that the very zeal which is rightly ours often brings in its train. We are members one of another, and our work has ramifications beyond its immediate rauge which we ought not to neglect. The impact of the Christian message upon a national life and social order which is not only non-Christian but often vicious from the Christian point of view, cannot but bring disturbance; a wise policy and due consideration of conditions may often, however, serve to mitigate the perils of change. To be zealous without rashness is the height of wisdom, and it is an attainment the ideal of missionary work calls for.

All candid criticism backed by wide experience and offered from the standpoint of Christian belief is of the truest service to any Christian cause, and in no sphere of activity is it more necessary or more useful than that of missionary service. We are the debtors of Sir Havilland de Sausmarez.

* * *

There are few missionaries resident in the Treaty Ports of China but have been distressed by the thought of how little it seems in their power to attempt for the help and uplift of their fellow-foreign residents. Surrounded as many of these are by temptations of a special kind; cut off from many of the moral supports which have stayed them in the home lands, and subject to the indefinable and subtle sap of climate and environment, it is no wonder that degeneration becomes in too frequent instances marked in their careers.

Under such conditions there is no ministry so sure in its elevating influence upon character as that of Christian faith, and it is at this point that missionary sympathy, if wisely exerted, should prove of the utmost value to the Westerners living abroad. The points of contact and the sphere of influence are the initial difficulties we have to face. It is not to the distribution of tracts; by preaching; or even by the adventure of special evangelistic campaigns that this task will be satisfactorily met, for it is one which is always with us. Speaking generally, social intercourse with the members of the foreign communities is possible only for the few; social relationships cannot be forced, nor must they be pursued to the neglect of regular duty. And yet much more ought to be done than is even attempted if the natural obligations of our Christian service to our fellownationals are to be met. Common points of interest and service ought to be found; combined efforts for the development of communal life and for the good of the Chinese around should be encouraged; criticisms of our work must be frankly met and freely discussed; above all, there must appear that confidence in Christian character which follows the observance of upright life and devoted service if we are to influence our brethren for good. We have to become living 'Epistles known and read of all men.' That our duty lies here who can doubt?

THE latest phase of international politics in relation to China is not one which is likely to increase the respect of China for the political ideals of the West or to China and cause any diminution of the worship of the gospel Russia. of force which is growing apace among the Chinese. At a time when, more than ever in the history of the human race, the needs of the world call for international amity, one of the leading powers of Europe is driving yet another wedge of separation into the existing breach between East and West. And Russia has chosen to do this under conditions which cannot fail to be interpreted as 'hitting a man when he is down.' With plague striking at her very heart, a plague in which Russian railways have been the unintentional but sure agents of diffusion, and when Russia and China should have been intent upon combined combat with a common foe, an ultimatum concerning matters which have been allowed to slumber for thirty years is launched at the Chinese people. the failures of Chinese diplomacy may have been in regard to the questions in dispute—and no one can conscientiously attempt to whitewash the diplomatic methods of the Chinese government—a common sense of decency and of regard for honesty in international politics compels the thought that the action of Russia at this juncture is unfair. To use a phrase of the British school boy, it isn't 'playing the game.' The weakness of China may have to give way before the threat of force, but we are assured that, as surely as there is justice in heaven and God reigns, somewhere and somehow Russia, and every other nation which has ridden roughshod over the natural rights of the Chinese, will have to pay the price of unrighteous dealing as China now is paying for her past errors of ignorance and deceit.

To all those who are interested in the solution of the vital problems of racial conflict this last phase of the attempted Russian advance in Asia may well give cause for concern. For the continued peace of the Eastern world is contingent upon the growth of the spirit of international trust as between East and West. Any action on the part of the representatives of either China and Japan on the one hand, and the powers of the West on the other, which serves to deepen international suspicion ministers to those racial antagonisms which are the final factors of war. Any act which drives Asia into deeper

hostility to Christendom is helping to precipitate an eventual world struggle which may prove disastrous to the progress of the world and to the growing ideals of humanity, on whatever side the issue of victory might be found to lie.

It is in the mitigation of racial strife that the assurance of the world's peace is most surely to be found. The menace to humanity is not dependent simply upon racial difference; it is rooted in racial antagonism, a very different thing. We may learn, as we are striving to do, to pierce this outer skin of racial difference and find the common ground of our humanity the world over; the heart that beats to life in all men. Here lies the focal point of brotherhood, and it is on such a ground that the bonds of united interest and mutual ideals which make for unbroken peace may be forged.

Our Christian message asserts that in the realm of religion such a common ground is to be surely found and that man's spiritual instincts are a universal heritage. Christianity therefore with its message of brotherhood and salvation through Christ, is the great solvent of racial suspicion and the one Gospel of universal peace. "Peace on earth, good will among men."

* * *

IT is a significant and hopeful sign of the times that missionaries in China are at the present time discussing the subject of evangelism as a problem as well as a Evangelism as duty. In no sphere of missionary activity is the a Problem. old adage 'well begun is half done' so true as in that of evangelization, and it is possible that in the past the tremendous magnitude of the evangelistic task has served to preclude due attention from the problem, as such. The insistent nature of the call to evangelistic enterprise; the pressure of ignorance and need; the scope and imperativeness of the Gospel command, all serve to increase a natural tendency to rush at the work and to establish the kingdom of heaven by violence. The time has certainly come when there should be full and patient consideration of all aspects of evangelistic service. Given the definite message of salvation through Jesus Christ, it becomes needful to arrive at some decision regarding the truest and most effective method of its presentation. saved man can and ought to preach the message of salvation is a truism of Christian life; what we must find, however, in order to accomplish our set task is the most convincing method of approaching the Chinese with this Gospel message.

The call to evangelistic service and preparation is not only one demanding zeal and devotion in the worker; it is a call also to special and prayerful study of the nature of our Christian message in its application to the peculiar need and outlook of this people. Increasing attention will have to be given to the training of the evangelistic worker in this respect if our work is to attain to full effectiveness.

* * *

In his paper upon 'Curriculum Bible Study' Mr. Luce lays emphasis upon a very important point in urging the direct study of the Bible text. No teaching about the Bible which does not lead the student to the book itself can be spoken of as truly effective.

Consideration has to be given in this connection to the ease with which Chinese scholars can learn to recite 'ipsissima verba' of all kinds whilst failing entirely to catch the meaning of the words they recite. A method of study which leads the student to read with understanding is that which is supremely needed in connection with Bible tuition, and so long as Scripture is treated by the scholar simply as an examination subject this result will be difficult of attainment. Perhaps something is lost in making Scripture study a part of school curricula on the same basis as other subjects. Whilst it is right and necessary that students should be taught to study the Bible in the same spirit of intelligent enquiry as should mark their other work, it may be doubtful whether as a means of examination proficiency Scripture secures from the general student the moral attention it demands. Between religious knowledge and religion there is a difference which the Chinese do not readily appreciate, and the first is only effective as it leads to the second. How to make the study of the Bible in our educational system a means of religious awakening and life is the root of the problem to which attention is drawn.

* * *

The formation of a Sunday School Union for China upon the basis of the committee appointed by the Centenary Conference is now proceeding. By the appointment of the Rev. E. G. Tewkesbury, formerly of the A. B. C. F. M., as organizing and general secretary, under the auspices of the British section of the World's Sunday School Association, a very definite and promising

advance is made. As is shown in our advertising pages an arrangement has been made with the Methodist Publishing House to stock and exhibit useful literature bearing upon Sunday School work. All Bible study work and Christian work among the young will benefit by the forward movement.

Attention is also called in Missionary News to the visit of Mr. Frank L. Brown and Bishop McDowell, of the Methodist Church, to China in the interests of World's Sunday School work. All such visits make for more definite and intelligent study of the conditions and need of work, but we could wish in connection with all forms of international Christian enterprise that the visits of friends and delegates from the home lands could be counted always in periods of months rather than weeks. It is impossible to hustle even the best intentioned of enquirers into a sufficient knowledge of China. In the past Christian missions have suffered from a criticism due to the misinformation of unsympathetic globe trotters; we are possibly to face a period of difficulty on the other extreme. informed sympathy is not without its dangers. The Treaty Ports are, after all, a very small part of China. Needless to say, in making the visit of our Sunday School friends the text of this warning, we definitely exclude them from the category of ill informed sympathizers. We wish only that their itinerary were planned for a longer and more exhaustive visit.

* * *

THE account of the visit of Rev. Yui Koh-tseng to Peking for the presentation of copies of the Scriptures to the Court in behalf of the Chinese Christians of the An Amportant Protestant churches of the Empire which Chinese Delegation. we give in this issue, demands more than passing notice. The energetic pastor who so graphically describes the details of his visit is well known as one of the leaders of the significant movement for self-government among Chinese Christians. This report should be read in conjunction with the article given in the four hundred and thirty-sixth issue of the Christian Intelligencer, in which it appears that Pastor Yui did not simply present the Scriptures which had been specially prepared for that purpose by the gifts of the Chinese Christians, but, in addition, presented a memorial of his own upon the general situation of the Christian churches concerned, in which he describes himself as the representative of the two hundred and sixty thousand Chinese church members. Since this is so it is needful that the Christians concerned, and especially the Chinese pastors, should be given the opportunity of reading the memorial, for it would appear that therein they have been committed by very definite phraseology to a leadership and to a situation which might conceivably be fraught with serious issues.

It is worthy of remark apropos the attitude of the Chinese government that although the Rev. Mr. Yui definitely dissociated himself from the foreign element within the Christian churches of China and spoke solely for his Chinese fellow-workers, he was nevertheless obliged to present both the Scriptures and the accompanying memorial through the medium of the Waiwupu.

* * *

THE January issue of the Korea Mission Field, in dealing with the million movement and its results, asks the question, "Are the million all in"? and in answer says: Faith and "It is very certain that neither the million, nor Statistics. any large part of them can to-day be found in our churches or even reckoned among the adherents in our statistics, yet nevertheless we are by no means sure that God has not them all written in His Book of Life." That is to say, the movement, as a million movement, failed, though it doubtless effected much good along certain lines. We draw attention to this not for the purpose of mere criticism but in order to repeat and emphasize the warning we uttered last year conceruing the futility of attempting a statistical measure of the practice of faith. Every year should find us prayerful and faithful and dutiful in the work of extending the kingdom of God, but the extension of that kingdom is not, and never can be, reckoned by a counting of heads. The work is ours, the The value of souls it is His alone to determine, result God's. and it may well be that the conversion of the fit few is in the long view of His kingdom's growth, of greater promise and potency than the baptism of the tens of thousands. million will come, for it is the Father's good pleasure to give us the kingdom, but the times and seasons it is not for us to command. Faith stands proven in relation to service; it is not conditioned by statistical results. Inward growth is the essential prelude to extensive accomplishment and spiritual fitness a matter of more moment in these early days of the missionary campaign in the Far East than the work of conversion by multitudes.

The Sanctuary

"Giving thanks always for all things in the name of our Lord Jesus Christ, to God even the Father." Eph. v. 20.

"And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent." Lk. xi. 11.

GIVE THANKS

That so many in positions of authority in the state "remember that the missionary is here to obey the divine command to go into all the nations and preach the Gospel to the whole creation." (P. 138).

That "the names of many, whose good work as citizens of the world is as well known as their prominence in the Mission field, are known not only in their own but in the wider circles where the government of the human race is a matter of thought." (P. 147).

That "in many institutions curriculum Bible study is now coming to its own." (P. 164).

For the approaching visit of the S. S. delegation. (P. 182).

For the presentation of Bibles by the Chinese Christians to the highest officials of the empire. (P. 184).

PRAY

That we may be guided to do our duty to that body "on which depends the stability of the social order of the state." (P. 141).

That we may do our whole duty to those of our own blood whom we find engaged in other pursuits in this country. (P. 147)

For "a revival of interest in aggressive evangelism among the masses outside." (P. 150).

That the evangelistic spirit may possess the whole church. (P. 158).

That those engaged in conducting classes in "curriculum Bible study" in all our schools may have a higher sense of their responsibility, and that the pupils may come to see that "the Bible is filled with material that demands the very best intellectual power." (P. 165).

For those in high places to whom the Chinese church has recently presented copies of God's Holy Word. (P. 184).

For those suffering from plague and famine, and especially those engaged in the work of relief.

A PRAYER

I

When on the dim verge of the unknown I tread,

My way uncertain and my footsteps slow;

When faint foreboding prompts unworthy dread:

When faith stands faltering and the heart lies low:—

Lord God Whose light illumines all life's devious ways,

Whose power uplifts us as on eagle's wings,

Whose matchless love encompasses all earthly days,

Whose praise the universe unceasing sings;—

Protect Thou me.

II

Should the high call to duty leave me lone,

And men despise where once they spoke me fair;

Or hopes lie unfulfilled, and no seed sown

Ripen to harvest, all life's labour bare:-

Lord Christ! Who calm and fearless walked life's thorny way,

By all forsaken, yet forsaking none: Who toiled in love unwearied all Thy human day;

And cried in death 'forgive them'; Thou, the Son,

Strengthen Thou me.

III

When days of doubt my wayward mind oppress,

And the heart treasures not the eternal fire;

When sin the spirit draws with dark caress,

And the chained soul is spent with vain desire;—

Lord God the Holy Ghost! Fountain of truth and life;

Thou Who dost cleanse and teach the erring soul;

Whose word breathes peace and comfort in the midst of strife;

Thou Who reveal'st our Heaven appointed goal;—

Sustain Thou me.

W. N. B.

Contributed Articles

The Public Life of the Missionary*

BY SIR HAVILLAND W. DE SAUSMAREZ.

T.

T was not without hesitation that I accepted the invitation of your society to read a paper on the public life of a missionary. The subject is not one with which I can boast any great familiarity. Most of us, however, have ideas on the subject, and it has been a matter of interest to me to put those ideas into concrete form and to set down the train of reasoning which, guided by a somewhat varied experience, appears to me to justify them. I think that a preface by way of explanation of the manner in which I approached my task is advisable.

As you proposed that this paper should be read by one from outside your body, it appeared to me that you wished for a critical paper by one who, as a citizen, would look at the missionary's life and work as it affected his fellow-citizens; then, as you approached the holder of a public office, that the duties of a missionary towards the organised society amongst which he is sent to work and the civil authorities of nations should form part of the purview of my paper; and lastly, that being, as I am, a member of a society living in a non-Christian country I should deal with the relationship of the missionary to those of his own creed and colour who are exercising their professions or carrying on their business in the foreign land where he works. at any point I have ventured on words which seem to blame, I can assure you that they are words of kindly criticism; if any advice, when I feel entitled to give it, seems to you unsympathetic, pray remember that I am speaking as a man of the world and that I am giving you the view of such an one who sympathises with the work of the missionary's life. I am dealing with the missionary's duty to the public, for after all that is his public life and not the attitude of the public

^{*}A paper read before the Shanghai Missionary Association.

NOTE —Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

towards him; that attitude doubtless gives room for criticism, but it is not within the scope of this paper. But above all I remember, what so many people who criticise the missionary and his work are apt to forget, that he is here to obey the divine command to go into all nations and preach the Gospel to the whole creation.

There is one other part of the public life of a missionary which is so intimately connected with his mission work and teaching that I do not feel entitled to deal fully with it, though it is perhaps the most important part of the whole, and is, I believe, matter of earnest thought among you: I mean his attitude towards the difficulties which must arise between those who have been brought up under two absolutely different social codes. There are many laws and customs which go to the root of the society to which human beings belong and which cannot be lightly attacked without a danger to the whole social system of the nation, such for instance as laws dealing with marriage, legitimacy and the control of children by parents. With such questions I shall not deal save in so far as they may naturally be considered when dealing with the relations of the missionary to the government and public life of the people amongst which he works. May I, however, just say this, that in so far as these matters are tribute to Cæsar how can a missionary interfere with its payment? The difficulty no doubt lies in determining what is Cæsar's due, and I would urge upon a missionary to be guided in such things by those of "sound learning and religious education" or with long experience among non-Christian peoples, and this not to the exclusion of those who are not themselves engaged in missionary work. With these words I shall leave this difficult branch of my subject.

By the word "missionary" I understand a person sent by a Christian church or society to teach Christianity to the people generally in a non-Christian country, and as all missionaries are not alike in their qualifications, I shall first devote a few words to the place of a missionary in the life of the world. Secondly, I shall deal with the missionary's public duty in so far as it touches the government and the social system of the people or community with which he works; and thirdly, with that duty in so far as it affects the European community, the members of which exercise their calling in the country to which the missionary is sent.

II.

One of the criticisms of missions by intelligent and unprejudiced persons most often heard, is that people of little education and less experience come out into the new circumstances and surroundings of a people whom they do not know, with the idea that they can teach others who, as in China, belong to an old civilisation and old social order in which live religious ideals of many centuries' growth. And a further criticism is that by the rash action of missionaries are created troubles with the natives. You yourselves know better than I how far such criticisms are unfair and to how large a proportion of missionaries they are applicable, but the consideration on which they are based touches so nearly the usefulness of a missionary in his public life that it is worth more than a passing comment. That men and women of little education or training and much zeal go forth from their homes to become missionaries is undoubtedly true, and to them I would say that the individual who may worthily fill a humble place at home as an artisan, a clerk, a tradesman, and who is able and willing there to do useful work beyond his own vocation, cannot be transformed, by merely uprooting and transplanting, into a convincing teacher of Christianity to a people whose ways of thought he does not understand. Should anyone, in whatever station he may be, feel that his duty is to preach the Gospel in foreign lands, who am I to say that he is unfit? but if he is to be a useful member of society in his new and strange environment, let him remember that all cannot fill equally prominent positions in public life, and that an individual will be of greatest use to the community if he performs for the community that service which he is most fitted to render. It follows that the public life of a mission, i.e. a body composed of a number of units who are missionaries, will be of the most use to the larger society amongst which it works if the endeavours of each of its members are directed along the line in which they can do most good, and if misdirected zeal among its less experienced and less well-balanced members is curbed. Let not any person think that every word that comes from his mouth and every act he performs is wise and right, because in his opinion it will further the object he has in view.

The usefulness in public life of a leader in a mission depends on himself and those with whom he may take counsel.

His trust is a great one and his selection a matter of careful thought, for from him must come the directions which will stimulate and restrain the younger and less prominent missionaries with whom he works, and on him in greater or less degree must order and subordination in the ranks of the mission depend. Obviously, unless he is wise, acts of unwisdom will mark his tenure of office. So with the subordinate members in so far as they are prepared to work in their proper sphere so far will their usefulness prevail. But ill-considered action and unrestrained zeal are more likely to lead to contention than to peace, to delay than to progress.

A mission is a society in itself; it forms part of a larger society, and well performed mission work, whether of the individual or of the corporate body, should result in the growth and stability of this society within a society. The growth of a vigorous society working on Christian principles, in which each member has his appointed place, which with its growth becomes stronger and more convincing, will become not only more potent by its vigour to affect but also by its harmony to appeal to that greater society within which it works and whose conversion to Christian ideals is its aim.

The success of medical missions and the increase of industrial missions prove, if proof were needed, that the duty of a missionary is to the society into which he is transplanted as well as to the individual whom he teaches. Only by the establishment of a Christian society, or, at least, one in which the faith and acts of a Christian are respected, can it be hoped to rear a branch of the Christian church which will affect the life of the people, and the effect of a mission upon the public life of a country, which indeed may be called the public life of the mission, must depend on its members recognising each one his fitting place and his proper subordination in the public work of the institution.

III.

In treating of the relations of a missionary to the governing body and the social order of the people amongst whom he works, it is material to point out that, as there are differences in the elevation of the religious ideals and the advancement of the civilization of the people, so are there differences in the capacity and goodwill of the rulers. In British Africa there is a Christian government which at the present time is

sympathetic to missionary enterprise, and there are peoples who in some cases are emerging from a terrible superstition and who yet show a readiness to accept the teachings of Christianity. In other lands with governments hostile, if only passively so, and people indifferent, another problem presents itself. Old civilizations and vested interests require to be approached in a manner different to that in which people anxious to learn or searching for a better religion may be won, but in all cases there is a duty to the body, however imperfect its ideals or its methods, on which depends the stability of the social order of the nation. In these days, almost throughout the earth, there is some central power which is responsible, and while it exists, is entitled to the obedience of the foreigner Should the ideals of the who works within its dominious. people change so that they demand and secure a better government, that is for them, it is not for the stranger within their No society was in a more depraved condition, no government was capable of worse atrocities than that of Rome at the time of Nero, yet obedience to the temporal power on the part of the small Christian society is the text of the Epistles.

British statesmen and administrators of the present day realise and value the work of Christian missions, but they cannot but look with doubt on a sudden removal of old moral restraints and sanctions while a new ethical code is in abeyance. How much stronger then must be the distrust of a government of a different religion which may not have realised that, whether true or not, Christianity, alone of all religions, has established a moral duty in the stronger to protect the weaker race and who even may not admire a system which recognises such duties and imposes such restraints.

The difficulty in relation to Mahommedan society is stated thus by Lord Cromer: "It is conceivable that, as time goes on, the Moslems will develop a religion which will establish a moral code sufficient to hold society together by bonds other than those of unalloyed self-interest. It is possible that in course of time some higher moral and intellectual ideal will be developed. In the meanwhile let the European politician bear this in mind, that in the process of his well-intentioned and very necessary reforms he will do well to abstain on utilitarian grounds from any measure which is calculated to undermine the Moslem faith more than the strict requirements

of the case demand. The missionary, the philanthropist, the social reformer and others of the same sort should have a fair field. Their intentions are excellent, although at times their judgment may be defective. They will, if under some control, probably do much good on a small scale. They may even, being carried away by the enthusiasm which pays no heed to worldly prudence, effect reforms more important than those of the administrator and politiciau, who will follow cautiously in their track and perhaps reap the result of their labours. Nevertheless, let those who have to guide the machine of State beware how they wittingly shake the whole moral fabric of Eastern society. It is dangerous work, politically, socially and morally to trifle with the belief of a whole nation."

It is the want of appreciation of such considerations which gives rise to protests, one of which I read somewhere not long ago, by missionary societies against restraints put upon them in their preaching to Mahommedan tribes in our African colonies. The feeling which dictated such protests is natural, and it is perhaps well that they should be made, though I believe that with the spirit that at present animates our Colonial governments they are unnecessary. But if a missionary is to influence the public life of a community, he must remember that a government's duty is to all its citizens and that a religious rebellion or outbreak is one which is of all the most dangerous and difficult to deal with; it is most farreaching in its effects, and will almost certainly put a greater strain on the principles of Christian government than any other form of trouble.

Other problems will confront the missionary in many parts of Africa where his work is amongst the heathen tied and bound by the chain of a relentless fetish worship or by other less cruel forms of belief. His position is one of greater freedom, and it is a matter for thankfulness that his efforts have been rewarded to such an extent that one who knows the negro so well as Sir Harry Johnston can write: "There is something in the forest negro of West Africa and the Bantu negro of Central and South Africa which does not find satisfaction in the faith or principles of Islam. What has surprised me, after I have come to know the negro well, is the avidity with which, when it is offered to him in any reasonable form, he adopts Christianity." Such an opportunity as this has not been neglected

and the cooperation of the missionary with the government must tend, as it is already tending in some of our colonies, to establish that reformed and self-reliant society which, under his old form of belief, the negro has so long been without.

The limits of this paper will not allow of more instances of my position, but these two will suffice to show that the missionary's task as a citizen and one who would help in the organisation of a Christian State or the spread of Christian principles in the government of a non-Christian State must differ very materially with the religious condition of those amongst whom he works, and in his zeal he must not forget that the first duty of human government, and I may add Christian government, is to ensure the greatest happiness of those subject to it and to maintain peace within its borders.

Before leaving this branch of our subject it will be instructive to glauce, in what can only be a cursory way, at the effects of the first great Christian Mission, that of the Apostles or their immediate successors to the subjects of the Roman Empire. The higher minds, whether Roman or Greek, had long been dissatisfied with their ancient religion and indeed with the philosophy which took its place, and this feeling went down much lower in the ranks of society with the Greeks. Moreover, theirs was a more enquiring mind, and they did not feel the political or patriotic necessity of maintaining the Roman Empire which was indeed alien to them in its methods of thought and of government. In a word they were seeking after religion, they were in a state and of a nature of mind to accept whatever of good was offered, and there was nothing in Christianity which was in opposition to their view of govern-Their attitude is attested in the Acts of the Apostles by the frequent use of the word 'devout' as applied to them and by the willingness with which they listened to the preaching of the Apostles, whilst the ease with which churches were established in the leading Greek cities proves the readiness with which that preaching was received. On the other hand the moral conditions of Roman society, as testified to in the first chapter of the Epistle to the Romans, was so hopelessly abandoned that there seemed to be little to hope from the desire of the people for amelioration, and the governing classes were opposed to the Christian religion as being, as they thought, contrary to the spirit and perversive of the stability of the Roman Empire.

The effect on the two peoples was what might be expected; the Christian organisation in the Greek cities became identified with the civil government as the citizens became a Christian body, while in the West the defiance of the Roman rulers hardened into a set determination to hold to the old religion and to combat the new which in their opinion, and indeed in that of the Christians themselves, meant the decomposition of their society. Thus persecutions arose which, when begun, heaped, by the aid of popular prejudice, infamous charges on the head of professing Christians, much as even in this day, when there is sufficient ignorance to work on, the populace can be aroused by threatened interests to the perpetration of deeds of violence under the impression that they are avenging some vague but horrid iniquity.

The civilisation of Rome gave place to another, while that of the Greeks, in which communities were established by the action of Christianity upon the old civic life became, when consolidated under the government of Constantinople, the centre of development and the bulwark of Christianity against the incursions of Asiatic tribes for many centuries.

It is worth while glancing at the effect on the Christians themselves of the oppression by Rome of the nations of the world and the corruption of her society. The disease of the body politic was in their mind too deep-seated to be eradicated with life, and the death of Roman society seemed necessarily to be coincident with the end of the world. St. John associates them, and it is well known that the early Christians looked forword to the second coming of the Lord, or, in other words, "the end of the world," as the only possible end to the existing condition of human society. And yet the ultimate effect of the actions of those early missionaries, though hopeless of its regeneration, on the society of the West and of the small communities they established within the greater community of the Roman Empire was so to change it that, though that Empire was dissolved, from its remains sprang the Christian states of Europe.

The lessons of history are useful to the missionary as to any other citizen whose career must at some point impinge upon the settled authority of the country in which he works. Similar causes will produce similar effects modified by the material upon which and the circumstances in which they act. His public actions must be undertaken not lightly without heed to their possible effect on institutions within his immediate environment, but on due consideration of the effect they are likely to have on what I venture to define as his ultimate goal, namely the establishment of a society holding the Christian faith and governed by Christian ideals and principles. Of that society he is not a member, but with that goal in view, his duty is so to live as a good citizen in his adopted home that those who learn from his example as well as his teaching may themselves become loyal citizens and useful members of their country, and may, while excluding those things which cannot be reconciled with Christianity, lead by their own conduct the rest among whom they live to a just appreciation of their duty towards God and their neighbour. So, as with the early church amongst the Greeks, a Christian society is formed, which can found and build up a society based on those religious principles which alone seem to have established an ethical code which bids governments constantly to work for the benefit of humanity and the protection of its weaker members.

It is not unfitting to close this part of my paper by a congratulation of the various bodies who are represented in this Association on the loyal way they have accepted the advice or direction to abstain from all authority of an official or quasi-official nature with which circumstances at one time tended to invest the local heads of religious stations in the interior of China. That such abstention in the end must be beneficial to the body practising it cannot, I think, be controverted, but none the less must it be difficult to attain to on many occasions. It, however, provides so apt an illustration of correct bearing in your public relations with the local authorities that it is worth insisting on, for the influence of your society on that greater society in which you work will be the stronger for such self-denial. And such protests as it is the duty of the missionary on the spot to make will be the more heeded in so far as it is known that they do not arrogate a right to interfere other than is vested in a good citizen who only acts in order to prevent injustice being wittingly or unwittingly done.

IV.

In his civic life the missionary is brought into contact, not only with those whom he teaches and the governments, sympathetic or otherwise, which rule them, but also with the ordinary European who lives and works in the land wherein his own labours lie. Between these two he may, in virtue of his connection with both, soften the intercourse, he may smooth away antagonisms which ought not to exist between one Christian body and another, and that he may do so it is well that he should understand the prejudices of the white man as well as those of the coloured. Missionaries come from many sections of our Western society, but it must be that very few of them have had much experience of the white man in the peculiar environment in which he finds himself in a small community of Europeans living in an Asiatic or African world. They can know little of his temptations and prejudices, and the men who know little are just those who from diffidence. from ignorance how to begin, or what not, do not try to know more. When two races live together a mutual understanding is necessary if there is to be harmony. Those who live intimately with both can best promote that harmony, and it must be that occasions will arise when a missionary can mitigate discord if he understands the feelings of both. Granted that often the European does not and does not try to understand the missionary, is that any reason why the converse should be accepted as incontrovertible?

But there is another point of view and one which no missionary can afford to overlook. He and the European of whom we are now speaking are members of a nation professing Christianity. Is it of no importance to his teaching that his possible converts should turn to him and say: The only people who do not believe in your doctrine, who do not associate with you, who do not seem to care a jot what you do or say, whether you go or stay, are your own countrymen, who profess the same religion as yourselves? In some parts of the world, especially those where the white is the dominant race, a desire to be a sharer in the white man's religion may be a powerful force in aid of Christian teaching. I have known of a case in a native rising where missionaries of a certain nationality were massacred; their murderers refusing to believe them to be missionaries because said they: "People of your nation have no God." Far be it from me to blame the missionary for this attitude of people whom he may have had no chance of influencing, but is it not well worth his while to try to remove such a stumbling block from the path, and strive so far as in him lies if haply he may arouse an interest in his work which, though non-existent

in some cases is, I believe, only dormant in many others? I should say that missionary work is better understood and more appreciated at the present time than formerly. The names of many, whose good work as citizens of the world is as well known as their prominence in the Mission field, are known not only in their own but in the wider circles where the government of the humen race is matter of thought. I believe that there are increasingly more of such men at the head of and working for missions than ever before, and from the present point of view surely that is good. The more of such men that there are the better will your work be understood, the greater will be the sympathy of your countrymen abroad with it and the greater therefore will be the moral and material support you will get from them.

Missionaries come out to work among the non-Christian nations of the earth. Probably before leaving home few have thought of the fact that they will meet many of their countrymen who are employed in other work and doing their duty in various ways amongst those whom they are setting out to teach. That is your first work, but how is it likely to be helped if you are seen to be holding aloof in spiritual as well as in temporal matters from men who come from a Christian country and who are presumed to profess Christianity? Will the thinking man, seeking for religious ideals higher than his own, be drawn to accept the Christianity of the white missionary if he finds that that missionary shuns or is shunned by the white official or merchant? Is not the support of such worth an effort to win? After all is not the mission sent out by your own countrymen? Are you not bound to help those of your own blood whom you find in a far country, to consider their prejudices which may seem unreasonable to you, but which may be the natural result of their position, and by so doing to enlist their sympathy and profit by their support? I fear that a missionary shrinks from the society of his countrymen because he fears that he is not welcome, but why should he not associate with such of them as would constitute his own circle of society were he engaged in some one of the ordinary businesses of life? No doubt the fault is as much, if not more, with others who are more numerous and are wrapped up in their own pursuits. To them also I would appeal for comprehension, but believe me the more he can mix with men of the world the better for him and the better for his cause. I say "can" because I know temperaments differ, and that men, who have been long removed by their work from contact with others entirely unconnected with it, must feel difficult and stiff in unaccustomed surroundings. Again, a man's work is not limited by his profession; an enormous amount of work done at home for the State is unpaid work, done often by men who have their bread to win and who give their spare time for the good of the community. It is this work outside your profession which will help to make you good citizens, which will broaden your views, will win sympathy from those of your own blood and enable you to understand and be understood by them.

Possibly your profession will not allow you to undertake direct civic responsibility, but there must be many ways in which you can help the European in a country far from his own land by your sympathy and by your readiness to help him in his difficulties as well as by a participation in his efforts after orderly government. What is wanted is coöperation of all to whom good government based on Christian principles is an aim, and so, as it seems to me, you will the more readily attain to the triumph of Christianity in the lives, in the homes, and in the State of those nations to whom you preach the Gospel of goodwill.

The Aim and Plans of the Evangelistic Association of China

BY REV. A. R. SAUNDERS

ALL missionary work, whether institutional or field, is evangelistic in its ultimate aim; and, in the words of a resolution of the China Centenary Missionary Conference, every missionary, whether engaged in pastoral, educational, medical or charitable work, is first and foremost an evangelist; therefore we must have indisputable reasons for calling into existence an association having for its object the special emphasis of that side of missionary work. We need not be surprised if the question is asked, What need is there for an organization to emphasize the very work we are all seeking to do? The objection has also been raised that the multiplication of organisations to emphasize particular phases of missionary activities only tends to divide us into separate departments instead of cementing us together as a whole. My

present object is to show that there is very great need to day for our Association.

I wholly agree with the Conference resolution which I have quoted, and not for a moment would I seek to suggest that this Association is needed because the institutional workers have failed on the evangelistic side of their work. Papers will be presented to show the relation between the Association and these special departments of missionary effort, but these are side issues only and not the main object for which we have organized this Association.

AGGRESSIVE EVANGELISM AMONG THE MASSES

is the first duty of the church, and it is because this direct phase of missionary work has been much neglected in recent years that there has arisen the need for this organization. avoidable circumstances have, to some extent, been the cause for part of this neglect, but we cannot be entirely exonerated from blame for the present sad condition of things, and there is a very pressing need for revival of interest in direct evangelistic effort. This was the feeling in the China Centenary Missionary Conference when the Evangelistic Work Committee received its mandate to take steps for the organization of this Association. Statistics gathered from letters received from all parts have corroborated the opinions then expressed. and I am bound to tell you now, as one of the chief reasons for the need of this Association, that direct aggressive evangelistic work among the masses is not where it was some years ago.

Two reasons have been given for this by various correspondents: the growing popularity of educational work, and the increasing need for pastoral oversight in the churches. Let me make myself perfectly clear on this point, for it is one about which there may be much misunderstanding. Those engaged in direct evangelistic work are often blamed for want of sympathy in institutional work. This is not so, but we do deplore the fact that so few workers, both Chinese and foreign, are now giving their time to country itineration. Our object is not to obstruct educational work in any way whatever; our only desire being to see the staff of evangelistic workers very greatly augmented. We do not begrudge the number of workers who now give their time to pastoral duties, and it is no part of the object of this Association to divert the sympathies

of any from either of these phases of Christian work, but we do want to emphasize the need for revival of interest in aggressive evangelism among the masses outside. The one grand aim of the Association will be to fan the evangelistic flame in the churches of China and to seek to impress upon the Home churches the fact that the direct evangelistic phase of missionary work has been most sadly neglected. We must look to both sources for the supply of evangelistic workers, but if the churches in China see that the Home churches are in real earnest about this matter, they will not come behind in the supply of their quota for the work.

Let the thought that the greater masses of the Chinese are still untouched by the Gospel burn right into our hearts; let the objective before us be to give to every individual in this Empire such a knowledge of the world-saving mission, the redeeming death and resurrection, and the heart-transforming power of Jesus Christ as will suffice for the acceptance of Him as a personal Saviour, and let the conviction deepen in us that this is not being done, and cannot be effected, by the present staff of workers, and we shall be the means of kindling such a fire of evangelistic enthusiasm as will amply justify us for having established this Association.

The fact that we represent nearly forty different missionary societies is quite sufficient for putting forward the plea that this Association should also stand for

UNITED EFFORT IN EVANGELISTIC WORK.

Union may not be absolutely necessary for the accomplishment of the work we have in hand, but it is most desirable if only from the standpoint of economy of workers and funds, and it would certainly be a very material help towards the more speedy completion of the work.

What department of missionary activities could possibly present a more favourable opportunity for coöperation than ours does? Church union is highly desirable for more reasons than one, but the whole question is hedged about by many difficulties. In the evangelistic field no such obstacles stand in our way. Theological questions and matters of church polity that have brought so much schism into our churches do not find any place with us. The object of aggressive evangelism is to make disciples; we do not need even to baptize the converts, but to bring them to the doors of the churches and

commit them to the care of the pastors who will teach them the way of God more perfectly.

Church union can never be accomplished without compromise, and compromise is ever a source of weakness, but in the evangelistic field there is no call for the sacrifice of any principle whatever. The individuality or the independence of any mission or church will not be affected in the very least by a hearty coöperation of all our evangelistic forces for the accomplishment of a common end. Was the individuality or the independence of any of the European nations at all injured when Russia, Austria, Portugal, Turkey and Naples joined with Britain for the overthrow of their common foe, Napoleon Buonaparte?

Not because it is absolutely necessary to the accomplishment of our common aim, but for the immense advantages accruing from and the desirability of it do I urge the promotion of united effort in evangelistic work as part of the one great object of the Association.

II. THE PLANS OF THE ASSOCIATION.

In considering the various plans that may be adopted for the attainment of the central object of the Association there are two points that must simply be taken for granted in all our discussions, viz., that the evangelization of China must be done chiefly by the Chinese themselves, while the foreign missionaries will gladly render all the help possible, and that this work cannot possibly be done without a very largely increased force of evangelists from both Chinese and Home churches. As a foundation of all else the Association must take immediate steps to organize revival campaigns in the churches of China for the special object of emphasizing the urgency of Empire-wide evangelization. We must look to the Chinese churches for the main, though not the exclusive, supply of evangelists, and it would be impossible to overestimate the importance of this phase of the Association's activities.

Chosen men, foreigners as well as Chinese, and representative both of the churches in China and the various Missions, filled with a consuming zeal for aggressive evangelism, should be set apart to hold annual revival missions at all the large centres in each province. Annual, because a fire once kindled must be fed. From the history of all revival

movements we learn that a cooling process is always at work. The Christians from the surrounding out-stations should be urged to attend such meetings, from which, if carried on under the leadership and in the power of the Holy Spirit, we may reasonably expect a two-fold result. Men and women will be led to give not only money but time during the winter months for the evangelization of the villages near to their own centres, thus forming a volunteer corps for the home field. There will also be many men and women led to give themselves for the work of evangelists, becoming year by year an increasingly large army of regulars for the work farther afield.

Provision will have to be made by us for the training of this constantly increasing army of evangelists, and any statement of the plans of the Association would be far from complete if no mention was made of union Bible training schools for evangelists. A separate commission has prepared a report on this most important subject, and it is therefore not necessary for me to enlarge upon it, but there are three points I wish to emphasize: no one can train evangelists like the evangelist himself, no organization could undertake this work better than the Evangelistic Association, and union schools established by our Association will greatly economize both men and money for the whole missionary body.

While the Chinese churches will be the recruiting ground for the main body of this army of evangelists, we must not overlook the obligation resting upon the Home churches, and the revival of interest in the Home centres will be no small part of the work of the Association.

With the help of our membership scattered throughout the Empire our Executive Committee will be able to collect and disseminate information as to the actual condition and needs of the work of a much more reliable nature than could possibly be obtained from any other source. The information now sent Home is at the best only fragmentary and coloured by the special needs of the Mission to which the writer may belong, and this results in conditions such as we find to-day: some parts of the field proportionately overstaffed, while other parts are almost entirely neglected. Our Executive Committee will view the field as a whole and will claim for each part its due share of the support of the Home churches.

If the reliable information we shall be able to furnish is put into the hands of the secretaries of the various missionary societies we might well anticipate wonderful results in reinforcements from the Home churches.

So far I have only touched upon work that is but preparatory to that of the actual work of evangelism, and the remainder of my paper must deal with plans of how we may best carry on the work of evangelizing the masses of China. A thorough knowledge of the field and its needs is a prerequisite to the making of our plans, and our Executive Committee must set themselves to obtain this with as little delay as possible. Any plans we may speak of now may have to be modified very much when we get more reliable information about the field and its needs, but that need not deter us from the discussion of general principles now. It is often said that conferences end in smoke, but let us see to it that this one results in the kindling of a huge evangelistic fire.

In December of last year I had the privilege of reading a paper before the Shanghai Missionary Association on the subject of "How to reach the Masses in China," and it was the opinion of a few, but only a few, that I had unduly emphasized the importance of country evangelism. I have no intention whatever now to retract one word from what I then said, but rather would I seek to lay more stress than ever upon the urgency of that work, for my statements were based on well-sustained facts.

Itinerant evangelism in the country districts is the most neglected as well as the most important phase of our whole missionary work, and to stimulate united effort in this direction should be one of the first considerations of our Association. The accuracy of my statement regarding the importance of this need was attested by Dr. Harlan P. Beach when he informed the Edinburgh Conference that not more than 25 or 30 per cent. of the people of China live in the cities. If the masses in China are to be reached the work of evangelization must, to a very great extent, be done in the villages, but this need not, and must not, be done at the expense of work in the cities.

In military campaigns all the units of a nation's army are united under one commander-in-chief to bring about the desired result, and it is a matter of history that the armies of several nations have joined forces in a similar way in a common cause, for instance, the allied forces in the year of the Boxer outbreak. Objection has been raised to the proposal for

a united campaign for the evangelization of the country districts because it would call for generalship, but that need not hinder us from going on with what we are convinced is right. Difficulties there will be, but under the control of the Spirit of God, we shall find a solution for all. How true are the words of our Lord Jesus Christ: "The children of this world are in their generation wiser than the children of light." Our cause demands from us a better plan of campaign and better generalship than has even been witnessed in the history of nations. Death must be written over every self-interest, whether personal or that which pertains to our own Mission, and we must seek with one heart that which will best further the cause of our Lord Jesus Christ upon earth. Cooperation of the highest order in the evangelistic field is possible, and let us see to it that it becomes a fact as regards our work in China; then shall all men know that the Father sent the Son into the world.

Let our Executive Committee be composed of men who have already won the esteem and confidence of the missionary body in China, and let it be to the evangelistic forces what the war office is to a nation's army. Councils should be appointed in each province, and these should arrange the details of plans of campaigns in their own provinces. The Executive Committee of our National Association will be the link between all the provincial units, to whom reports of the work and its needs should be sent. The Executive Committee would then be in a position to advise provincial councils and to correspond with the representatives of the united work in the Home lands.

The Association has already made a fair beginning in the work of promoting united evangelistic campaigns in the cities, and the results of those already held would certainly lead us to hope for far greater things in the future. United efforts on a larger scale than any previous attempt have been held at several large centres in the Yangtze Valley, and I think I am correct in saying that these owe their inception to the suggestion of the Executive Committee. By these efforts not only have unusually large numbers of people been gathered together to hear the Gospel, but many have been led to a definite decision for Christ.

I agree with the editor of the CHINESE RECORDER when, writing in the August number of an evangelistic campaign held in Soochow, he says: "It is, however, very

plain that this method of work, in China no less than in other lands, calls for men of special gift, experience and consecration," but the Lord has the Moodies and the Sankeys both among the Chinese and the foreign workers, and it will devolve upon the Executive Committee to seek them out and introduce them to the churches.

United evangelistic campaigns on a large scale are now possible in almost all the large cities of China. God has given us an open door, and we must see to it that we enter in. By promoting united evangelistic campaigns in city and country the Association will be adoping the very best method of stimulating all other evangelistic efforts.

There is one more department of evangelistic effort that will demand attention from the Association, and my closing word must be in reference to that. What would the evangelist do without his ammunition? Surely the production and introduction of evangelistic literature is a matter that concerns this Association. The training of evangelists and the production of evangelistic literature can best be done by men who are themselves evangelists, and a thorough knowledge of the literature that is being scattered over the whole of China is very essential to the success of the Association.

Very frequently I have received letters from missionaries asking me to recommend tracts suitable for evangelistic work, and I believe that what help has been given in that way has been appreciated. Is it not most natural to expect that our Association will be looked upon by the missionary community of China as a bureau of information regarding our special work and the recommendation of suitable tracts will form a very important branch of it? We should have a literature committee, who would not only arrange for the production of literature but carefully examine all tracts, and those deemed suitable would bear the imprimatur of the Association. This is done by the Educational Association in the matter of school text-books, and we would do well to follow their example as regards evangelistic literature.

In order to help to some practical issue let me briefly touch upon a few leading points and seek to impress upon you matters about which the Association should take immediate and definite action.

I. The preparation of a well-arranged plan of united effort for the evangelization of the country districts of China.

- II. This plan of campaign should be submitted with as little delay as possible to the missionaries in China and the representatives at Home.
- III. The organization of evangelistic revival meetings in all the churches.
- IV. The following points to be strongly urged upon the Home Societies:—
- (a). Give aggressive evangelism among the masses in China the first place in all appeals for men and funds.
- (b). Laymen, as well as ordained men, should be accepted for evangelistic work.
- (c). The appointment by the Home Societies of a representative committee to deal with matters affecting union evangelism.
- V. The establishment of union Bible training schools for evangelists.
- VI. Men of suitable gift should be set apart for the conduct of united evangelistic campaigns in the cities.

VII. The appointment of a literature committee.

Machinery, however, will not of itself accomplish the work we have in view, and above all else do we need the fire of the Holy Spirit. What better result of this Conference could there be than that we all go forth with this baptism of fire for the evangelization of China. The fire would soon catch in other quarters and spread with wonderful rapidity among all the churches. So would our highest hopes for the success of this Association be realized very much sooner than we could now even dare to anticipate.

Selection and Training of Evangelists.

BY REV. ARTHUR BONSEY, HANKOW.

VANGELISM is the first work of the church. All the various forms of spiritual effort within the church, founded by the great evangelist, should converge on one point and produce the resultant force of evangelistic activity. Oftentimes in the past evangelism has suffered because it has taken the form of spasmodic effort put forth at rare intervals, or it has been regarded as something special over and above ordinary methods of Christian work. In some cases sober-minded people have been repelled by the eccen-

tricity and emotionalism of the methods pursued and have, on that account, come to look upon evangelism as unworthy of their attention. If we study carefully the history of the great evangelistic movements which have produced the most striking results we find that allied to the powerful working of the Holy Spirit there has been a business-like attention to method and detail. While we yield to no one in the belief that the mighty presence of the Spirit of God is the first essential to all successful evangelistic effort, we feel that the most important contribution of the past few years to the work of winning the world to God is the growing conviction that this work must be undertaken with the forethought, the wise preparation and careful planning which invariably characterise all the great achievements of men in war and in peace. It is in this spirit that I wish to deal with the subject of this paper.

The Scope of Evangelism.—So many differences exist as to the nature of this work that it seems necessary, at the outset, to define, as exactly as possible, what is its scope as it appears to my own mind. Evangelism is a term often used in a loose sense, but I think we can agree in our discussion to limit it to all aggressive effort which aims at making known the fundamental doctrines of the Christian faith and persuading non-believers to accept them as the means of their salvation and as their new rule of life.

It is quite obvious that such aggressive effort should form an integral part of all missionary work, whether it be preaching, educational, literary, or medical. Wherever it is lacking the real aim and object of missionary work has disappeared.

There is room for many variations of method under the one aim. There is an evangelistic method suitable for our Christian congregations, which number among them not a few who are interested in the truth and already know something about it. There is a method suitable for our colleges and high schools which, taking into account the character and training of those it seeks to impress, will be quite distinct from other methods. Still another method is required when dealing with scholars in our primary schools. Another class requiring different treatment is to be found in those who attend our hospitals and dispensaries, those who find their way into the street-chapels, those who listen to preaching in the village chapels and others who may be said to come within the sphere of our ordinary missionary operations.

If we were to confine our examination simply to the forms of evangelistic activity already indicated I am convinced we should find an enormous loss of power existing at the present time. One reason is not far to seek. It lies in the fact that there has been too little attention paid to the business of finding the best men for the kind of work to be done, too little care and forethought in fitting men for the work they are called to do, and a casual sort of feeling that if a man has the gift of ready speech and apparent earnestness he will be equal to the demands which will be made upon him.

Another loss of power is due to the fact that many of us who preach regularly to congregations composed mainly of Christians, forget to add to our work of building up and instructing the church members that of preaching convincing and converting Gospel sermons, aiming at bringing to the foot of the Cross many of our non-Christian hearers. We must see to it that the students in our theological colleges, who will shortly become pastors, are dominated by the truth that a ministry which fails in evangelistic aggressiveness will also fail to attain the highest results in other directions.

In our schools and colleges the teachers and professors should be those who are full of the spirit of evangelism. If the youth of China, and especially the children of Christians, are to be won for Christ, they must, by wisely-directed evangelistic effort in our educational institutions, be brought to realise for themselves the joy of spiritual experiences. I have dwelt somewhat on the scope of evangelism because I wish to show that by carefully utilizing our present workers, by bringing any unsatisfactory ones up to the standard of efficiency, or, if that is impossible, by replacing them with suitable men, we can do much to strengthen the evangelistic agency already at work in China without adding to its cost either in men or money. But even more than this is it important that the evangelistic spirit should possess the church. For it is from among our church members that we expect to find our future workers. Is it useful to talk about selecting and training evangelists if the fervour, the conversation, the passion for souls, the high ideal of Christian service, all of which are the very soul of evangelism, the motive power of all its effort, are lacking in our churches? One might as reasonably expect to find a red-hot coal in a cold stove as to find a budding evangelist in some of our churches. Or, to change the figure, it is in the

busiest workshops that the most skilful artisans are produced. We must, in each of our churches, marshal all the evangelistic forces, such as Sunday School teaching, Christian Endeavour, Bible class and other work, so as to utilize to the very full all the voluntary agencies at our command until each church becomes a hive of spiritual activity. From such churches there will be no lack of candidates for evangelistic work bearing upon them the Divine stamp.

The Work of the Evangelist.—As at present arranged the work of most of our evangelists includes the oversight of a group of Christians, so that their time is largely occupied by pastoral labour. There is a constant tendency to allow the strictly evangelistic work to fall into the background, and this has a deadening effect not only upon the evangelist himself and upon the church under his care, but also upon the central church. Too much time is frittered away upon petty squabbles and upon other trifling matters with which he should have no concern.

We gladly recognize that many men in these circumstances are doing most valuable and, in some cases, heroic service, but there is the danger of their special work being swamped by general duties. Possibly, in the present condition of the Christian church in China, it is inevitable that the evangelist should have to combine pastoral duties with those which are more particularly his own; possibly, too, the church, on the whole, profits rather than loses by this arrangement.

But it would be an an immense gain all round if some means could be devised by which the special work of evangelism could be constantly kept before these pioneer workers.

Various Types of Evangelists.—There is plenty of room for workers of all kinds, just as in the apostolic church there was room for the Galilean fisherman and for the cultured Paul. We need to learn, maybe, not to draw the line of demarcation too rigidly. The great need of the church in this Empire is that it should be thoroughly evangelistic in its impulse and aggressive in every good sense, and it will then be a healthy, buoyant, ever-growing church.

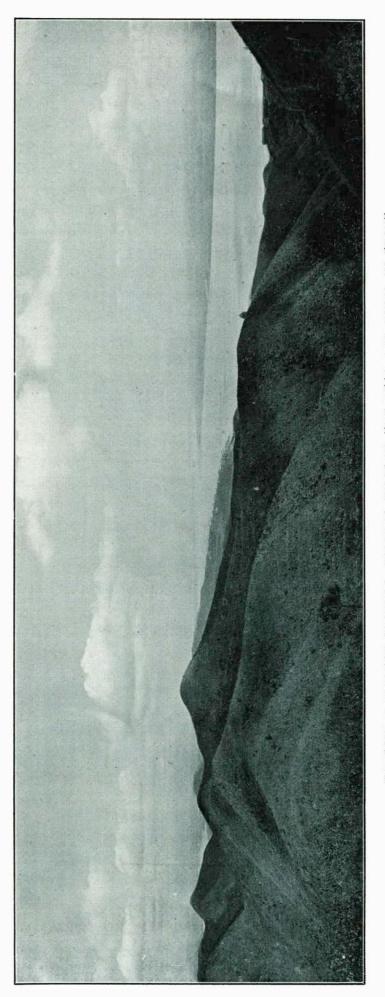
What Men should be chosen for this Work?—Generally speaking they should be men who have passed beyond the period of youth. They should have a certain amount of experience of the world, and should, as a rule, have received a fairly good elementary education. It goes without saying that

they must be men of God, distinguished for their Christian It is of great importance that the character of their families should also be without reproach. They should be without debts and without debtors, without evil reputation of any kind, and they should be recognized by all as good men. We need always to remember the apostolic injunction: "Lay hands suddenly on no man." Furthermore, men who have shown power of initiative, who can impress others by their own effort and earnestness may safely be regarded as having the first qualification for the high vocation of an evangelist. Above all, men who have already been the means of leading others to love and serve Christ are the men needed for this work. And yet, a word of caution is necessary. Care must be exercised lest by taking men well on in years the church may find itself in difficulty, with a large number of worn-out men who are unable to carry on their work and equally unable to earn their own living in any other sphere, who, consequently, become a serious burden. This would seem to indicate the advisability of introducing an age limit as to entrance on this work.

Should Men take up this Work as a Life-work?—There is another difficulty which must be faced, and it is the question as to whether or not the men to be received and trained as evangelists should be regarded as devoted to this special form of service for their whole lives. In some cases men might prefer it to be so, but in the majority of cases experience seems to show that evangelistic work, pure and simple, is not calculated to keep men beyond a certain term of years; either they themselves grow stale and flat, or they seek to retire. Later on a method will be suggested which is already followed in some Missions and which, to some extent, meets this difficulty.

What Special Training should be given to Suitable Men?—They should be taken into an evangelists' training school, or Bible institute. Something like the following might be suggested as a fair curriculum of study, occupying two years:

(a) First there should be a thorough grounding in general knowledge, covering a fairly wide field if not very deep. In this connection I would urge that every institution for the training of evangelists should possess the best library possible. Tutors and professors should take pains to teach each student how to read a book with advantage. It is astonishing how few people, comparatively speaking, profit by what they read for want of a good method. From time to time the whole



HANGCHOW COLLEGE GROUNDS, SHOWING HILLS TO THE REAR AND RIVER IN FRONT.

Photo by R. F. Fitch.

class should be expected to read a given book, and in class, without any help whatever, give or write a résumé of its main teaching. The tutor should read a chosen book with the class and take brief notes on the black-board, which should afterwards be discussed by the class.

- (b) The next in order, but first in importance, should be Biblical studies. These should include an introduction to each book of the Bible; an outline study of each book in chronological order; a more detailed study of each of the great fundamental doctrines of Christianity.
- (c) Such a study of the religions of China as would fit the students to speak charitably and wisely about them while showing their utter inadequacy to meet the deepest needs of men.
- (d) Apologetics, or evidences of Christianity. As much of these subjects as would be within the powers of the men to apprehend and use with advantage.
- (e) A simple outline of Bible history, church history, and modern missions.

Lectures in pastoral theology, dealing with the pastoral office in a general way, should be given. Practical evangelistic work should be done by the students under the guidance and leadership of their tutors and other experienced evangelists.

A plan is followed in some Missions which offers many advantages. After a short period of training, men are sent out to do evangelistic work in country districts under the super-intendence of a senior evangelist or pastor. They are expected to pursue a course of private study, availing themselves of all the help they can get from other preachers and foreign mission-aries. From time to time they present themselves for examination in the prescribed work. If the results are quite satisfactory the evangelist may become a candidate for entrance into the theological school and eventually be received into the ministry.

In other Missions the method is somewhat different. The course of preparation in the Bible school is longer and the standard of graduation higher. When the graduate leaves the school he is reckoned as an evangelist of the third class. He continues his studies, following a prescribed course, under the supervision and with the help of the local missionary, and at the end of the year presents himself for examination. If the result is satisfactory and if his own character and that of his family and

of his work are also satisfactory, he proceeds to the second class with increase of responsibility and pay. In the same way he works his way into the first class, when, having successfully passed all the prescribed tests, he ranks as a full evangelist, and may continue his work along evangelistic lines, or he may be called, or appointed, to the pastorate of a church which is able at least partly to provide for his support, and ordained to the ministry. It seems wise to make some provision of this kind so that a man may, if he wishes, find his way into the regular ministry. Men of such training should become valuable pastors, especially of country churches.

But what about the men endowed with true evangelistic gift who are not likely to devote themselves to any particular course of study as already outlined? Room must be made for such men in the work of the church, and exceptional means must be employed to provide them with the kind of help they are able and willing to receive. We must all gratefully recognize that men of little or no regular training have done, and are doing, magnificent service in preaching the Gospel in their own inimitable fashion. It is surely possible, however, by tactful dealing and wise guidance to increase the usefulness of these workers along their own lines.

Colleges and training-schools are sometimes accused of despoiling students of their spiritual enthusiasm. There is an undoubted danger here unless the course of life and study is calculated to develop and deepen the spiritual life of the students. But in some cases the spiritual life of a student, before entering the divinity school, resembles the noisy, shallow brook, while it afterwards becomes deeper and is like the river which flows quietly and smoothly but with a force which turns great mill-wheels and bears stately ships on its bosom. Whatever in our training-schools is likely to deepen the passion for souls, to broaden the sympathies and to prepare the student to become an instrument fit for the Master's use, must have the prominent place.

Some of the greatest evangelists have been men of the highest culture, and, as a general rule, the man who is most thoroughly equipped for the work of preacher and pastor will, if he has the true evangelistic spirit, be the most successful. We are more likely to err on the side of undertraining rather than of overtraining our men so long as the present shortage of workers continues. My last word on this subject is, When

you have found your right man, give him all the education you can and keep him as long as you can under training, treat him as a brother worker, put responsibility upon him as he can bear it, pray with him and for him, and the result will be, by God's blessing, a workman that needeth not to be ashamed who will rightly divide the Word of Truth.

Curriculum Bible Study

BY REV. H. W. LUCE

N speaking of matters relating to the Chinese, we are accustomed to school ourselves not to make wide generalizations unless they are preceded by extended and careful investigation. It would be both interesting and valuable if we could know with some degree of accuracy just what are the aims, scope and method of curriculum Bible study in our various schools and colleges in China. Such knowledge could not be obtained very well through a questionaire, but would need to be based on careful, unhurried, personal investigation by one who, out of practical experience, had gained real insight into the difficulties and needs of this branch of our work. For this reason what may be said below about the status and need of curriculum Bible instruction should be taken with some reserve, based, as it is, on experience in one institution and its allied middle schools, and with but general knowledge of the situation elsewhere. But one may speak with more confidence when it comes to some of the principles which should govern us in the direction and teaching of our curriculum Bible work. By curriculum Bible study is meant the regular study of the Bible by the student as part of his assigned work; it being subject to the same conditions and requirements as other studies in the curriculum. We are under the impression that this kind of Bible instruction does not hold the place it should in many schools and In some cases the time given is, in comparison with other studies, inadequate; in others the time is sufficient, but the quality of the work is hardly satisfactory. All this is due to many causes.

Doubtless all of us have felt with shame that the Bible has not held its rightful place in our institutions in Western lands. It has been thought that instruction from the pulpit, in the

Sunday School and in the home was sufficient. A constantly growing knowledge of the great ignorance of the vast majority of college students about the greatest book in the world, is rapidly dissipating this delusion, with the result that in many institutions curriculum Bible instruction is now coming to its own. Our earlier missionaries naturally followed the lines set in our home-lands twenty, thirty and forty years ago. Moreover they were, above all, preachers of the Word and with a sublime confidence in the efficacy of a sermon. Their confidence was not misplaced; it only led many to overlook, or at least to minimize, the method of instruction which is slower in its processes and results, but which gives an incomparable preparation from which the preacher must often obtain his most wonderful and most enduring effects.

There has also been the lack of suitable aids to Bible study, felt more keenly now because the last ten or fifteen years has seen such marked improvement in books of this nature in English, and there has not been sufficient time as yet to reproduce them in Chinese. Indeed we are just beginning to see that they cannot be reproduced with greatest efficiency unless again worked out, almost de novo, in the Chinese class-room. We confidently expect that during the next ten years we shall see a great advance along this line in China.

We should distinguish between curriculum Bible study on the one hand and private Bible study and Sunday School Bible study on the other. These three kinds of study are certainly interrelated, and, as in the case of most classifications, they may overlap at various points. But it is clear that the aim and method of the teacher as he faces a class in Scripture, in school or college, will differ from the aim and method which would govern him in his own personal devotional Bible study or in leading a Sunday School class. personal Bible study for devotional purposes seeks immediate nourishment for the heart-life and the day's work. day School teacher, while of course keeping in mind his ultimate aim, looks with great eagerness for the immediate inspirational effect of the hour's teaching. These elements are not wanting in the teaching of the Bible, in school or college, but they are subordinate. Here the teacher keeps his eye more constantly on the indirect effect and the ultimate aim, and these, in a general way, may be defined as follows:

- 1. To secure for the Bible the same high regard and interest as the student holds for other studies in the curriculum. Of course the teacher would hope in due time to create a higher regard when the Bible should be felt to be the book of books, but as a first step he might be content with securing for it an equality with other books. It may seem strange to some that it should even be suggested that our students do not have a proper regard for the Bible. It is true that they have been taught that it is a precious book, they have been told its stories from childhood; they have even learned by heart whole chapters and sometimes whole books. They have found its stories interesting, and regard it highly as a "doctrine book" (道理書), and yet all this, in most cases, has not given the great book its rightful place in their thought and life. They think they already know and understand it sufficiently well; that it does not demand from them such study and intellectual effort as a lesson in physics or astronomy. Often it is regarded as a "snap course" for which one can prepare at an odd moment left from the preparation of other studies. They hope to be able to get through their recitation by depending on their general religious knowledge which they have picked up from sermous and Sunday School Lessons. They are unconscious of the fact that the Bible is filled with material that demands the very best intellectual power they have, with the discussion of vital world-problems and social principles about which they must sooner or later exercise their minds. They do not realize that hardly one of their number has anything but a surface thought, for instance, about most of the parables or the simple beatitudes, the words of which they repeat so glibly. I believe the teacher should aim to disillusionize them. It will take time and effort to do it, but it is a possible task and one worth while.
- 2. To influence character should be, of course, the ultimate aim, but it should be held strictly as an ultimate aim; the teacher not being discouraged at the slowness of its manifestation. Thorough work on the part of the teacher, along lines in harmony with the principles of pedagogy and psychology,* will bring sure and solid results. These results

^{*&}quot;The Teaching of Bible Classes," by Edwin F. See, is a suggestive little book, and may be obtained at the General Committee of the Y. M. C. A., Szechuen Road, Shanghai. (Price, cloth, \$1.50; paper, \$1.00; postage, 10 cents extra.) The bibliographical references in this book are both abundant and excellent.

may come only "after many days," but if a revival springs up, leading some students to a firmer and unshakable hold on fundamental truths, or leading others to volunteer for the ministry, the teacher may feel that without doubt there is before him some of the fruit of his labor.

Looking toward the accomplishment of these aims and the securing of these results, we would suggest the following:

First, ADOPT A THOROUGH HISTORICAL METHOD.

There may be points in both the Old and New Testaments where the historical order is somewhat uncertain, but thanks to careful modern scholarship we have a fair idea of the general trend of the events in more or less detail.*

The writer recalls a confusion of mind in boyhood which resulted from studying the International Sunday School Lessons, based as they were then on the shuttle-cock movement between the Old and New Testament. By that method a short period was given to Acts, then the pupil was hurried into Genesis, then back to the Gospels, then to David and the Kings, only to be plunged soon into a temperance lesson somewhere in the Epistles of Peter. The memory of this early experience (the bearing of which was not realized until later years) led to a good deal of sympathy for a boy friend who, a few years ago, was evidently laboring unler a similar confusion. The lad was having a most spirited conversation with one of his companions, in the course of which he became much entangled in the events relating to the two Sauls of the Old and New Testament. It was most interesting and instructive to listen to his companion as he endeavored to set him right. younger in years, his friend had had the advantage of being taught on historical lines, and it seemed inexplicable to him that there could be confusion about two events so widely separated in time.

There are some who claim that young students have no historical sense and that therefore it is useless to follow this method in teaching them. But a child early learns to distinguish between "before" and "after," and when he is able

^{*&}quot;The Messages of the Bible" series, by Professors Sanders and Kent, of Yale, and published by Chas. Scribner's Sons, are intended to meet this need.

to do this he would certainly seem to have the dawning of a "historical sense." At any rate it is always safe to do on historical lines whatever teaching may be done, and then we shall always be ready for, and possibly preparing for, that uncertain, undefinable time when the students shall pass into a real conception of what history is. At no stage should the teacher overlook the value of the historical background, with its lights and shadows, to set into bold and clear relief the truths which are to be illumined.

In this curriculum Bible teaching one should endeavor, as has been intimated above, to differentiate it from an ordinaty Sunday School class. Little time need be taken up with constant setting forth of lessons to be learned or the various possible applications of the incident to their own personal lives. Much of this may be left for the student to work out himself, or to secure from the Sabbath services, the Sunday School class, the chapel exercises, or from his own personal Bible study. Occasionally the teacher may seize on a psychological moment to add at length some inspirational words, and these will have the greater force because of their infrequent and exceptional character. This will require some self-restraint on the part of the teacher, but he will be more than repaid if he leaves some of their study in which he has suggestively led them, to work itself out gradually at other hours, in other ways and under other conditions.

By the use of the historical method, courses may be built up from the primary schools to the arts and theological college, so that each re-study of the periods will mark an advance as the student passes from grade to grade. This would avoid too much time being spent on reviewing past work, otherwise made necessary if the previous study has had little order or has not been associated with his geography and history; the results having been left to float about merely as unattached teaching (於訓) or doctrine (道型).

If the teacher is able to tie the Bible events and teachings to reality, the student will gradually see that Bible study has a real connection with most of his other studies and with the world of men and things about which he is studying daily. This leads gradually and almost unconsciously to his placing the Bible in a more natural and normal place in his life and to a realization of the greatness of this book of books.

Second. USE THE BIBLE-TEXT AS THE BASIS OF THE TEACHING.

Whatever book the student may bring to the class-room, he should have the Bible-text before him in some form, and he should be led to use such methods in preparation as would necessitate his using and becoming familiar with the Bible-text. I can best illustrate my meaning in concrete form by referring to an early personal experience. When I taught my first class in curriculum Bible work I was given a text-book in which the author had taken up the events of Christ's life and retold them in shortened form and in his own language, using Easy Wên-li. The students practically learned the book by heart, and in half a year were able to repeat the book twice through.

To me the time seemed almost wasted. I could not see why it would not have been better to have had the students go directly to the Bible and fill their minds and hearts with the words with which we were endeavoring to familiarize them. This experience was the beginning of many experiments in teaching the Life of Christ, which has resulted in deeper conviction about centering on the Bible-text and the necessity of preparing our helps in such a way as will enable us to apply this principle.

Third. TAKE GREAT CARE IN THE USE OF BIBLE HELPS.

Here we come to what is certainly debatable ground, involving the question of whether one shall use the lecture method or the text-book method.

It is not necessary to take up this question at the present time further than to refer to a practical middle course. Frequent examination of notes taken down from lectures has seemed to reveal their very unsatisfactory nature, and this is true in many cases, even where the student has taken time after the lecture to recopy his notes. In the present crowded condition of our school curricula, few of the students have time for this. On the other hand the mere repetition of a text-book, as suggested above, is even more unsatisfactory. We have found a middle course of real practical value. The Bible, or the Bible-text in some form, is used as the basis for the work. Notes are prepared on each lesson, printed on either a small press or by some copying process and distributed to students in

advance. These notes are brief. They indicate the method the student should pursue in the preparation of his lesson. Scripture references (so difficult to record quickly and accurately from a lecture) are given, the historical situation is very briefly stated, and a suggestive hint is often given as to the possible interpretations of a difficult verse or passage. By the printed notes the student has been, in a measure, prepared to receive what may be given in lecture form and to record the same with greater intelligence.

In the class-room the lecture-method and the recitationmethod are used in varying proportions according to the topic of the hour. The student takes such additional notes as may be necessary to assist him in preparation for the review "quiz" at the beginning of the next lecture hour. Many of these methods in various combinations are, of course, in common use everywhere. The point we would emphasize, however, is that exceptional care is necessary on the part of the teacher, both in the preparation of the notes and in his conduct of the recitation, to obviate the student spending his time and effort on the helps with little or no direct work on the Bible-text In spite of this being more or less self-evident, no one can realize both the importance and the difficulty of the proper use of helps, to say nothing of the proper preparation of such helps, unless much time and thought have been given to the problem. Care will be equally necessary whether the helps be printed text-books, or notes prepared by the teacher and printed by some copying process, or notes taken by the student in a previous lecture. Many students have gone through their Bible course, having studied only or mainly the helps offered to their Bible study, and are innocent of much direct knowledge of the Bible. We may put it concretely by the use of the old adage, "They could not see the forest for the trees."

Fourth. APPOINT THE BEST TEACHERS TO SHARE IN THIS WORK.

Too often, it is feared, this important part of the curriculum work is left to the inferior teachers, reserving the better ones for mathematics, science and other studies. The idea seems to be that anybody can teach the Bible, whereas quite the contrary is true, for there is hardly a more difficult subject to teach well, if the aims, referred to above, are to be carried out. It

shares all the difficulties of the other abstract subjects,* and in addition the teacher has to overcome the feeling on the part of the student that, having learned many of the stories of the Bible by heart, attended Sunday School and heard countless sermons in chapel and church, there is little else to learn.

The missionary takes no narrow view of his work. He aims to bring a message to the people of China which will touch their lives at every point. But the very essence of the message is in the Bible. In the exceedingly suggestive number of the Recorder for May we had presented to us, in thoughtful and stirring words, the needs for defenders of the faith, the apologists who will match the coming Celsus. The first essential for such a man is a vital knowledge of the Gospel he is set to defend and a thorough acquaintance with the facts, teaching and problems of the book which contains the message he would proclaim. A deeper appreciation of the relation which our curriculum Bible study holds to the life and progress of Christianity in China will surely lead to more careful study and development of this department of our work.

Correspondence.

REPLY TO MR. SLOAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am glad Mr. Sloan has written you on the subject of his address at the Edinburgh Conference. His courtesy in sending me duplicate copy of his letter enables me to send you an early reply. He is perfectly correct in thinking that I had had no opportunity of seeing a verbatim report of his speech, and—as I expected, and in my later remarks more especially stated—a verbatim report makes Mr. Sloan's remarks read in a much better light than the ne-

cessarily brief summaries which were published far and wide.

I regret any over emphasis into which I may have been betrayed under the combined influence of imperfect reports and deep sympathy with friends who in these reports were wronged.

In regard to what Mr. Sloan rightly calls the central issue, I have now read his own words, and I feel they confirm my contention. I did not mean by "binding other missions" anything more than such an answer as Mr. Sloan I should imagine wished, would follow his appeal. I regret the appeal was made,

^{*}The subject may be made somewhat concrete by using Tissot's Pictures (American Tissot Society, New York); Perry Pictures (Perry Picture Company, Boston); Old and New Testament stereoscopic views (Underwood and Underwood, Shanghai and New York) and especially by using a modern reflectoscope, in which any picture may be used.

and while I would have completely answered such an appeal six years ago had it then been made, I should hope the Society with which I am connected will make no such appeal to others should we be placed in similar circumstances to those of the C. I. M. in 1902. I have every reason to believe and greatly rejoice in the belief that the Wesleyan Methodist Missionary Society will act in the future very much more on what I may call "C. I. M. lines" than it has in the past, but, speaking for myself, I trust any sister mission that differs from us will feel perfectly free to use any moneys that we ourselves may In this, as in most decline. matters. I value liberty very much more than uniformity.

I cannot be surprised at Mr. Sloan's application of my final paragraph to his speech. He will, I am sure, accept my assurance that it was never meant to apply to it. I, too, agree with him that it does not apply. I had come back in my thoughts when writing it to the remarks of the RECORDER and the controversy I foreshadowed they might give rise to.

I am, Sir,
Yours very truly,
G. G. WARREN.

TIBET NEGLECTED?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the January number Rev. W. Nelson Bitton speaks of Tibetans under Chinese rule and accessible to the missionary as having been "entirely neglected."

1. Since 1880 the Tibetan border of Kansu has been yearly visited.

In 1883 two women missionaries spent the summer at a chieftain's village. The chiefs father and son—were visited, in separate years, by both the earliest men missionaries and given Chinese Scriptures. Tibetan Scriptures have been circulated at most Lama monasteries and at great annual gatherings.

Of the thirteen earliest missionaries to Kansu eight had more or less to do with Tibetans. Miss Annie Taylor and Mr. and Mrs. Polhill gave themselves definitely to Tibetan work. Volumes exist describing their doings and sufferings. At present an American mission occupies all the strategic points on the border, except one. It has been at work nearly twenty years. See Mr. Ekvall's volume.

2. Szechuen, since Dr. James Cameron's visit in the seventies, could tell a like tale of its three or four societies at work on the border. An occasional leaflet, "At the Threshold," has been recording during some years past the work of about a dozen societies from Kansu in the east round about to Kashmir in the west.

I think the utmost possible has been done, and were Lhasa opened and a first conference held there during the next decade it would show that this last Jericho stronghold had been persistently besieged for a generation.

Yours, etc.,

GEORGE PARKER.

INFANT BAPTISM AGAIN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have been looking for a reply to Mr. Pakenham-Walsh's letter on infant baptism. Unfortunately nothing has ap-

peared. Possibly that little book Mr. Walsh keeps up his sleeve has soothed all into the slumber of indifference. However lest judgment should go by default I am constrained to enter a protest against the historical summary of the position assumed by Mr. Walsh given in the book by Rev. T. S. Hall. The book shows, he says, "infant baptism to have been the practice of the church in every age." It will be worth while to call attention to this matter and enquire whether it be true that infant baptism has been the practice of the church in every age. I venture to say that this conclusion is not historically correct.

The passages that I am going to quote are from Dr. Harnack than whom there is no higher authority to-day in church history.

Dr. Harnack says: "When a newcomer was admitted into the Christian church he was baptised," and after pointing out the comforts of the rite and the necessity of it, says: "The ceremony of the individual's immersion and emergence from the water served as a guarantee that old things were now washed away and gone, leaving him a new man. The utterance of the name of Jesus or of the three names of the Trinity during the baptismal act brought the candidate into the chosest union with them; it raised him to God Himself. Immersion was held to be a death; immersion in relation to Christ was a dying with Him, or an absorption into His death; the water was the symbol of His blood. Paul himself taught this doctrine, but he rejected the speculative notions of the Corinthians (I Cor. i. 13 f.), by which they further sought to bring the person baptized into

a mysterious connection with the person who baptizes." After dealing with Paul's attitude towards the rite, Dr. Harnack proceeds to say: "Strictly speaking baptism does not fall within his (Paul's) jurisdiction. may perform the rite, but commonly it is the business of other people. In the majority of cases it implies a lengthy period of instruction and examination, and the apostle has no time for that: his task is merely to lay the foundation. Baptism marks therefore not the act of initiation but the final stage of the initiation.

"Figure, non nascuntur Christiani;" men are not born Christians, but made Christians. This remark of Tertullian (Apol., XVIII) may have applied to the large majority even after the middle of the second century, but thereafter a companion feature arose in the natural extenof Christianity through parents to their children. Subsequently to that period the practice of infant baptism was also inaugurated. "The baptism of the believers," Dr. Harnack continues, "was a mysterium salutare, a saving mystery, but it was also a mysterium tremendum, an awful mystery, for the church had no second means of grace like baptism. The baptized person must remain pure, or (as 2 Clem., e.g., puts it) 'keep the seal pure and intact.' Certain sects attempted to introduce repeated baptism, but they never carried their point; baptism, it was steadily maintained, could never be repeated. True, the sacrament of penance gradually arose, by means of which the grace lost after baptism could be restored. Despite this, however, there was a growing tendency in the third century to adopt the custom of postponing

baptism until immediately before death, in order to make the most of this comprehensive means of grace."

No less important than baptism itself was the preparation for it. Here the spiritual aspect of the Christian religion reached its highest expression; here its moral and social force was plainly shown. The Didache at once corroborates and elucidates the uncertain information which we possess with regard to this point in the previous period. pagan who desired to become a Christian was not baptized there and then. When his heart had been stirred by the broad outlines of the preaching of the one God and the Lord Jesus Christ as saviour and redeemer, he was then shown the will and law of God and what was meant by renouncing idolatry. No summary doctrines were laid down, but the "two ways" were put before him in a most comprehensive and thoroughgoing fashion; every sin was tracked to its lurking-place within. He had to renounce all sins and assent to the law of God, nor was he baptized until the church was convinced that he knew the moral code and desired to follow it (Justin, Apol., II. XVII.)

From the above valuable historical research it is legitimate to draw the following inferences:

(a) New comers were admitted as full members of the Christian church by baptism. Baptism marked the final stage of initia-

tion. This was only possible to men and not to babes. Men are not born Christians, but made Christians. The ceremony was often postponed till late in life.

- (b) Immersion was the form; sprinkling was only a permissible rite under certain conditions. "The significance attaching to the correct ritual as such is evident as early as the Didache, where we read that in the first instance running water is to be used; failing that, cold standing water, etc. failing a sufficient quantity even of that, mere sprinkling is permissible many must have doubted the entire efficacy of baptism by sprinkling, etc."
- (c) Infant baptism arose about the middle of the second century. "Ab initio sic non erat."
- (d) The practice must have been founded on apostolic teaching, and this again would accord with the scriptural idea. The apostles were the fountain head.

We may thus conclude that infant baptism and sprinkling, historically considered, are neither scriptural "nor the practice in every age." It is not the object of the writer to refer to it from any other point of view, but to supplement what has been published by the most recent findings, of which findings Dr. Hall evidently was not aware.

Yours, etc., Evan Morgan.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

The Analects of Confucius, by W. E. Soothill, Principal of the Imperial University, Shansi. Price \$6.00, postage 30 cents.

This long-looked for translation of the Analects will be welcomed by students of Chinese. It was to have been published in 1907, but owing to the author living at so great a distance from the printer, and to a fire which destroyed a part of it, it has taken three years to go through the press.

It is published with the twofold object of reviving interest in the Work itself, and of placing a good translation within the reach of persons of moderate means. The monumental works of Legge are now prohibitive in price to the student with a short

purse.

The Introduction, which covers 113 pages, gives a sketch of the ancient history of China, the life and times of Confucius, a history of the Analects, a summary of works on them, together with a chronological table, the geography of China in the times of Confucius, and last, though by no means least, brief and helpful definitions of nineteen constantly recurring characters, such as 仁, 元, etc.

The text and translation are printed together on the same page in good, bold type, and the notes are added on the opposite page, with such quotations from Chinese and foreign authors as help to elucidate the text. These represent a large amount of hard labour, evidently light-

ened by the love the accomplished translator had for his work.

At the close of the book there is an index of characters arranged according to the radicals, giving references to the places where they occur in the body of the Work.

It is said that a translator, like a poet, must be born, not made, but we would remark that like a poet he needs to add labour to his genius. Both appear to be true in this instance, and the result is a smooth, accurate translation which encourages the student to read, and also sets an ideal before him. He feels it is just what he would have said himself—if it had occurred to him. Mr. Soothill is less formal than Dr. Legge, and evidently sought to conform to the canon he quotes in the preface, that a translation should be " free from anything which may suggest to the reader that the text exists in another language." A comparison of the translations of Chap. I will show better than any description the different style of the two translators: 子日, 學而時習之不亦說乎有朋自遠方來不亦樂乎人 不知而不慍,不亦君子乎. L. I. The Master said: "Is it not pleasant to learn with a constant perseverance and application?" 2. "Is it not delightful to have friends coming from distant quarters?" 3 "Is he not a man of complete virtue, who feels no discomposure though men take no notice of

him?" S. I. The Master said:
"Is it not indeed a pleasure to acquire knowledge and constantly to exercise oneself therein?

2. And is it not delightful to have men of kindred spirit come to one from afar?

3. But is not he a true philosopher who, though he be unrecognised of men, cherishes no resentment?"

Our old friend the 君子 utters his platitudes and gives himself airs under the titles of the 'Man of Noble Mind,' 'Philosopher,' etc. Peace be to him; he means well whatever garb he wears.

The book is sure to find a welcome, and a ready sale.

F. W. B.

Islam in China. A neglected problem. With illustrations, monumental rubbings, maps, etc. By Marshall Broomhall, B.A., Editorial Secretary China Inland Mission. 7/6.

John R. Mott, M.A., LL.D., Prof. Harlan M. Beach, M.A., and the Rev. Samuel M. Zwemer, D.D., jointly write of this book: "This volume marks a distinct step in the progress of missionary investigation in China, and is the first book of its character in the English language. It is both historical and descriptive of present-day conditions and based on thorough investigations and scientific criticisms of sources. In this book Mr. Broomhall has given the public a very comprehensive and readable account in which all the essential facts in the problem are luminously set forth. The critical hour is at hand when Moslem missions in China must be faced and specialists set to work to win this great neglected class for the Christ. But the special nature of the problem calls for specially trained workers and for a special literature. We bid the volume

Godspeed as a most helpful contribution to one of the greatest problems of the present century." To have won such an encomium from such men is commendation enough for any writer. I will only add that the printing, binding and illustrations of the book are equally worthy of the highest praise. It is a delightful, interesting and most instructive volume.

J. D.

沙斐伯雷傳. The Life and Work of the Seventh Earl of Shaftesbury, with portraits. Prepared for the Chinese from the English edition of Edwin Hodder, by Evan Morgan. Shanghai: Christian Literature Society. Price paper covers 50 cents, cloth boards 90 cents.

This is a handsome volume of thirty-six chapters, written in excellent Wên-li, divided into three 卷 and embellished by two photographs of the "good earl," showing how he looked at fifty years of age, and what changes time had wrought in him at eighty-one. The hoary head is a crown of righteousness in his case, and will add to the respect with which the readers of the book will regard him after reading of his many good works. Books like this are much needed and should be widely circulated. Language is cheap, and members of the Christian church hear much 道理, but it is a good thing to let James go by the side of Paul, so that while one shows the principles of the Gospel the other may show them in action. Such a concrete illustration as the book furnishes of the power of the Truth to produce righteous living and working, is worth several volumes of Christian evidences. If it might stir up any who read it to good works, it would do much to recommend the mission of

the Christian church. It should be in the library of all Chinese pastors. F. W. B.

天演正義. Evolution and the Origin of Life, by J. Darroch. Chinese Tract Society.

宗教天演合論. Evolution and Religion, by D. MacGillivray, M.A., D.D. Christian Literature Society.

The object of both of these little books is similar, namely, to show that the theory of evolution and the Christian religion are not entirely antagonistic to one another and to point out the limitations of the scientific doctrine of evolution.

The first book is written in a style which charms by its simplicity and clearness, and is much to be commended on that account. We are of opinion that it attempts to prove too much. We believe that it is unwise to contort the account of the creation in Genesis so as to make it harmonize completely with the evolutionary theory.

For instance in regard to the creative act of the fourth day, the author's account of the discrepancy is not very satisfactory. He says that although the sun and moon must have been created before this period, yet they did not appear in the heavens until then, because of the dense mists which enveloped the earth. Two facts are overlooked: in the first place there were no human beings on the earth at that time to whom they could appear, and secondly the same word is used for "made" here as is used in regard to the creative acts on other days. It is wiser to confess frankly that we are not to look to Genesis for a scientific account of creation.

In pointing out the limitations of evolution, the author emphasizes the difficulty in regard to accounting for the origin of life. We think this argument should be used with caution. It will not do to make too much depend upon it. Of course, as is stated, to say that germs of life may have come to this earth from other planets in falling meteors only puts the difficulty one step further back. To say, however, that on account of the intense cold of the ether, it was impossible is not scientific. Lord Kelvin thought it was conceivable and held that germs of life might have been held inside of intensely hot meteors. Whether the organic was evolved out of the inorganic may always remain an unsettled question, but we do not think it inconsistent with Theism to believe that once, under conditions which never recur, the chasm bridged and life was evolved. If the Almighty chose this method instead of creating something new, it would still be just as much an evidence of His power and wisdom. As long as we believe in the immanency of God in His world, we need have no fear of evolutionary teaching.

In the second of the two books the style is somewhat obscure. In tone it is not as irenic as it might be. author evidently believes that scientists are adversaries of religion instead of seekers after Too many apologists for truth. Christianity adopt this attitude. Darwin for instance did not start out to overthrow religion and was perfectly honest when he came to what seems to us to be a wrong and sad conclusion in regard to purpose in nature and the evidence for the existence of God.

Again, he seems to raise up for himself a man of straw when he labors to show that the doctrine of natural selection has nothing to do with chemistry. No scientist would claim that it had, for natural selection has only to do with biology.

We would repeat the same words of caution in regard to his discussion as to the origin of life as we used in speaking of the first book. The great conception of God immanent in His universe will help us to see the grandeur of the theory of evolution.

F. L. H. P.

最近美國學務大全. Education in the United States. A series of monographs prepared for the United States Exhibit at the Paris Exposition. Translated by Evan Morgan. Shanghai: Christian Literature Society. Price 40 cents.

This work of 200 pages gives a brief account of the beginning, and spread of education in the United States. It deals with both private and public schools, and gives tables which show the number of schools, the number of students, and the various courses of study with the hours given to various subjects in schools of different grades. It also gives a brief account of the principal institutions of learning in the different States.

Works of philanthropy are also noticed, such as schools for the blind, insane asylums, institutions for the deaf and dumb, etc. A useful book to put into the hands of any Chinese interested in educational work.

天國戰士進步. Onward, Christian Soldiers! A series of chapters on practical religion. Translated by Rev. W. P. Chalfant, B.A. Union Theological Seminary, Tsingchowfu, Shantung. Mandarin. Shanghai: Christian Literature Society for China.

This is prefaced by the picture of a knight of olden times dressed in a fearful and wonderful suit

of ancient armour. This prepares one for some 'blood and fire 'chapters, but in the twenty chapters which compose the book there is nothing of a sanguinary character. Instead, the reader is urged to fight the good fight of faith by the exercise of homely virtues, and to live in accord with the precepts of the Gospel. In the first chapter, which deals with the far-reaching character of our actions and influence, an illustration is given of a carpenter who put a worm-eaten plank into a vessel, with the result that the ship with its cargo and all on board perished 一直把船沉下去連入帶貨都淹沒了. This is prefaced by a dialogue between the captain of the ship, and presumably the mate, in which the state of the vessel and its chances of keeping afloat are discussed. One feels puzzled to know how this dialogue was preserved, since all concerned went to the bottom, so one is compelled to take refuge in the pious hope that it was found in a bottle. May we suggest that details be given in a new edition?

F. W. B.

承則得之. Illustrative Answers to Prayer. A Record of Personal Experiences, by H. Clay Trumbull. Translated by D. MacGillivray. Shanghai: Christian Literature Society.

Fourteen short chapters compose this book, each giving some personal experience of answered prayer. The author, like the psalmist, has been young, but now is old, and his experiences have covered more than half a century; this gives both weight and value to his testimony. Many of our Chinese brethren would have their faith strengthened and stimulated if they read this little work. F. W. B.

祭經要術. Methods of Bible Study, by D. MacGillivray. Christian Literature Society for China, Shanghai. Price 5 cents.

This is the substance of some lectures delivered by the author at the Nanking Bible Study Institute, and consists of four chapters dealing with the best methods of Bible study and the best books to use. Consecutive reading is urged as contrasted with a haphazard method, and the reader is recommended to compare Scripture with Scripture, and to follow the example of our Lord in his use of the Book in dealing with others. Those who heard these lectures were greatly privileged, not less so those who get them in permanent form.

F. W. B.

公廳書. Mandarin Prayer Book.

This is a new edition of the Mandarin Prayer Book, published by the Church of England Mission in North China. It is a translation of the complete Book of Common Prayer of the Church of England, omitting only the preface of the thirtynine articles. The Canticles and Psalms are printed for chanting, and the Epistles and Gospels are printed in full. There is an appendix in which are placed various changes in the liturgy which are sanctioned by the Bishop in North China for use in his diocese. Certain of these follow the use of the American Prayer Book, others have special interest of their own, e.g., a Collect, Epistle and Gospel are provided for China New Year's day, and a special service for the three 'rogation days,' when prayer is offered for a bountiful harvest; there are also certain interesting arrangements with regard to the

marriage service. Those who take special interest in 'term' questions will notice the remarks made on this subject in the English preface. The book is handy in size and clearly printed; the price in its cheaper, but still very serviceable form, being \$1. On thicker paper and bound in cloth \$2, but sold at half price to Chinese. It cannot fail to be of interest to members of the Anglican Communion in China. both as an almost complete translation of a venerable service book of the church and as exemplifying that combination of elasticity with order which is necessary for the church in China.

W. S. M.

簡明初等小學用修身教科書. Primary School Simplified Ethical Readers. 6 vols. 20 cts. per vol. The Commercial Press.

The first two books of this series contain nothing but pictures, to which an interesting story is attached. But the story is in the teacher's book, so the lesson picture is to be studied by the scholar and the explanation is given by the teacher. A supplementary book for the teacher is provided, which explains the "Methods for teaching the simplified Ethical Readers." This is issued in three vols, at 8 cts. per vol. In the scholar's third book simple sentences are taught, and so on progressively until the eighth book, when moral tales of some length are reached. The books are well printed, the characters particularly clear and well-cut, and the illustrations are excellent. It is no wonder the series has such a large sale; its success is well deserved.

簡易國文教科書小學三年級川. Primary School National Reader. Easy Lesson Series. Vols. 1 to 6. Price 6 cts. per vol.

This series commences with an illustrated book of single characters and very short sentences. The lessons are progressive; each succeeding volume being an advance on its predecessor. Simple science lessons are given freely. In Vol. IV there are pictures of Buddha, Mohammed and Jesus with a short notice of their teachings. The sale of this book has been and continues to be stupendous.

簡明國文教科書高等小學堂用. Simple Chinese National Readers for Common Schools. 15 and 20 ets. per vol.

These readers are a higher grade. The lessons are longer and the subjects more difficult. The high standard of style and printing are maintained throughout.

女子修身教科書初等小學用. Primary School Girls' Ethical Readers. 8 vols. Price 8 cts. Commercial Press.

This series is for the girls' schools what the corresponding book noticed above is for the boys'. The style and method of teaching is the same; only the anecdotes in these books are adapted to girls' reading as those are to boys.

女子修身教科書高等小學用. Girls' Advanced Ethical Readers. 15 cts. per vol.

女子國文教科書高等小學堂用. National Readers. For girls' common schools.

These are duplicates in style of the corresponding series for boys, and are equally good and equally well-adapted for the purpose for which they are written. Confucius and Confucianism. Four lectures by W. Gilbert Walshe, M.A. Kelly & Walsh. \$1.

Rev. W. G. Walshe will be remembered by many as a wellknown missionary who laboured with success under the C. M. S. in Shaohsing, and later, as a member of the staff of the C. L. S. He published several useful books, which still have a large sale. These lectures were delivered under the "James Long" lectureship foundation. They give a clear and succinct account of the origin and development of the Chinese people, their traditions and beliefs. Mr. Walshe, though debarred by family reasons from returning to the field, is the home secretary of the C. L. S., and by tongue and pen still renders good service to the cause of missions.

All the World. Issued quarterly in the interests of the home department by the Board of Foreign Missions of the Presbyterian Church of America.

青年報. China's Young Men. Single copy 40 cts. per annum; \$2.20 for 10 copies.

The chief feature in this number is a most interesting account by M. Fong Sec, M.A., of his early struggles to obtain an education in America and of his conversion in the Salvation Army in Sacramento. The whole paper, if published as a tract, would be most useful.

Princess Aelfrida's Charity. By Henry Landsell, D.D. Morden College, Blackheath. 6d.

An interesting and true story of the estate bequeathed by the daughter of Alfred the Great to the church and its fortunes until to-day. 女徒模範. A Guide to Christian Women "in the words of Scripture." By Miss S. J. Garland. West China Tract Society. \$2.50 per hundred, "The preparation of this book is the result of a strong conviction that comparatively few of the Chinese Christian women of this generation are likely to gain sufficient mastery of the Bible to find out what a mine of wealth it contains in the shape of practical directions for every-day life. With this conviction came an equally strong desire that they might have in concrete form the simple teaching of the word itself as to the duties of daughter, wife, mother, mistress, friend and so on." (From the preface.)

Selections from Pioneers of France in the New World, 1/-.

Selections from A Survey of London by John Stow. 1/-.

The Seven Kings of Rome. From the first book of Livy, with introduction, exercises and notes by G. H. Hall, M.A., assistant master at Westminster. 1/6.

These three books are published by Macmillan & Co., and are as excellent as this firm's publications usually are.

Tientsin-Anglo Chinese College, College Echoes and the Degree Day Programme.

January 18th was a red letter day in the annals of the Anglo-Chinese College, Tientsin. For the first time in the history of the institution there were four students who graduated. The Viceroy of Chihli presented the diplomas and made a congratulatory speech. The proceedings passed off with much eclat. It was a day to live in the remembrance of those privileged to be present.

China as I saw It: A Woman's Letters from the Celestial Empire. By A.S. Roe. With 39 illustrations. The Macmillan Company. New York, 1910.

The writer of this book was in or near China for about two Unlike the ordinary vears. tourist she took the trouble to study the language, so as to be able to travel without difficulty, and even (mirabile dictu!) became tolerably proficient in the use of the Chinese pen. The chapters of the book take the form of letters in easy and familiar style, covering the period from May, 1907, to February, 1909. Mrs. Roe and her companion, whom she refers to as "Deborah," journeyed in Northern and Western China and, in the main, followed the lines of rail and boat travel. The exceptions were a journey by mulelitter in Shantung, some days in carts in Shansi, and an excursion in sedan-chair in Szechuan.

This open-eyed, observant traveller, making light of discomforts, keenly alive to the picturesque and the humorous, has produced a readable and interesting book, even if it can make no great claims to permaneuce. Mrs. Roe went into the homes of missionaries, was by them given entrance to the homes of the Chinese, and so saw a great deal that is denied to the ordinary traveller. The really illuminating pictures are chiefly photo-engravings, though there are two full pages reproduced from drawings by native artists, and the sketch of the mule-litter in which the writer travelled from Tengchowfu to Chefoo is from a water-color drawing. P. L. C.

自由機鐸. On True Liberty. By Pastor Tsiang Pao-ren, Wenchow. Published by the 日新 Printing Office, Wenchow. 3 cts. per copy.

A well-written little book on the liberty of the Gospel.

Recent Announcements.

The Traveller's Guide. Religious Tract Society, London.

Directory of Worship of Presbyterian Church, by C. D. Herriott.

Life of Stephen Grellet. C. L. S. F. B. Meyer's Elijah. C. L. S.

From Zoroaster to Christ, being life of first Parsee convert to Christianity. C. L. S.

Com. on Amos. C. Campbell Brown. Life of Mrs. Kumm. J. Vale.

Newell's O. T. Studies. J. Vale. Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Bible of Nature, Thomson. C. L. S.

E. Morgan.

Preacher's Helper. Mr. Tong. CHINA MISSION YEAR BOOK. D. MACGILLIVRAY. C. L. S.

Scofield's Bible References. A. Sydenstricker.

China Mission Study Class Book. D. MacGillivray.

Touching Incidents, etc. By S. B.

Shaw. Translated by Miss Franz. Ethical Teaching of Jesus. D. Mac-Gillivray.

The Faith of a Christian. Mrs Couling.

A History of Western Ethics. Mrs.

Dr. Churchill King ou the Sermon on the Mount. D. MacGillivray.

Hyde's Practical Ethics. Cheng Ching-chang.

Marked New Testament. R. T. S Syllabic Vocabulary, Shanghai Dialect. Dr. A. M. and Rev. C. M. Myers. An Irish Saint. C. L. S.

Revised edition. Williamson's Aids to Bible Study. C. L. S.

Y. M. C. A. LIST.

The Future of China. Brockman. China and the Cigarette. Exner. How to Study the Bible. Torrey. How to Keep Healthy.

Modern Missions. Stewart.

A Handbook of Y. M. C. A., by H. I. Zia.

Studies in the Gospel of Luke, by R. E. Speer, translated by H. L. Zia. Bible Promises classified for Daily Devotion. A new edition of an old book, prepared by H. L. Zia.

The Missing Ones, translated by

Y. S. Ching.

Christian Ethics, by H. L. Zia. Studies in St. John, by R. E. Lewis, translated by H. L. Zia. Silent Times, a Book to Help in

Silent Times, a Book to Help in Reading the Bible into Life, by J. R. Miller, translated by H. L. Zia.

Call for Volunteers, by Pastor Ding

Li-mei.

Introduction to Bible for literati. by Van I.

Missionary News.

We are glad to learn that the Union Hymn Book published by the Central China Religious Tract Society is now undergoing revision and will be considerably enlarged. A Committee is also revising the Shanghai Union Hymn Book.

Famine in East Central China.

Mr. Lobenstine desires to correct the impression that the present famine is not so bad or so widespread as the famine of 1906-7. Without counting Kiangsu, the approximate area

of distress is 9,000 square miles, with a population of not less than three and a half millions according to Richard's reckoning. He states that a careful list of a million people in North Anhwei are already receiving help.

3,600 tons of foodstuffs are coming in a transport from America, but will probably not reach the people till May, when distress will probably be greatest. Meantime the committee urgently requires cash donations to carry over the people till that time.

In addition to relieving the starving, the committee would like to help by providing grain for planting this spring's crop, and undoubtedly clothing for next winter will be greatly needed also.

Contributions may be sent to

D. MACGILLIVRAY,

143 North Szechuen Road, Shanghai.

Hangchow College.

The photograph in this issue of the RECORDER shows the buildings recently completed for the Hangchow College in its new site on Hangchow river. The college campus is on a bluff a hundred feet above the river's mean tide. The two buildings nearest the bank are the dormitories; the one on the east, nearest the Six Harmony Pagoda, being the gift of Mr. and Mrs. D. B. Gamble, and the one on the west being the gift of Messrs W. E. Wheeler and E. G. Dusenbury and the Hon. N. P. Wheeler. The Class-Hall and Administration building, but partly roofed in the picture, is the gift of Mr. L. H. Severance. There are five residences, one of them slightly beyond the one with roof partly completed. Four of these are for the foreign teaching staff and one for the Chinese head master. The upper residence is built by the Southern Presbyterian Mission for their representative on the faculty; this Mission being now in union with the Northern Mission in this general scheme of educational work. An observatory, as yet not begun because the plans have not been forthcoming, is the gift of Mrs. Chas. P. Turner. This latter building will occupy a knoll of ground beyond the extreme left in the picture.

Four thousand fruit trees have been planted, and are in prosperous condition, a hoped-for basis in a proposed plan for providing work for self-support for some of the boys. Foliage trees also, in abundance, have been started, and should some day make the grounds a place of great beauty.

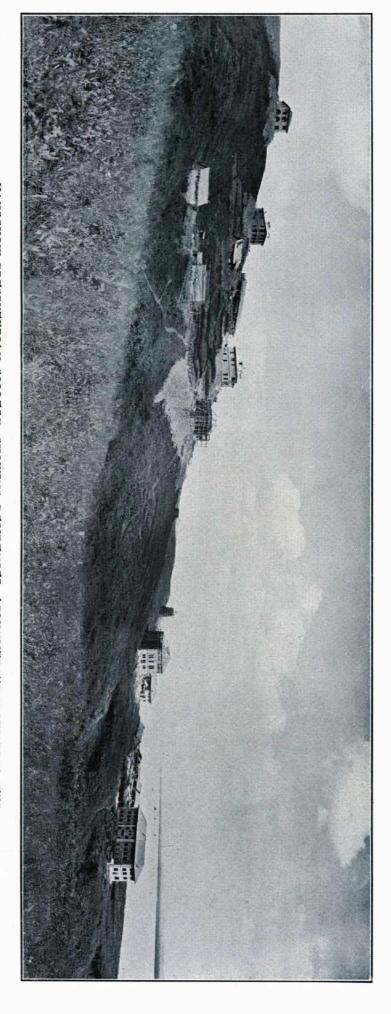
The entire college site at present occupies five hundred mow of land, running from a hill-top, seven hundred feet high, to the edge of the river, where is a sand beach about a third of a There is also a mile long. stream of spring water which is sufficient to furnish the water supply. A large, natural amphitheatre will furnish the athletic field, where a few thousand spectators can look on with advantage at every detail of the sports of any occasion.

The great desideratum to crown it all will be the development of such a moral and spiritual tone as that the men who attend, shall day by day be formed into men of power and leadership in the building up of a Christian church for China and in the developing of higher political and social ideals for the race.

ROBERT F. FITCH.

Visit of Sunday School Delegation.

Mr. Frank L. Brown, a member of the Executive Committee of the World's Sunday School Association, passed through Shanghai, February 11th, on his way to the Philippines. He is deputed by the World's Sunday School Association to visit the Philippines, China, Korea and Japan in the interest of organ-



HANGCHOW PRESBYTERIAN COLLEGE, SHOWING RESIDENCES, ADMINISTRATION BUILDING, ETC.

Photo by R. F. Fitch,

ized Sunday School work. In the Philippines he expects to meet Bishop McDowell, chairman of the Board of Sunday Schools of the Methodist Episcopal Church in America, and with him attend a series of Sunday School conventions in these countries. The meetings in China will begin at Hongkong about March 12th and continue up the coast and about Shanghai until the deputation leaves for Korea and Japan, probably about April 3.

The visit of Bishop McDowell and Mr. Brown comes at a most opportune moment in the history of organized Sunday School work in China. It will be remembered that at the Shanghai Centenary Conference a continuation committee was appointed to forward the interests of the Sunday School in the empire. An appeal was also made for a general organizing secretary for this department of missionary work and part support promised. The committee consider themselves extremely fortunate in securing the services of Dr. A. P. Parker as honorary editorial secretary. He is at present preparing the International Uniform Sunday School Lesson Helps and basing the work on Peloubet's Select Notes.

The general organizing secretary, sought for so long, has at last been found in the person of Rev. Elwood G. Tewksbury, and an appropriation for the secretary and his work is assured for a term of years by the British section of the World's Sunday School Association, the British Sunday School Union. Mr. Tewksbury brings to the work the experience and enthusiasm of many years' work with young people in connection with the North China Union College

and the American Board Mission at T'ungchow, near Peking. He arrived in Shanghai in December last.

And now the work of organization is beginning. At a recent meeting of the Centenary Conference Sunday School Committee it was unanimously voted that a national Sunday School association be formed, to be called the *China Sunday School Union*. It will be under the auspices of this Union and under the immediate charge of its general secretary, Mr. Tewksbury, that this first series of Sunday School gatherings will be held.

Two or three meetings are planned for each center that the deputation will visit. To these meetings will be invited Sunday School workers, both Chinese and foreign, and all who are teaching or wish to teach the Bible. The general subjects to be considered are: "The Worldwide Sunday School Movement" and "What Part shall China and this Local Center have in the Organized Sunday School Work?" The committee hope that as soon as possible each local center will organize a Sunday School committee, auxiliary or union, and affiliate itself with the national organization. The way will thus be open for the general secretary and his associate workers by correspondence and deputation work to help, as may be in their power, the Sunday Schools of each district,

It is thus most fortunate that Bishop McDowell for the Methodist Church and Mr. Brown, representing the World's S. S. Association, can help in launching this most important work of Sunday School organization in some of the leading centers of mission work. Mr. Brown is known to many from his visit

to Shanghai just before the Centenary Conference. His visit to Japan was eminently successful, and resulted in the organization of the Sunday School Association of Japan. Bishop McDowell needs no introduction to the many who have been inspired by his utterances at the Student Volunteer and other conventions for young people in the United States.

Report of the Bible Presentation Committee.

YU KOH-TSUNG and CZAR LIEN-FU.

The decoration of the Bible was finished on November 21st, 1910, and on the following afternoon, from several nominations, two representatives were chosen, viz., Messrs. Yu and Czar as a committee to take the Bible to Peking.

A special meeting took place in the "Martyrs' Memorial Hall" of the Chinese Y. M. C. A. building for an exhibition of the Bible to the public. The style and form of the Bible is very nearly the same as the one presented to the Empress-Dowager in the 20th year of Kuang Hsu. These four volumes are covered with eight silver covers beautifully carved. The first is a picture of "A Vineyard," the second "Shepherds tending their Sheep," the third "The Birth of Christ," and the fourth is a picture of "The Ascension." These four volumes were placed in four silver cases with beautiful pictures of the parables carved upon them-"The Prodigal Son," The Marriage Feast," "The Ten Virgins," etc.

On November 25th these four volumes were placed in the leading stores of Shanghai—at Hall and Holtz, Ltd., Weeks & Co.,

Ltd., Whiteaway Laidlaw & Co.—to be viewed by the public.

In the evening of the same day we boarded the *Hsin Ming*, of the China Merchants' Steam Navigation Co.

Fearing that there would be trouble we wrote to the Commissioner of the Imperial Maritime Customs to grant us a passport. He replied that he could be sure we pass the ports as far as Tientsin without any difficulty, but had no control over Tientsin, and it would be advisable for us to send a petition to the Taotai for such permit. Accordingly we wrote to the Shanghai Taotai.

Though we got down to the steamer in the evening, yet we did not set sail till the next On November 28th morning. we duly reached Taku Bar. Owing to the shallowness of water there we were delayed in entering the port; by the next day, when some goods were discharged into cargo boats, then she sailed, and we reached the wharf at Tse Tsoh Ling in the evening. When Mr. Zoong Ts-voong, of the Tientsin Y. M. C. A., and Mr. Tsang Pali-ling, of the Chinese Christian Missionary Society learned of our arrival, they called a congratulatory meeting and invited us to dine with them. During the dinner we talked about the Bible presentation and the establishment of self-supporting churches.

On December 1st, at 4.30 p.m., we started for Peking by the Peking-Shanhaikwan Railway, and reached Tsun-yang-men of Peking at 8 p.m., the eastern station of this railway where the native police search the passengers' luggage. As we had the Taotai's permit we passed without any difficulty and went to the Kyung Tai Hotel near the

bank of Se Woo for our lodging. When the members of the five churches at Peking heard of our arrival, they offered to take us to Ti-an-men, west of the Drum Tower, at the seminary, for our lodging. On December 2nd and 3rd they posted Chinese notices that "Pastor Yu, of Shanghai," had arrived at Tsun-yang-men station, but unfortunately we had already gone to the Kyung Tai Hotel on the 1st instant. Since we have received such kind treatment from them, we ought to have removed to the seminary at once, but as we had to prepare the petition, we were obliged to remain in the hotel for the present. On December 5th a special congratulatory meeting was held in the Union Church hall at Tung-dz-k'eu, and we were requested to address those present about the Bible presentation, and we read over the petitions. They all appreciated these very much. Then the Bible was passed around to those present, and every one praised it. In the evening the representatives from different missions invited us to dine with them in the Gospel Hall at Kyung-yu-hu-doong.

On December 9th we were invited by the church members of Pok-toong-tseu, so we went there by the morning train. When we reached there we found many waiting for us. In the afternoon a special congratulatory meeting was held in the Union Church hall, and there were about four or five hundred members present. The address given was one nearly the same as that given at Tung-dz-k'eu, Peking. We returned by the last train on the next day.

On December 13th all things were ready, so we handed the Bible and the petition to the

Court of Censors. The president of the Court of Censors, H. E. Tsang Iung-ling, being a conservative and unfavorably disposed to our religion and foreigners, after hearing the word "Christian," returned the peti-Some minutes later tion to us. H. E. Ye Kuh-tan came, and we delivered the Bible and petition to him. He was more favorably disposed than H. E. Tsang Iungling, so he received our petition. After a few minutes many who historiographers came, praised such an act, but not H. E. Tsang Iung-ling. this account they were forced to tell us that as we Christians are connected with foreigners, we should have to send in our petition through the Board of Foreign Affairs for presentation. There was no other way but to return to the hotel for the preparation of another petition to be presented to the Board of Foreign Affairs.

On the next day we presented this new petition to the Board of Foreign Affairs, but the assistant official said that the president of the board was out, so we must come at 2.30 p.m. The next day we went again to see if we could get any news of the presentation. He answered that it had been sent to the palace, and if we wished to have a definite reply we must wait until the Emperor's reply comes out. Thus we waited for ten days, and yet no reply was received, so we were very anxious about it. On December 25th, after consideration, we sought for some natives of our province to help us to obtain such news. Accordingly we went to the president of the Board of Foreign Affairs, H. E. Tsur, and the vice-presidents, H. E. Woo and Dzau, but unfortunately

they were all out, so we went to see them again on the next day. After some conversation they all praised such an act and assured us that there must be some news about it within the week. By this time Mr. Czar Lien-fu had left for Honan, his native place, so Mr. Yn alone remained at Peking for the Emperor's reply. It came out on January 2nd, 1911, and was very satisfactory.

Mr. Yu, on his way back from Peking, stopped at nearly every place. There were many congratulatory meetings held. Warm-hearted invitations were extended to him all along the way. The one by whom he was most honoured is a secretary of the Peking Y. M. C. A., Mr. Robert E. Gailey, and soon the night before Mr. Yu started from Peking, he asked Mr. Yu to stay with him, as the place where Mr. Yu stopped was a long distance from the railway station, and he might miss the morning train. He told his servants to hire two jinricshaws for the early morning and to get up at 4.30 a.m. Mr. Gailey had Mr. Yu take supper with him and sleep in a foreign bed in his own room, telling Mr. Yu not to unpack his luggage because it might make him too late if he had to pack it again in the morning. The next day, although the weather was very cold and the stars bright in the sky, yet Mr. Gailey got up at 4.30 a.m. with Mr. Yu. Such a foreign friend was never met before. The Peking and Tientsin Y. M. C. A., under his control, is very prosperous indeed, and is really beneficial to our country.

We put these few lines here for remembrance.

\$1,549.49	:	Total Expenses	. \$ 1,549.49	Total Credit \$ 1,549.49	
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Anglican Items.

The fact that Bishop Molony has appointed the Rev. W. S. Moule, M.A., of Ningpo, a son of Archdeacon Moule, as archdeacon of the C. M. S., will be noted with interest. At the same time there has to be chronicled the first appointment of a Chinese clergy man to the archdiaconal office in the person of the Rev. T. S. Sing, C. M. S. pastor of two Ningpo congregations.

Dr. F. L. Hawks Pott, after mature consideration, has declined to accept the Bishopric of Wuhu.

The Month.

RUSSIA AND CHINA.

A London telegram of February 17, states that Russia has communicated to Great Britain, France and Japan her intention to make a demonstration on the Chinese frontier.

Telegrams from St. Petersburg state that the long-smouldering irritation in Russia against China has ended in a decision by Russia to take forcible action. It is understood that Russia will reoccupy Kuldja, which was restored to China by the Treaty of 1881. Russia intends to enforce the provisions of the Russo-Chinese Treaty of 1881, not 1879, including the questions of free trade in Mongolia, the extra-territorial rights of Russians in China and the establishment of a Russian Consulate at Kobdo.

Telegrams from Peking, February 21, say that, while not admitting that there have been any infringement of the 1881 Treaty, China's reply to Russia is most conciliatory. The reply reiterates the provisions of the Treaty and promises the most strict observance of obligations for the future. It points out that, when Consulates are established, the levying of duties on trade will come into force.

THE PLAGUE.

The plague, which originated in Manchuria and Mongolia, still spreads, probably from the return at Chinese New Year of the thousands of coolies who go from Shantung and Chihli to work further north on the rivers, railways, in flour mills, and in the lumber industry. The bacillus is identical with the bubonic. Latest reports say that "the efficacy of Haffkine's vaccine seems well established, but from the fifth to the seventh day, inclusive, after inoculation, there seems to be a negative influence, and persons must take great care."

The correspondent of the N.-C. Daily News reports from Mukden on February 14 that "The plague is spreading, far and wide, over this fair land. In cities, such as this, where we have enlightened Chinese officials, it is held in check, for the time being, but no one knows when it may get all out of hand, as the people try all they can to checkmate the sanitary workers. In the few places where the Japanese have been given full control, there is not much to fear, as their methods are so very

strict, and they have such a large number of highly trained men, who are able to enforce measures with a strong hand. Many Chinese officials are doing nobly, but they are badly handicapped by the fear of rousing the populace.

The following is the text of the speech made by H.E. Hsi Liang, Viceroy of Manchuria, at the Memorial Service held at the British Consulate-General in Mukden on February I, 1911, in connection with the death by plague, on January 25, of Arthur F. Jackson, B.A., M.B.Ch., B. Cantab., D.T.M.

"We have shown ourselves unworthy of the trust laid upon us by our Emperor; we have allowed a dire pestilence to overwhelm the sacred capital.

His Majesty the King of Great Britain shows sympathy with every country when calamity overtakes them. His subject, Dr. Jackson, moved by his sovereign's spirit, and with the heart of the Saviour, who gave His life to deliver the world, responded nobly when we asked him to help our country in its need. He went forth to help us in our fight; daily, where the pestilence lay thickest, midst the groans of the dying, he struggled to cure the stricken, to find medicine to stay the evil.

"Worn by his efforts, the pestilence seized upon him and took him from us, long ere his time. Our sorrow is beyond all measure, our grief too

deep for words.

"Dr. Jackson was a young man of high education and great natural ability. He came to Manchuria with the intention of spreading medical knowledge and thus conveying untold blessing upon the Eastern peoples. In pursuit of his ideal he was cut down. The Presbyterian Mission has lost a worker of great promise, the Chinese government a man who gave his life in his desire to help them.

"O spirit of Dr. Jackson, we pray you intercede for the twenty million people in Manchuria and ask the Lord of heaven to take away this pestilence, so that we may once more lay our heads in peace upon our pillows.

"In life you were brave, in death

you are an exalted spirit.

"Noble spirit, who sacrificed your life for us, help us still and look down in kindness upon us all."

Missionary Journal.

MARRIAGES.

AT Chentu, February 1st, Miss FANNY RILEY to Mr. FINDLAY ANDREW, both C. I. M.

AT Weihweifu, Honan, February 9th, AGNES A. HALL to HUGH MAC-KENZIE, both C. P. M.

DEATHS,

AT Vancouver, December 25th, 1910, Rev. ALEXANDER KENMURE (Pastor of St. Paul's Pres. Church), formerly Agent of the B. and F. Bible Society of China and Corea.

AT Swatow, January 27th, Miss MYRA F. WELD, A. B. F. M. S., of typhoid.

BIRTHS.

AT Shaohsing, January 5th, to Dr. and Mrs. C. H. BARLOW, A. B. M. U., a daughter (Harriet Hawley).

AT Lintsingchow, January 13th, to Rev. and Mrs. EMERY W. ELLIS, A. B. C. F. M., a son (Preston Josephus.)

AT Mingchow, Kansu, January 18th, to Mr. and Mrs. MARTIN EKVALL, C. and M. A., a daughter (Marjorie Irene).

AT Canton, January 19th, to Rev. and Mrs. G. W. MARSHALL, A. P. M., a daughter (Elizabeth Katherine.)

AT Chinkiang, January 28th, to Rev. K. and Mrs. McLEOD, C. I. M., a daughter (Mary Christina.)

AT Jinningfu, Honan, February 6th, to Mr. and Mrs. T. EKELAND, Am. Lutheran Mission, a son (Paul Thormod).

AT Wenchow, February 13th, to Rev. E. C. and Mrs. SEARLE, twin daughters (Florence Margaret and Winifred Mary.)

AT Tungchow, February 21st, to Mr. and Mrs. Wm. H. CARL EBELING, A. B. C. F. M., twins (Charlotte Marie and William Henry Carl, Jr.)

ARRIVALS.

January 28th, Rev. and Mrs. A. G. Lea, C. M. S.

February 2nd, Rev. W. RUDLAND, Mr. and Mrs. W. N. BELCHER C. I.

M. (ret.).; Rev. and Mrs. J. C. CRENSHAW.

February 11th, Rev. and Mrs. C. R. Kelloge, M. E. M., Foochow; Rev. F. G. Smith and Mrs. Brewster and children, M. E. M., Hinghwa.

February 12th, Misses M. E. FEARon and F. J. FOWLE (ret.), Misses M. S. CRUICKSHANKS and G. N. SPINK, all C. I. M.

February 16th, Mrs. O. BURGESS and daughter (ret.), Mr. FRANCIS WORLEY, C. I. M.

February 17th, Miss M. J. Mc-INTOSH, Miss SLOAN, and Mrs. RAT-CLIFFE, C. P. M., Honan.

DEPARTURES.

January 31st, Dr. F. Fours and wife, A. P. M., for U. S. A.

January 28th, Miss M. A. HOLMES, Friends Mission, for U. S. A.

February 3rd, Misses T. AHLSTROM and F. J. PAGE, C. I. M., for England.

February 7th, Rev. R. H. GLOVER, M.D., wife and family, for U. S. A. and Canada.

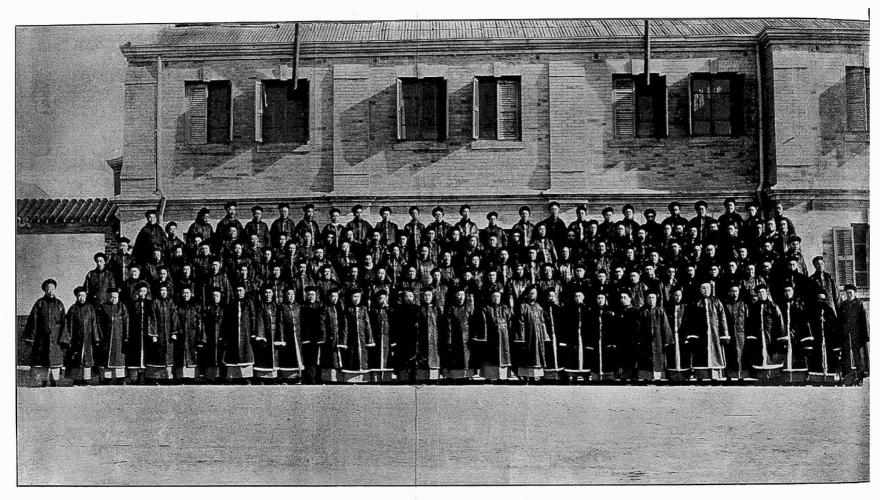
February 9th, Miss E. WARD, A. P. M., Peking, for U.S. A.

February 14th, Dr. C. GOODRICH and family, A. B. C. F. M., Peking, for U. S. A.; Miss A. L. CROWL, A. B. M. U., Hanyang, for England; Mrs. H. DuBose, So. P. M., Soochow, for U. S. A.; Rev. and Mrs. A. Berg, C. I M., for Sweden.

February 18th, Miss A. M. Wells, M. E. M., Chungking, for U. S. A.; Dr. J. Jones and family, U. M. C. U., Ningpo, for England; Rev. W. C. Longden and family, M. E. M., Chinkiang, for U. S. A.

February 23rd, Mrs. JAS. STOBIR and children, U. F. C. of S., and Miss PATON, Ashiho, for Scotland; Miss J. McWilliams, I. P. C. M., Fukamen, for Scotland; Rev. E. E. AIKEN and family, A. B. C. M. F., Paotingfu, for U. S. A.

February 27th, Mr. F. S. CARSON and wife, Dr. F. OHLINGER, Miss C. SIMPSON, Mr. T. M. WILKINSON, and Dr. E. H. HART and family, all M. E. M., for U. S. A.



THE FIRST NATIONAL ASSEMBLY, PEKING.

THE CHINESE RECORDER

AND MISSIONARY JOURNAL

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Editorial Board.

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VOL. XLII

APRIL, 1911

NO. 4

Editorial

the meeting of the National Assembly in Peking was the most outstanding, as it is likely to prove the most eventful. The mistakes which marked its meeting, and the moral courage and intellectual ability of this deliberative body won for it the admiration of all but those against whom its activities were directed. It marks a stage of development in national life of China, from which there can be no turning back. The portrait of the members of this Assembly, which we present in our frontispiece, will therefore be of special interest to all who are concerned with the advance of China.

* *

our readers the first article of this issue, from our missionary contributor "A. M." The encouragement we feel in knowing that the light of sinology is still burning brightly in the missionary ranks is not slight, and gives occasion to the hope that the palmy days of Chinese classical scholarship, so far as the missionary body is concerned, do not lie all in the past. There remains for the qualified and trained scholar tremendous fields of enquiry; translation, comment and emendation are but the first of the steps in classical research; the student of history and the critic have still their peculiar task. Internal criticism,

such as has been applied to Greek and Hebrew documents, has a large part to play in the elucidation of the integrity and validity of the four books and the five classics. Scientific archæological enquiry has been nearly as unknown as impossible in the past in China; its day is coming. With the advent of Western knowledge to China there is bound to develop a greater aptitude for logical and consistent enquiry on the part of the educated Chinese, and we may hope that in China, as in Japan, native scholars of a new and more scientific order will arise. Meanwhile we commend this critical study of the text and sources of the Ch'in Ch'in to our readers by way of encouragement and example.

* * *

THE articles in this number of the RECORDER which deal with the possibility of establishing a uniform examination scheme for Christian schools in China on A Union Examina= the lines of the Oxford and Cambridge tion Scheme. Universities' local examinations, should serve to stimulate interest in these and kindred pressing educational problems. The educational difficulties of Christian missions in China do not seem to be approaching solution, and certainly the present situation is by no means satisfactory to those who desire to see Christian education established as a power for good in this land. There never was a time when our schools and colleges were doing more efficient work than at present, but we seem to be no nearer the necessary understanding with the Chinese educational authorities on questions which concern our status, the recognition of our students, or our permanence. Union in educational matters is the line along which our Christian institutions must tend to work if they are to make the necessary impression upon the educational life of the nation. Is it not one of the reasons which tells most surely against our Christian education as a whole that we are still without a common educational standard, that we work very largely independently of each other, and in instances also regardless of the educational requirements of the Chinese government?

Another question at this point is worth asking. Are we any nearer to an agreement upon the points which are most essential to our continued prosperity and even existence than we were two years ago? What progress has been made of a definite kind since the last meeting of the Educational Association of China? Recognizing, as missionaries who

are concerned in educational work do, their weakness in this respect might not Edinburgh be made a point from which new devlopments and plans for mutual understanding and union in work should proceed? The demands which are made upon missionaries in connection with their multifarious duties are so pressing that it often happens that essential points are lost in the maze of problems presented, and it is therefore well that occasion should be given for a review of certain phases of the work. At the present time education and the development of church life are questions of the utmost concern.

* * *

IT certainly marked an epoch in the history of the Chinese government, and especially in the cause of education, when sixteen Christian teachers arrived from the The Tsina=1bwa United States, at the call of the Chinese Academy. government, to take charge of the school, established in Peking from the Indemnity Fund returned by the United States, for the education of Chinese boys preparatory to their subsequently going to America. All these teachers are persons of experience and ability in their profession, and come with a sincere desire to be a help to the Chinese government and not as useless ornamental appendages. They are beginning what is, for the most part, an untried venture and will doubtless meet with various unexpected trials, but we trust that in the interests of the Chinese, whose welfare they have so much at heart, they may not find the obstacles insuperable, nor become disheartened. We understand there has been considerable delay in getting the various buildings ready for occupancy, but that was no more than was to be expected, perhaps, under the The whole scheme will be watched with the circumstances. greatest interest, and we wish the promoters and teachers every May their fondest hopes be more than realized. success.

* * *

The discussion upon the situation which evangelistic Christianity has to face in the world, which was started in Edinburgh and has continued since, has brought into view the perspective of mission work. The foreground of this view is occupied by two fields of clamant need—Africa and the Far East. Mahommedanism is the peril in the one case and Materialism in the other. Of the Far Eastern field, though Japan occupies upon the map the smallest sphere of the nations involved, yet

it is undoubtedly in that land that we find what is called "the focal point of religious strife." The issues, too, which are raised by the problem there presented are tremendously far-reaching. Japan will, in all probability, dominate the Far East mentally as well as physically for yet a generation, and the moral and religious results of that domination, as they are elevating or degrading, will possibly live and bear fruit through the centuries.

Missionaries in China are therefore not only interested but directly affected by the progress of religious life in Japan. All that tends to deepen the influence of Christianity there will find its correspondence here. Especially will the permeation of the national ideals of Japan by Christian thought through the extending influence of the Japanese Christian church and its literature be likely to make itself felt for good wherever Japanese politics prevail. And China is likely to be affected by Japanese politics for some time to come. Should we not make the information given in Mr. Loomis' article which appears in this number the means of intelligent prayer and thanksgiving?

* * *

ONE of the significant sentences in Mr. Loomis' paper is that in which he refers to the connection between the increase in church membership amongst the Japanese Self-government Christians and the development of the selfand Progress. governing church. Those missionary organizations which have most fully adopted the policy of "trust the Christians," and have made that policy effective, are those which have to chronicle the biggest proportion of advance. The figures which Mr. Loomis gives are worth dwelling upon, for therein is contained a lesson which it will be wise for all who are concerned with the advance of church life in China to think seriously upon. In view of the development of the national ideal, Chinese equally with Japanese are likely to be appreciative of, and attracted to, those methods in missionary policy which are demonstrative of trust. It is perfectly true that numbers are not always the sign of real growth, but when the increase in numbers is accompanied, as is the case in Japan, by a deepened desire for the shouldering of responsibilities and an increased energy in Christian work, then only the obstinate surely will refuse to ponder the meaning of such a situation.

Leadership is not of necessity a heaven-sent gift alone; it is equally dependent upon opportunity and training. missionaries in any land to sit lamenting the fact that leaders of the indigenous churches do not arise, whilst no scope is being provided for such leaders should they appear, is an act Moreover, unless there is willingness to of stultification. welcome such leadership, even should it be found criticizing the policy of the missionary organization which produced it, prayer for leaders would not seem to be intelligent, if indeed sincere. Let us make sure that it is leaders we want when we pray, and not followers. Too great insistence upon this most difficult side of missionary policy cannot be made, whilst the future is, humanly speaking, bound up with the Christian willingness of the foreign agent to give place to his natural successors. The race of prophets is not an alien one.

FEW annual Reports are more full of interest than that which comes from the Y. M. C. A. workers for Chinese students in Tokvo. In the pressure of need in The Chinese China there is perchance a tendency to forget in Tokvo. the claim of this Tokyo work, and the diminution in the number of Chinese students resident in that centre tends to obscure the view of its strategic nature. the Report now before us we learn that there are 3,749 students studying in the capital city of Japan; the great majority of these are enrolled in private schools recognized by the Japanese government. It is interesting to find that there are also thirty girl students; the students in the military schools, however, have been reduced to less than 500. Of this whole number a great many come under the influence of the workers in the Y. M. C. A., and a very profitable year of labour is chronicled. During 1910 nealy 100 Chinese young men were baptized, and these are said to be among the strongest of the Chinese in the city, and come from the best families of China; not a few of them being the sons of officials. In the list of men who have been in connection with the student church as members no fewer than sixteen provinces are represented, as well as Manchuria and Annam; Hupeh and Szechuen provide the highest figures in these returns. It is perfectly certain that few of these could possibly have come under the influence of direct Christian teaching in China. "Many of them were teachers before they were sent to Tokyo and are degree men

of good standing," says Rev. Mark Liu in his Report. The new hostel in connection with the Waseda University, built from the funds of the Arthington Bequest, has been opened and is proving a great success; it has been the occasion of a warm congratulatory address from Count Okuma and others.

* * *

The congratulations of our readers will, we are assured, be given to the Methodist New Connexion, now the United Methodist Church, on the occasion of the Jubilee of its missionary work in China. John Innocent, whose influence and character made so ineffaceable a mark upon Christian life and work in Tientsin, arrived at that port to establish mission work for his church in 1861. Innocent, Lees and Stanley, the last of whom has but recently gone from us, are names written over the whole of the first generation of work in Tientsin and district. They made history for the Missions which sent them forth and their works follow them.

From the small beginnings of 1861 the Methodist New Connexion Mission in North China has steadily grown until the five circuits which form the field of work are able to show a statistical return of 10 foreign workers, 179 Chinese workers, 3,253 church members and 1,249 probationers. Excellent institutions and a flourishing medical work are in being, and a satisfactory system of self-government is in vogue amongst the Chinese churches of the Mission. It is by tracing in detail the advance of Missions through the separate history of each that we are enabled to realize how great the advance of the kingdom of our Master in this land really is. The magnitude of the missionary task and our limited resources should not prevent us from such a review of past successes as may enable us always to "thank God and take courage." We wish for the United Methodist Mission of North China an increasing measure of divine blessing and success.

* *

During his residence in England on furlough Rev. G.

H. Bondfield has prepared an interesting pamphlet upon "Mongolia, a neglected Mission Field." In it he pictures Mongolia rather through the eyes of the British and Foreign Bible Society's well-known agent, Mr. Larson, whose work in Mongolia, in connection with Bible distribution, is familiar to many. Mr.

Bondfield enumerates the work which is being attempted by the few groups of workers who are in the country or on its borders and urges the claim of the Mongolian peoples upon the British churches and missionary societies. What is being done he describes as deplorably inadequate, a statement which we imagine those who are best acquainted with the facts of the situation would be the first to endorse. We learn that the Bible Society has under consideration the increase of its staff and the extension of its work. In certain cities there is opportunity for some amount of Christian educational work, and direct work is always possible to itinerant missionaries, who could meet the Mongols on their own ground and move freely in company with these nomadic peoples.

* *

IT is satisfactory to note the insistence of the Chinese upon the progress of the Anti-Opium movement. The movement ment cannot fail so long as China steadily pursues her courageous course in the face of diplomatic difficulties and vested financial interests. The Rev. E. W. Thwing reports from Tientsin that an appeal signed by 27,900 Chinese from all parts of China was despatched to the King of England on March 1st, asking that the trade in opium might be stopped this Coronation year.

At the same time the friends of the movement in Great Britain are taking steps to bring the consistent and deep-rooted nature of Chinese opinion upon the subject definitely before the British government. An influentially signed petition has been presented to the Prime Minister, which brings to his attention the progress made in China and the aspirations and demands of the Provincial and National Assemblies of the Empire. This petition urges upon the government a revision of the ten years' agreement and the speedy termination of the traffic. It says: "The situation is quite unique. nation is as humiliated as China is and no other nation now stands before the world enforcing upon another a traffic which the other desires to close." The sooner that Great Britain realizes the inevitableness of the situation the better it will be for her deplomatic standing and national influence in China, to say nothing of her honour and her Christian reputation. In the long run influence and integrity may not be separated, even in the Far East, and in the matter of opium the integrity of Great Britain is at stake.

The Sanctuary.

"The effectual fervent prayer of a righteous man availeth much,"-St. James, v. 16,

"For where two or three are gathered logether in my name, there am I in the midst of them."—St. Matthew, xviii. 20.

"Prayer is pleasing to God, that is, the prayer which is undertaken in the proper manner. He therefore that desires to be heard should pray wisely, fervently, humbly, faithfully, perseveringly, confidently. Let him pray wisely, by which I mean, let him pray for those things which minister to the divine glory and the salvation of his neighbors. God is all-powerful, therefore do not in your prayers prescribe how He shall act; He is all-wise, therefore do not determine when. Do not let your prayers break forth heedlessly, but let them follow the guidance of faith, remembering that faith has steady regard to the divine word. Those things, therefore, which God promises absolutely in His word, those pray for absolutely. Those which He promises conditionally-for example, temporal things—those on the same principle pray for conditionally. Those things which He does not promise at all, those also you will not pray for at all." Gerhard's "Holy Meditations."

PRAY

For guidance in all questions of educational policy, and at this time especially in that of uniform examinations, that so important a matter may be wisely determined. (Pp. 208 ff.).

That after the example of St. Paul we too may travel far on the spiritual road that enables us to sit in heavenly places, be rooted and grounded in love, and to know the love of Christ which passeth knowledge. (P. 219.)

That our communing with Christ may be such as will prevent our returning from among men less of a man than when we set out to go among them. (P. 219.)

That we may be kept from making the fleshly and temporal to be of equal importance with the spiritual and eternal, and that God will lead us to a full appreciation of the doctrine of the Resurrection. (P. 220.)

That every day we may apprehend additional facts by inner experience of them until we shall so grow in the Spirit of Christ as indeed to become members of Him. (P. 215.)

For such a clear conception as will prevent our putting legal enactments before Christian liberty. (P. 216.)

For the growth and strengthening of Christianity in Japan, and that the Christianity of the New Testament may prevail over all obstacles of whatever sort. (P. 221.)

For the great numbers suffering for the simplest needs of life in the famine district, that God in His mercy will grant to them relief.

For the devoted men and women ministering to the famine sufferers, that God will keep them secure in all dangers.

AN EASTER PRAYER.

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee that, as by the special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

GIVE THANKS

That the same Christ who was St. Paul's guiding star on the road that led from strength to strength still is leading us along the same way. (P.219.)

That Christ is risen indeed and become the first fruits of them that slept. (P. 220.)

For the baptism of nearly one hundred Chinese students in connection with the Chinese Christian church in Tokyo.

For the progress that has been made in the Christianization of Japan and for the hope of the future. (P. 221.)

For the strong characters developed in the Japanese Christians that has led to the reposing in them of such confidence by those in charge of important undertakings. (Pp. 222, ff.)

portant undertakings. (Pp. 222, ff.)

For the opportunity of showing forth the love of Christ that is offered in the Anhuei famine, and the showing forth of that love by the ready response of Christian people both at home and abroad.

Contributed Articles

In Vindication of the Ch'un-ch'iu

Against some Strictures brought forward by the late Dr. Legge

BY A. M.

N his very useful book, "Ancient China Simplified," Professor Parker goes with the late Dr. Legge in condemning Confucius for wilful falsification of history in the Spring and Autumn Annals. As the Chou period is now beginning to receive more of the attention which it deserves, the question of the reliability of the Ch'un-ch'iu becomes of deeper importance than merely to estimate the worth of Confucius as a teacher.

Dr. Legge has told us how when, apparently late in his Chinese studies, he first read the Annals, he found his expectations disappointed by its barrenness of interest and disregard of truth, but how the barrenness was supplemented and the misstatements corrected in Tso Chi's commentary. He had been misled by Mencius. It is to be feared that few of us to-day take any Chinese historical writer, even Mencius, as seriously as did the great missionary scholar, but being first warned by his experience, and then aided by his labours upon the classic, we come to it with fewer expectations and leave it with greater regard.

Probably all the facts of importance concerning the text and its commentary have been noticed by Dr. Legge in his wonderfully erudite edition, but they may be arranged in different relations with one another which will lead to different conclusions. As he allows the classic to be based upon the records of Lu, and as even so destructive a critic as Consul H. T. Allen only adduces for evidence to the contrary some minor discrepancies between it and the commentary, we shall in this paper accept the Ch'un-ch'in as being in the main the genuine state Annals of Lu, and will only enquire how far the original records were edited or altered by Confucius. That he edited them at all rests ultimately upon the authority of Mencius. Mencius' statement is explicit; it is that Confucius

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

"made" a work called the "Ch'un-ch'iu" which by its "righteous decisions" had so great a moral effect that "rebellious ministers and villainous sons were struck with terror." This, accepted and amplified by Ssu Ma-ch'ien, became the received opinion, and no writer known to be after the times immediately succeeding, except perhaps the anonymous author of the 23rd Book of the Li-chi, appears to have doubted its truth. There were editions of the Annals of Lu known and read before Confucius' time,2 but the whole force of Mencius' standpoint is that the good effects which he describes were due entirely to Confucius; the work, then, of which he speaks must have been very different both to the previous editions and to the original records which, by inference, did contain these righteous judgments. What sort of documents can they have been if they were of less use for purposes of ethical teaching than the classic? If there is anything certain about the text of the classic, it is that no single rule can be framed which will tell us where it approves and where it disapproves. It is the least impassioned, the most matter-offact chronicle which probably ever was penned. Our Auglo-Saxon chronicles, bare as they were, do sometimes in the course of their narrative rise into a brief eloquence of description which betrays the feelings of the writer, but this has never a living touch from cover to cover. The writers of it may have been honest, as officials go, but their work bears the mark of the official throughout; it is the official letter-bag of the marquises of Lu, where the missives are tumbled together as they come, but only their superscriptions are seen; a few of them are black-edged, most of them, good and bad, are plain white, and never a red one to be found. It would be interesting to know that once in the 2,000 years since this treasury of just judgments saw the light it has been quoted on behalf of morality any more than for amusement. Chinese critics, laughing at each other's attempts to reconcile the praise and blame theory with facts, have still been compelled by Mencius to hold it as a theory. But Mencius himself was under no compulsion to set the theory going; why then did he propound it? He was often led into eulogies of the master which to us seem extravagant, though not to the Chinese,

Mencius III Tix. 8, II; IV Tixi. 3.
 So thinks Dr. Legge, but it must be admitted that the fact of their being published is not clearly established.

but here even the Chinese cannot in their own minds reconcile his eulogy of the classic with what they find in the text. Yet Mencius had a more acute intellect than the master him-What does it mean? If we find Mencius' statement that a certain work was composed by such a one to be irreconcilable with the facts, we do not hesitate to say that he was mistaken. But if he tells us that a certain work is a powerful masterpiece capable of converting sinners, we know that though he may perhaps exaggerate he cannot be wholly beside the truth. The former case was a matter of evidence; this is a question of taste, and Mencius was both a literateur who knew the value of a book and a man of the world who knew the human heart. If then we are pointed to a mere list of dates as being the masterpiece we at once say: 'This is not the book of which Mencius spoke.' If we take his words seriously, as we are bound to, they can only mean that he used the name "Ch'un-ch'iu" in a wider sense than we do; in fact that he included the oldest and most free of the ancient commentaries along with the text. As now generally by "Yih-ching" is meant not only the sixty-four original paragraphs, but also the commentaries which go with it, so Mencius, under the name "Ch'un-ch'iu," may have meant the Tso-shi edition of it with the notes. This is full of ethical teaching; it shows the baseness and the nobility of its characters, and very frequently quotes the sage in direct praise or blame of them, so that the words which Mencius attributes to him, "By the Ch'uu-ch'iu men will either praise or blame me," are at least without gross exaggeration. Whether falsely or not, the Tsoch'uen does claim to have been written under the influence of Confucius, and it does not ascribe the text of the classic to him, -precisely the reverse of later opinion, misled by Mencius' use of the term; herein lies the key to the matter.

To take the latter of these statements first,—that the Tso-ch'uen does not attribute the classic to Confucius.¹ There is only the barest suspicion that in the early Han times the text of the classic was known apart from its commentaries.² We might read the original Yih-ching without its appendices and think it the least part of the whole, but of all works the Ch'un-ch'iu needs a commentary; without one it would scarcely have survived even until Mencius' time. Few Western

^{1.} To this Dr. Legge assents. See Proleg., p. 28.

^{2.} Sec Proleg., pp. 17, 18.

critics will disagree with Dr. Legge's opinion that of the three ancient commentaries Tso-shi's is the oldest, and the text of the classic which he gives is the most likely of the three to have been the one known to Mencius. Criticism detects no difference in the style of this text before and after the capture of the lin, and we may be sure that in the form in which the Tso-ch'uen was originally published the latter part was not separate as a "Supplement." It is the exigency of the supposed Confucian authorship of the earlier part which requires the latter part, recording his death, to be taken as a supplement, but Tso-shi does not say that Confucius was responsible for the earlier part. The passages of his commentary, as we now have it, which say so, all begin with the formula "The Superior man will say," and, as Dr. Legge admits, they are manifestly later interpolations; we shall refer to them again. On the contrary, Tso-shi's history is very often contradictory to that of the text; he generally makes no comment upon these discrepancies; in some cases, however, besides those of regicide which we will discuss in their place, he draws attention to the contradiction and attempts to explain the mistake in the text1, and sometimes he tells us that facts supposed to be disgraceful to Lu were intentionally omitted not by Confucius but by the historiographers.2 Whilst thus freely criticizing the statements of the text, he always had the highest opinion of Confucius' unerring wisdom, and very often quotes him apart from the text as uttering the final word of true praise and blame3. In one passage Tso-shi quotes the master in explanation of the text itself. Marquis Wan, of Ch'in, compelled the king to hold a court outside of the Royal Domain, upon which the commentary has "Chung-ni said: 'For a minister to summon his ruler would not be set forth as an example'; therefore the text says (merely): 'The king held a court of reception at Ho-yang.' It shows that it was not the proper place for it, and also illustrates the excellent services (of the marquis)!" The criticism is meant to be favourable,

See Ch'un-ch'iu V. xvii. 5; VI. ii. 2; IX. i. 2, etc.
 See Ch'un-ch'iu VIII. x. 6; VII. vii. 5; X. xvi. 1.

^{2.} See Ch un-ch ut viii. x, 6; viii. vii. 5; x. xvi. 1.

3. See Legge's edition, pp. 234, 290, 305, 344, 404, 517, 566, 604, 619, 641, 652, 656, 684, 727, 773, 791, 802, 825, 829, 843.

4. Legge's edition, p. 212. Dr. Legge finding a greater antagonism than perhaps there is between Confucius' words and the text seeks to make them end with "example," and takes the rest of the sentence as Tso-shi's. This is not in accordance with Tso-shi's method; though he once or twice supplements Confucius' independs with Tso-shi great of the rest of the sentence as Tso-shi's. Confucius' judgments with quotations from other authorities, he never does so with his own comments.

but it does not suggest that Confucius is justifying his own work. In this passage, with some others, we may find the germ of the praise and blame theory, but the germ is not expanded, and Chinese critics are quite right, from their point of view, in complaining that, as a rule, he is "remiss in setting forth the fine and minute ideas of the sage."

In connection with the next statement that the Tsoch'uen claims to have been written under the influence of Confucius, we will first draw attention to its quotations from him. They are not taken from the Analects, but in style they have a distinct similarity with the authentic sayings of the master, so as to suggest a similar origin. The quotations in such a work as the Li-chi, and more or less in the Chia-vu. which profess to be from Confucius, are often long speeches or little essays, rounded and polished with, as the Chinese phrase has it, a beginning, middle and end; they are quite unlike what we find in the Analects. Whereas Tso-shi, although he too is guilty of composing long speeches to put into the mouths of his characters, does not do so with regard to the master, his quotations from him have the likeness of table-talk which would be remembered and repeated. Further, in one remarkable passage he seems to speak of his work as having been composed under the personal direction of Confucius. In describing the Peace Conference at Sung in full length he says: "Chung-ni made (me) insert this ceremony because it afforded opportunity for many speeches." So Mencius would at least have a prima facie case for supposing that Confucius was rather the master of the commentary than of the text of the classic, and would be absolutely right in saying that righteous decisions were to be found rather in the one than in the other.

This does not imply that the claims of the commentary are true, but only that Mencius, if he knew of them, may have allowed them to be true. We are thus brought to ask whether Mencius can have known the Tso-ch'uen. Preliminary to this we must ask whether we have it as it was originally written. In the first place the notice of each

^{1.} In some dozen passages he finds a suggestion in the form of the text of praise or blame, but unlike the 'superior man' glossarist, he does not in these places attribute it to Confucius.

^{2.} Quoted by Legge from 王 質.
3. See Legge's edition, p. 532. The passage runs: 仲尼使舉是禮也以為多文辭. It will be noticed that it has not the pronoun "me" and might be taken not to imply that the writer had personal communication with Confucius, but such an interpretation would be somewhat strained and the natural meaning is as in Legge's translation.

vear begins with "Tso's commentary says," which makes it plain that when it took its present form it had been edited. There are also many passages, suspiciously more frequent in the early part, tacked on to the end of paragraphs, and which begin with the already mentioned phrase: "The Superior man will say." These are universally rejected as glosses; they have a meagreness of thought and very often an inaptness to the history quite different to Tso's point and decisiveness; whilst in style they have an exuberance which cannot be confounded with his restraint. The reader must excuse a quotation. On the very simple entry in the text "in the ninth month Ch'iao-pi returned from Ch'i with the marchioness, the lady Chiang," we read in the commentary: "The Ch'un-ch'iu, in the appellations which it uses, is clear with an exquisite minuteness, distinct through obscurity, elegant by its gentle turns, and full without descending to be low, condemuing what is evil and encouraging what is good; who but the sage could have compiled it as it is?" All this because the Court Recorder observed court etiquette in not giving the minister's title when escorting his ruler's bride; the phrase 'condemning what is evil, etc.', has become conventional, and applied here is quite without meaning. Besides these, other passages have also been objected to, but as they have not yet been finally condemned we must for the present accept the rest of the commentary as from Tso-shi.

The earliest first-hand notices which we have of the Tsoch'uen are that Chia I (賈 請, temp. Wen Ti, B. C. 179-156), wrote upon it, and that from the time of Chang Yü (張 巫, temp. Hsüan Ti, B. C. 73-48), who again wrote upon it, down to A. D. 99, there was a long dispute as to whether the other two famous commentaries should take precedence over it. This is about all that is really material, but it is a great deal. Even in our day, when books are many, we do not write one about another which is just published. The Tso-ch'uen then claimed to be ancient long before the legend which traced it back to Tso Ch'iu-ming seems to have sprung up.2 But we are also told that it had to fight its way in order to win an equality with the other two in the Imperial library. As it is so manifestly superior to the others, the refusal to acknowledge

I. Legge's edition, p. 385. It should be observed also that Tso-shi never calls the classic by the name Ch'un-ch'iu.

2. See Legge's Proleg., pp. 24-27. The legend seems to have begun with 許 慎 and was added to by 孔 數 遂. All the same it may have been a good hit.

it may be taken to show that it was re-discovered after the others, and therefore is the more likely to have been a forgery. But the refusal was, in all probability, due to Tso-shi so markedly dissociating the text of the Ch'un-ch'iu from Confucius. Mencius' praise of the Tso-ch'uen, misunderstood, became the means of its disgrace, and it would only regain its position by the insertion of the Superior man passages. We may look with suspicion upon the alleged method of its discovery, but just as it is foolish to suppose that Shih Hwang-ti could destroy all the classical books in the kingdom so thoroughly that, in a comparatively few years afterwards, diligent search would fail to find a single copy, so it is gratuitious to suppose, without peculiar evidence, that this particular work is therefore a forgery. The Tso-ch'nen, as we have it now, is not from one hand: someone's notes certainly were added to it, and these additions have the mark of the controversy above alluded to: the original therefore must have been older. Nor is it to be believed that a forger, after the time of Mencius and Ssu Ma. would so boldly criticize the text of the Ch'un-ch'in, and so pointedly ignore Confucius' responsibility for it.

Besides this very clear and, in the light of subsequent opinion, very strange attitude which Tso-shi carries towards the text of the classic, an attitude which must be insisted upon, the internal evidence which gives indications of its date, is first its copiousness. Legends grow with time; a late account of an event is the more suspicious as it is detailed. Tso-shi's work may be a compilation of legends; he may even have continued the process of embellishment by the addition of speeches, but the copiousness of his history, not so much in the extent of his information, both as to time and place, may be claimed as evidence that he wrote when material was still abundant. Mencius complained that even in his time many records were being destroyed, and the great cataclysm of the Ch'in supremacy must have made havoc of the Chou documents; at all events there was a paucity of them in the second century of the new dynasty.

Besides this general characteristic, there are some particulars which indicate the date of the work. There are force-castings of the future, astronomical notices and the use of technical terms.

Tso-shi is very fond of recording prophecies; for our purpose these may be classed in two categories: first, there are

those which refer to times embraced by his commentary; they generally concern individuals and were all literally fulfilled; they are useful in showing what sort of material he used, but give us no clue to his time of writing. There is a much smaller number which refer to times after the last year of his history; all that we have noticed of this class are five, as follows:—

First, after mentioning the burial of living men in the grave of Earl Mu, of Ch'in, the commentary says: "The Superior man may know from this that Ch'in will not again march in triumph to the East!" Ch'in kept remarkably to itself throughout the remaining century and a half of the Tso-ch'uen period, but eventually overthrew the other States and put an end to the Chou dynasty. The prophecy must have been made before the falseness became apparent. Ch'in began its career of conquest by the annexation of a part of Wei in B. C. 340. It will have been noticed that this is one of the Superior man passages; the original must have been still older than the interpolation.

The next concerns the duration of the Chou dynasty. Tso-shi tells us that King Ch'eng, the second of his line, divined and received the answer that there should be thirty generations lasting for 700 years.2 These are clearly round numbers and the actual figures cannot be pressed; if they were written after the event they would, however, be near to the truth, but the prophecy, like the one about the future of Ch'in, was not altogether happy. To put it at its best, without counting the preceding reign, the dynasty lasted 859 years. This prophecy then was also a genuine one made before the completion of the seven hundred years. The seven hundredth year fell in the 28th reign from King Ch'eng, that of Wei Leih, which began in B. C. 425 and ended in B. C. 401. During this reign the tripods of Yu the Great were said to have uttered ominous sounds, and the Imperial power was reduced to so low an ebb that it had to recognize the rebellion of the three great houses of Ch'in and give them patents of nobility as separate States. There must have been a general feeling that the rule of the Chou was rapidly crumbling away.

The third refers to a private family. Tso-shi tells us that, when the Ch'en family removed to the State of Ch'i,

^{1.} Legge's edit., p. 244.

^{2.} Legge's edit., p. 293.

divination said that "in five generations it would become prosperous, and that in eight generations none would be more eminent." He also tells that the latter part of the prophecy was fulfilled under Ch'eng Ch'eng-tzu; this man acquired the controlling influence in Ch'i by the murder of the marquis two years before Confucius' death. The noteworthy point is that Tso-shi was content to consummate the greatness of the family with Ch'eng Tzŭ, whilst in reality it continued to grow, so that in B.C. 385 it dispossessed the ancient line of marquises and obtained royal sanction for taking the title to itself.2 We can only conclude that this part of the Tsoch'uen was written before B.C. 385.

The fourth refers to the break-up of Ch'in already referred When the marquis of Ch'in conferred the lands of Wei (政) upon Pi Wan, a prophecy is said to have been made that the descendants of Pi Wan should become noble.8 Wei was one of the three families amongst which Ch'in was divided in B. C. 403 at the close of Wei Leih's reign, showing that the prophecy must have been written after that date.

Our last reference is less conclusive. It says that when the State of Wei (衛) removed its capital to Ti-ch'iu in B.C. 625, it would have three hundred years.4 Wei, after having already been clipped of large parts of its territory, lost independence as a State to the other Wei two hundred and fifty years after the removal of its capital, but the family, though frequently reduced in rank, was allowed to continue its sacrifices until B.C. The divination, then, may be considered to have been fulfilled and the passage written as late as the Ch'in dynasty. But those prophecies of which Tso-shi evidently knew the fulfilment, and which we may therefore conclude to have been written after the event, were very precise in their terms; the exact number of generations of the Ch'ên family is given, and there is nothing uncertain about the future nobility of Pi Wan's descendants.⁵ On the other hand Tso-shi's genuine prophecies, which certainly are only few, were prudently

^{1.} Legge's edit., p. 103. 2. Legge's edit., p. 623, where the family's supremacy is again alluded to, but not its nobility.

^{3.} Legge, p. 125.
4. Legge, p. 219; the passage reads: 衛澤于帶丘卜日三百年.
5. In the prophecy regarding the extinction of Ching, which occurred before the close of the Ch'un-ch'iu period the exact year is given; v. pp. 623-

vague; this one, like that about the Chou dynasty, deals in round numbers, and does not even make it clear to what it refers, whether to the continuance of the family sacrifices, or—as not knowing the event, we should more naturally think—to the existence of Wei as a State. If we take this to have been a genuine prophecy we are not without precedents in Tso-shi; the terms in which it is expressed agree with the precedents, and the circumstances of the history of Wei are suitable to its having been a genuine prophecy. By the end of Wei Leih's reign more than two hundred years of the time had already gone; Wei as a State had already lost its independence, and it might have been thought that in a few years more the sacrifices and nominal title of the family already reduced would go also.

Three, then, of these prophetic passages are precise; judging from them alone we should be obliged to fix the date of the Tso-ch'uen between the years B. C. 403 and B. C. 385. Of the other two, that concerning Chou also points with fair distinctness to about the same time, whilst the last is not necessarily incompatible with it. It may be well here to remind the reader that Mencius was born in B. C. 372.

For the full significance of the astronomical notices in the Tso-ch'uen we must depend upon the late Dr. Chalmers as quoted by Dr. Legge. It appears that in the year B. C. 103 the winter solstice and the new moon fell upon the same day; the Chinese had then adopted the *Metonic* system, which gives 19 years as the period in which these two events will coincide, so that anyone calculating backwards from B. C. 103 would suppose that the solstice and new moon were on the same day in the years B. C. 654 and B. C. 521. Tso-shi tells us that they were so, and these are the only years in which he gives the day of the winter solstice at all. But, unfortunately for him, the system is not sufficiently accurate to allow of calculations so far back, and the two events did not really coincide in those years. Moreover, the days of the cycle which he gives are also wrong both for the new moon and for the solstice. With regard to the solstice, the earlier date is three days too soon and the latter two days too soon, so that the further back he goes the greater his error. Dr. Chalmers concludes therefore that these records are "systematically wrong so as to agree with. an imperfect system of calculation which was adopted some

centuries later." Dr. Legge suggests that these passages may be interpolations of the Han dynasty; but, unlike the "Superior man" passages, they are too closely connected with the context, both in style and matter, to be differentiated by our present critical apparatus. Though, however, we are scarcely justified now in rejecting them in their entirety, it is possible, if we think that two references are sufficient to show that the Tso-ch'uen is "systematically" wrong, that verbal corrections may have been attempted in the long dispute after its re-discovery, in order to make it more agreeable to the then state of knowledge. Perhaps an outsider may be allowed to suggest that the wrong cycle day being given also for the new-moon points to some other cause of error in the cycle day of the solstice than having been calculated backwards.

Our last set of references concerns the use of certain technical terms. The Tso-ch'uen has such expressions as for a sacrifice after the winter solstice; for a military title; both of which, it is said, were not current under the Chou dynasty. If it be so, they are further evidence that the text needs editing. To these may be added the phrase 'the Ho star appears in the third month of Hsia, the fourth month of Shang and the fifth of Chou.' The theory of these distinct calendars was, as we shall see, of later origin than the time of Mencius; the allusion to it here has no application to the context with which indeed it interferes, and it is the only reference in the Tso-ch'uen to any other calendar than the official one.

In conclusion, then, if we can allow the Tso-ch'uen to have been written before the time of Mencius, the great difficulty of Mencius' allusions to the Ch'un-ch'iu is overcome. Tso-shi alone of the early writers does not attribute it to Confucius, and through him alone can we explain Mencius' eulogy

I. See Dr. Legge's Proleg., pp. 99-100. In the same place may be found Dr. Chalmers' criticism upon Tso-shi's notices of Jupiter, but the argument is not so strong as that taken from the solstice. It depends upon Tso-shi's opinion that Jupiter's revolution was exactly twelve years, and the conclusion is that he cannot have lived earlier than the time of Mencius and may have lived later. It is difficult to reconcile Tso-shi's various notices of Jupiter with themselves; under the supposition that its period was twelve years, the planet ought to have been in the same sign in B. C. 532 and B. C. 544, but according to the Tso ch'uen it was not (v. pp. 560 and 623); there is a difference of one sign, which may have been if actually observed at different months in the two years, but which we should not expect if calculated backwards. Corruptions in the text are most likely to be found in astronomical signs and in cycle days.

Legge's Proleg., p. 146. Cf. Li-chi IV. iv(i). 19.
 Legge's Proleg., pp. 454-455. Cf. Li-chi II. ii(i). 1.
 I.egge's edition, p. 668.

of it, a eulogy which is otherwise, what Dr. Legge calls it, absurd. If, however, we cannot say decidedly that Mencius knew the commentary, the absurdity of his eulogy of the text should be allowed its full weight, and rejecting it we can place no reliance upon his statement that the Ch'un-ch'iu is Confucius' work. In either case the only reason for thinking that the text of the classic has been wilfully manipulated falls to the ground, and in it we still have the original Annals of Lu, subject only to the accidental corruptions of time.

Whilst we have the facts which point to the date of Tso-shi fresh in our minds, it may be well to add the one remaining of importance; it scarcely concerned the question whether or not he was before Mencius, but it closely touches his identification with Tso Ch'in-ming. The last entry of the commentary mentions the head of the Chao family by his posthumous title, Chao Siang-tzŭ, and must have been written after his death, which happened in B.C. 424, or about four years after that of Confucius and in the second year of the reign of Wei Leih.

We propose discussing in another paper the relative reliability of the Ch'un-ch'in and the Tso-ch'uen.

Union Examinations for Christian Schools

BY A. S. MOORE ANDERSON

NE'S first serious thought with regard to union examinations for Christian schools in China came through the suggestion of a colleague that a system of uniform examinations might be established throughout Fukien province.

With this idea in mind one went to Kuliang for the annual meeting of the Fukien Educational Association, where Miss C. J. Lambert, in the opening paper, threw out "a suggestion to establish a general union examination for Christian students of all denominations in all parts of China." The large idea immediately commended itself. If such a scheme could operate successfully over a province with so many different dialects as Fukien, should it not be practicable over a larger area? Why not for the whole Empire?

Again, it has been found possible to effect an "educational union of West China," and if this can be done over so

large a field, could it not at least be linked on to a still wider scheme? And, next to a union curriculum, the best way to make such a wider union effective is by a scheme of uniform examinations corresponding to various defined stages in that curriculum.

I merely mention the way in which this idea developed in my own mind, in the hope that others who may be planning schemes of union over limited areas may first carefully consider whether the wider union might not be more effective, or at least leave room for some cooperation in such a union scheme, should it be attempted.

The resolution passed at the Fukien Educational Association, after some discussion, is as follows: "That in view of the uncertainty as to what the attitude of the Chinese government towards Christian schools will be, committees be appointed to discuss together and to get into touch with the Educational Association of China with a view to preparing, if possible, uniform examinations, somewhat on the lines of the Oxford and Cambridge Junior and Senior Local Examinations," and the following suggestions were drawn up by a joint meeting of the committees appointed to confer on the matter, and were forwarded to the secretary of the Educational Association of China.

- 1. That a committee of Chinese and foreign educationalists in equal numbers be asked to prepare such a scheme of examinations.
- 2. That there be, say, four grades of examinations, for each of which certificates be given, called respectively Preliminary, Junior, Senior, and Higher. The "Preliminary" to include subjects up to the end of the lower elementary grade of the government schools; the "Junior" up to the end of the upper elementary grade; the "Senior" up to the end of the third year of the middle school grade, and the "Higher" up to the end of the middle school grade.
- 3. Papers to be set and examiners to be appointed by a central body. Examinations to be conducted at specified centres, with fees charged for entrance to examination.

Note.—Examiners need not all reside at the centre, but the same examiners should correct all the papers on any one subject.

4. Examination papers to be sent in sealed envelopes to local agent or secretary, and seals to be broken in examination hall at time of examination.

- 5. Examinations to be held annually at specified centres, provided a sufficient number of candidates have paid their fees before a certain date, previous to date of examination.
- 6. That all Christian schools be asked to cooperate and to recognize these certificates at the various grades.
- 7. That there need not be so large a choice of subjects for examination as offered in the Oxford and Cambridge Locals, especially in lower grades, and yet the examinations may be of great value.

As I understand that other papers are being prepared on this subject, which may be expected to deal with it from the point of view of girls' schools and of Anglo-Chinese colleges respectively, I shall treat it solely from the point of view of boys' schools, and especially of those in which Chinese and not English is the medium of instruction.

What then would be the advantages of such a scheme as is here suggested?

I. It would draw Christian schools closer together and help them to present a united front in face of the ever-increasing competition of the government schools.

In effecting a real educational union of Christian schools in China, the next step to a uniform curriculum, as has been already said, is a uniform scheme of examinations. We have already a basis for a uniform curriculum in that prepared by the Government Educational Board, to which our schools will, let us hope in increasing number, tend to conform.

Among the "jndgments and recommendations" of Commission III of the World Missionary Conference occurs the following (quoted from Dr. Hawks Pott): "In the construction of the Christian system the scheme officially promulgated by the government should be followed, in respect to division into periods strictly, and in curriculum as closely as the highest educational ideals will permit." [P. 116 (a)]. And again: "The adoption of the government scheme is due as a matter of respect to the government and its expedient as an educational policy" (id.)

Whether, however, we consider the government scheme as sufficient in itself to provide a common standard for our schools, or whether we unite to prepare a union Christian scheme modelled upon it, there is no doubt that nothing would so help to bring our schools up to this common standard as a scheme of examinations something on the lines of suggestion 2 above.

Boys holding certificates of these examinations at the various grades would be eligible for entrance to any other Christian school of the next higher grade, and the "Senior" or "Higher" certificates would admit to medical or other colleges, or to a Christian university. This will be treated by itself immediately, but is here mentioned as one way in which all our Christian educational work, from the lowest to the highest, might be more closely united. Union is strength, and so long as the attitude of the Government Education Board to Christian schools is as at present we shall need all the strength that union can give us in order to stand our ground. Should that attitude change to one of friendly cooperation, not to speak of assistance, this need would no longer exist, and the scheme here advocated would naturally cease with it, or at least be linked on to whatever scheme the government might determine upon.

II. It would be an enormous advantage to all our Christian schools if boys could sit locally for examinations whose certificates would admit them, according to grade, to any Christian schools throughout the rest of China. The gain would be felt most of all in the case of colleges or universities which would constantly be drawing students from long distances.

The vast distance that many students would have to travel to sit for an entrance examination, say for a university at Hankow, or a medical college at Peking, would be sufficient in itself to decide many young men against entering for such examinations. Not only would the time and expense needed often be considerable, but there would always also be the unpleasant risk of failure and of returning home in disgrace. Examinations at several centres would be almost a necessity for colleges aiming to draw men from afar, and if so then why not work in with a still wider scheme such as here proposed?

On the other hand, the fact that boys could pass examinations locally admitting them to Christian colleges could not but have the effect of deciding many young men to enter these colleges who might otherwise seek entrance elsewhere. A student makes up his mind, say, to commence a course of professional studies. The whole field is before him. The government colleges present certain attractions and inducements, but he still has leanings towards a Christian school, and he finds it difficult to decide just where to go. Let us

suppose, however, that he holds in his hand a certificate which excuses him the entrance examination to a first-rate Christian college, while to enter a government college he must needs travel to Peking or Hankow, or even to his own provincial capital for a preliminary entrance examination. I cannot but think that possession of the certificate would help him to decide for the Christian college and against taking a long journey to sit for an entrance examination to some other college for which he had originally no special preference.

Should the government itself institute an examination system of this kind, or utilize its present examinations to enable students to qualify locally for entrance to higher colleges, there would obviously be only the more pressing need for such united action on the part of our Christian schools and colleges.

III. Besides the advantages just mentioned, a scheme like this could not fail to adapt itself to many other needs. More and more there will be appointments of one kind and another for which certificates of recognised examinations would make the holders eligible. If not in the Post Office, Customs, and other government services, then in commercial houses of all kinds, and especially wherever appointments might be in the hands of foreigners or Christians, such certificates would be of value.

IV. Further, it is necessary to point out that the practical benefits that would result from this scheme are such as we can hardly afford to be without.

So long as students reading in our Christian schools are debarred from entering for the public examinations for the sui-tsai and other "degrees," there is a real need of something tangible in our scheme of education to take its place as far as may be. This need will be felt most at the close of the higher elementary school course, when students in all recognised schools may compete for the siu-tsai degree at present in vogue. I cannot speak for the Treaty Ports, but there can be no doubt that Christian schools at the inland centres will be likely to feel the shoe pinch unpleasantly at this point, unless they can provide something as a set-off, however slight, against the glitter and glory towards which the eyes of their comrades in the recognised schools are directed.

Now the certificates of our union examinations would afford some practical benefits at least, in the ways already suggested, to compensate for these disabilities. This might

well prove a really substantial help. Much, however, would depend on the thorough and efficient working of the scheme and on the loyal cooperation and support of all Christian schools and colleges.

In conclusion, one need scarcely point out that many difficulties would have to be faced and overcome and that an immense amount of work would be involved in such an undertaking. No doubt a central printing-press would need to be established, or special arrangements made with one of the existing presses, by which absolute secrecy could be secured. A staff of foreigners and Chinese would have to be set apart for the work, in addition to the examiners, who might be appointed annually or from time to time in the various subjects.

But it is not my purpose here to discuss the practical working of the scheme, or attempt to show how the difficulties could be met. If the idea meets with general approval the first step would be to appoint a committee of experts, Chinese and foreign, to go carefully into the whole matter, and if deemed by them practicable, to formulate a scheme and submit it to the Educational Association and to any branch associations for discussion and further suggestions.

A Uniform Examination Experiment

BY REV. G. M. NEWELL, FOOCHOW.

HE fifteen boys' day-schools of the city and suburban stations of the American Board Mission of Foochow are, with four exceptions, within an hour's walk of Foochow College. A year ago the suggestion was made that the two highest classes in these schools come in to the college and all be examined together at one time; the other classes to be examined in the old way by the school committee going around to the different schools. The suggestion was adopted, and last June and January over fifty boys from these schools came here for their examinations.

There were certain definite advantages in this plan.

1. All the boys were given the same examination under the same circumstances.

- 2. The questions were more carefully chosen, and each subject was more carefully examined than was possible under the old system.
- 3. The college teachers kindly officiated at the examination. It would be quite impossible for them to visit the different schools.
- 4. Absolute impartiality was assured, as the boys were numbered. Their names and schools were unknown to the examiners.
- 5. The day-school teachers took great pride in the number of boys they could prepare for the examinations, and there was good wholesome rivalry to see which school would carry off "first place."
- 6. As the examiners were members of the college faculty, those who passed the fifth year's work were entitled to come on into the college without further examination.
- 7. The day-school teachers and boys realized that they were a part of a larger educational plan.
- 8. The college faculty were brought into touch with the day-schools and the whole work was better articulated.
- 9. The different examiners from the faculty noted different points of weakness in the day-school work and were able to make better and more helpful suggestions.

These are only a few of the more apparent benefits which one mission derived from this plan. I need only add that I believe we have done nothing for many years which has been such an incentive to our day-school teachers. They have worked with a zeal and enthusiasm which we have not seen before. The head teachers have been so energetic that two assistants of the old school type gave up their position saying that they could not stand the pace!

Now I believe that these benefits would be increased if these examinations were given to all the boys from whatever mission day-school who wished to obtain a certificate for this grade. And just so far as this system could be diguified and enlarged, by just so much are our benefits increased. And how much dignity it would add to break the seal of a large official envelope and give out questions prepared by the Educational Association of China! Why may we not look forward to the day when a large per cent. of the boys who come into our middle schools enter on certificate given by the Association?

The Unchanging Christ

BY REV. H. K. WRIGHT.

Jesus Christ is the same yesterday and to-day, yea, and forever .- Heb. xiii. 8.

HESE words state the primary fact for the Christian. It is not merely a charter of liberty or the underlying principle of a constitution that they contain; they state something more primary than even those things, for their meaning includes not merely that on which Christian faith and hope and love rest immediately, but also that without which no earnest Christian progresses—certainly no Christian faced with the problem of so recommending his religion as to draw other men to it-namely, a Christian philosophy, a Christian view of the world, adequate to explain, if completely understood, all that puzzles us, all the religious problems that we have to face for ourselves and for others. You have observed that I have called that which these words state a fact, not an experience. A fact which is merely apprehended through the senses or the reason still remains a mere fact to us, for it is not a part of us. But if we apprehended it through our inner experience of it, if it has become a part of our life, not merely something to which we assent as having objective existence, then it is no longer a mere fact; we call it an experience. And it is this distinction which I wish to make and maintain between the unquestionable fact of the unchangeableness, the unchanging character of Jesus Christ, Himself regarded as a fact only, and the experience of Him by faith, which is the life we lead of union with Him. We can and do know Him in our lives, but what experience can our finite natures have of that which is infinite, eternal and unchangeable? The effect on us of Jesus Christ is the most vital thing we know anything about, but that which we know of Him by experience must, in the nature of the case, be only a scrap or shred of His wholeness, and that He is indeed the same vesterday, to-day, and forever, is only a reasoned inference from experience, and yet for the Christian everything else rests on this; for him all things begin here; if he cannot say these words, he has not the spirit of Christ and is none of His.

But we must distinguish the primary from the supreme fact. If the primary fact is the unchanging character of Jesus

Christ, the supreme fact is the salvation He brings to the world, which again we know inferentially and not by experience; though not an infinite fact, it is many times too big for us to experience; as many times too big as the saved world is times bigger than the individual. In a similar way the primary experience is faith, but the supreme experience is in terms of love; taken together they are followed, not chronologically but ethically, by the experience of individual salvation. And again we may affirm that the experience of individual salvation and the fact of universal salvation rest upon the fact that Jesus Christ does not change, although our assurance comes later in time than the assurance of the world's salvation or the experience of individual salvation. But how is it that we work back from the individual to the general, from the supreme to the primary? It may do for the Christian to say that this matter has been worked out by those he trusts, and that the word of Scripture itself is enough to satisfy and warm his soul; yet the scrutiny of this particular spiritual process is just as legitimate and in some measure as profitable as that of any of the others on which we are accustomed to exercise ourselves in meetings for devotion and worship, and it is with that assurance that I venture as a subject for devotional thought the question, "How do we know that Jesus Christ does not change?"

We no sooner ask the question than we realize that many will answer: "We know it on the authority of the Scriptures, the Word of God. We cannot know it as an experience; we must therefore get it on some authority external to ourselves, of whose trustworthiness we are convinced, and such an authority we find in the Holy Scriptures." Now no one can deny the legitimacy of the process which produces that result; the only difficulty is that it answers one question only to raise another equally insistent; namely, how do I know the Scriptures to be God's Word? Surely not on some still further external testimony; not on any bare claim of the Scriptures themselves, for that, if it exists, completely begs our question; nor upon the testimony of the historic church, for that is inconsistent with itself, and no general council ever settled the canon. On what then? On no mere testimony at all, but because of the transforming effect of the Gospel contained in the Scriptures, experienced in my life and observed as a fact in the life of the world. The Scriptures have mediated an

experience of salvation and are therefore God's Word; for that concept which we call God is commonly expressed nowadays not in terms of metaphysical thought, but rather in terms of pragmatic and ethical result; the result of that outer activity which produces actual ethical salvation; that is, we speak of God not so often in negative terms of what we conceive Him to be, as in positive terms of what we know He has done, just as Christ's work determines for us His person. We do not believe the Gospel because of the Scripture, but the Scripture because of the Gospel, and only in so far as the Gospel helps us to a knowledge of the whole Word can we believe the whole Word at all.

And the Gospel changes not! Men's statements of it change, but we go continually back of the credal standards to Imagine a Water Street evangelist asking a newly converted sinner whether the Holy Spirit proceeds from the Father only, or from Father and the Son. Yet Dr. Frederick Bliss, of Syria, says that this distinction was made by a boy of fourteen with whom he conversed casually on Christianity,—a commentary on the state of things in the historic Christian church of Syria! The fact is that the statements of the early councils were founded on a metaphysic, a view of the world, a Christian philosophy that none of us holds, and were we to follow out the logical requirement of the creeds that are our standards, we should soon start back in horror, crying, "God forbid!" So we resort to the device of reinterpretation, make "brief statements," or add clauses and sections, that the form of sound words may be retained with their honored historic associations, free from that which may cause the men of a later day to stumble. We do not most believe when we say: "Credo"; the creeds are symbolizers of union rather than mediators of experience; what we most surely believe is the unchanging Gospel of an unchanging Christ. The Gospel has worked on us and in us its healing saving work, and we become involuntarily convinced that it is that which the whole world needs, which the world is waiting and longing and crying out for, and that the Gospel should accomplish the thing which our finite experience compels us to suppose that it must accomplish; we therefore posit the Gospel as absolute and Christ as unchanging. We do not have to examine every triangle in the world to know that the angles of each are equal to two right angles; in an identical sense we do not need to examine the structure and workings of each soul before we can be sure that the Gospel of Jesus is the power of God to all for salvation. Neither are all souls nor all triangles of the same form, but all have certain primary characteristics which mean that the needs of the one, like the sum of the angles of the other, are the same. That which answers the deepest need of one soul must answer the deepest need of everything else to which the name soul can be applied. In this way we come to understand that the Gospel must be absolute and Jesus Christ unchanging.

It is interesting to learn that this was just the road that Paul the Apostle travelled. His only Bible was the old Testament; he was steeped in it and able to quote readily and accurately from any part of it and was fond of doing so, with the result that often he seems to be teaching as the scribes and not with authority as Jesus did. Yet with all his love for it and his acknowledgment of its value he had some pretty plain things to say to the Galatians and others about the man who put its legal enactments before Christian liberty. He was born out of due season in more senses than one, for his theological criticism of the Old Testament was more searching and radical than any of the mere textual and literary criticisms that have caused so much panic in the churches during recent years; a panic not unlike the one Paul caused in the Jewish section of the early Christian church. And the upshot of his statement to the Galatians was that the Law is a good thing to bring us to the Gospel, but a curse instead of a blessing if in any way it be used to interfere with the liberty of a man in Christ. He did not believe the Gospel because it was part of an authoritative book which came down from heaven; indeed the Gospel was to him not a literary product at all, but just the power of God working through faith in the hearts of men. Whether or not he had other external mediators than the vision on the Damascus road we do not know positively, except in the case of a few somewhat indistinct statements; certainly none more important than the vision, as the instance of his sojourn in Arabia proves, but we are very sure that if he had them, the fact that he fails to mention them shows that he put them in the subordinate place in which they belonged. The importaut, the supreme thing was the transformation the Gospel wrought after it came to him, not the road it travelled to get there.

Paul's experience may fairly be taken as a type of the normal Christian experience. Only if a man's faith is put to this use and anchored to this bottom can he have real assurance that his anchor will not drag in time of storm. Paul went from strength to strength, from the historic to the ideal. The letters to the Thessalonians, written in the early stress of preaching and church-founding, are full of the "times and seasons," of the apocalyptic element of the Gospel; how far a spiritual road had he travelled when he wrote to the Ephesians about God's mercy which had caused us already to sit in heavenly places in Christ Jesus, about being rooted and grounded in love, about apprehending the breadth and length and height and depth and to know that which passed knowledge, namely, the love of Christ; or again when he told the Philippians that their citizenship was already in heaven. And his guiding star in travelling this road was his assurance, the same for him as for us, that Jesus Christ does not change, that what He was doing aforetime He is doing now. I feel sure that the reason he travelled so far on this road was because the star shone brightly for him; his assurance of the unchanging character of Christ was clearer, far clearer I fear than for many of us. Surely we cannot otherwise attain a solid assurance, itself for us unchanging, in any other way than the one which was so effectual and precious for him. Christ came to him with power, and from that day he ceased not to commune with Christ and to preach the life of communiou as the life of the man who has been saved by Christ's power. Says an early English mystic, Walter Hilton: "Christ is lost, like the piece of money in the parable, but where? In the house, that is, in thy Thou needest not run to Rome, or Jerusalem, to seek Him. He sleepeth in thy heart as He did in the ship; awaken Him with the loud cry of thy desire! Howbeit, I believe that thou sleepest oftener to Him than He to thee." The kingdom is within you, Christ tells us, and it is the kingdom He rules, and there we are to seek Him; not in the sense of Thomas à Kempis, who quotes with approval what Mr. Inge calls "the pitiful epigram of Seneca," "Whenever I have gone among men, I have returned home less of a man." The man who really communes with Christ first as an experience, goes abroad and finds other men in Christ as a fact; whereupon he thanks God and takes courage and finds himself more of a man. Here is our supreme task, to find the unchanging Christ who is and always has been working in us with a consistent unchanging purpose; to find Him in us, I say, and then to find Him in other men. Some men find Christ first, chronologically, in others; logically and ethically the order never changes; first, Christ in me as an experience, secondly, Christ in others as a fact.

After that comes another task as great, but whose accomplishment is assured to the man who has completed the first task. When we have ourselves realized Christ as unchanging, it is given to us so to preach His Gospel that other men may enter into the same experience; to separate the eternal from the temporal and the shell from the kernel; to give to men first what they need first. What men need is personal experience of Christ's saving power; we may safely leave them to infer the fact that He does not change, that He is the eternal Son of God, should it be desired so to express the fact if they have first the experience. Christ is risen indeed and become the first fruits of them that slept, but were we able to persuade the whole heathen world that there was an empty tomb on the resurrection morning, we could not safely leave them there; for by missing the central fact, that He is alive forevermore, they might be as far from Him as when they knew nothing of Him at all. Every teacher of Christian doctrine is forced. whether he will or no, to turn theologian here, for the doctrine of the resurrection is the link between the Christ of history and the Christ of experience, and woe be to that unfaithful steward who makes the fleshly and temporal to be of equal importance with the spiritual and eternal. The mistake is easy to make, especially in teaching a people who cannot learn much of the truth except by symbols of it, and it has often been made. "What is really central," as one writer says, "is that to the early Christians the Resurrection had a personal value, because they believed that in the end it was not unique, but was the triumph of life over death in which they all joined." Here then is our double task. "If Christ hath not been raised, then is our preaching vain; your faith also is vain." The truth of that we know by experience; the truth that the Risen Christ does not change, we can never know but as a fact. Let us then make it for ourselves and others the most vivid fact of which we have any notion, with the purpose of fulfilling again the universal law of Christ.

Christianity in Japan

BY REV. HENRY LOOMIS, YOKOHAMA.

HERE have been times in past years when the Christianization of Japan seemed not only certain of accomplishment but not far distant. But as time passes new obstacles have arisen and while progress is being made it is not at the rate that was anticipated.

One chief reason for the lack of expected growth is that Japan occupies a focal position in the religious as well as the political world, and to an unusual degree efforts have been made to introduce all sorts of belief and unbelief that are to be found elsewhere.

"Modern Japan," says a recent writer, "harbors a strange mixture of belief and tendencies. Every shade and stripe of unbelief may be found—skepticism, agnosticism, materialism and atheism—rung through all their changes; each dressed in the garment of science and all together contending stubbornly with the old polytheistic and pantheistic faiths as well as with Christianity. Dr. Imbrie tells us that the real conflict that Christianity has before it in Japan, is essentially the same which it has to wage in Europe and America: Theism versus pantheism and agnosticism, and the Christianity of the New Testament versus the Christianity that reads into or out of the New Testament anything it pleases."

The general condition of Japan is well described by a writer in speaking of the people of India: "There is a rising tide of dissatisfaction with their religion and unrest at their ideals on the part of thousands. This is especially true of the higher and educated classes."

As a result of this condition there has come about a state of affairs that has awakened real alarm. In a recent discussion that took place in the Diet regarding the anarchists one of the members declared that the cause of such a lamentable and disgraceful occurrence was "a general degeneration of the young men of the country, and that the inclination of the people towards moral corruption was beyond a doubt."

In reply to his statement the Prime Minister said that such were his own feelings in regard to the matter, and on that account he and his associates felt constant self-reproach and had asked to be released from the responsibilities of their official positions, but His Majesty had generously kept them at their posts. As long as the people's minds were becoming corrupt all measures for the purpose of national extension would be of no avail. Following the words of the Premier, the Minister of Education expressed his anxiety in regard to the whole matter and his opinion that more should be done for the inculcation of right sentiments among the people and especially the young.

In a book written by the ex-vice-Minister of Education, Mr. Sawayanagi, on "Education of Japan," the writer says: "When we think seriously upon the subject, religious education is a very important thing, because it is religion that constitutes the foundation of spiritual life. Some say that moral education is quite enough, and religious education is not necessary to the nation to-day." When we ask such persons why we must behave morally, they answer that it is only for the sake of doing good; but as to this answer there is plenty of room for doubt. If people are educated only by the moral sentiment, they may be said to have passed a good life, but there will be something wanting. Unless they grasp the spiritual life in its completeness, they lack the foundation upon which the highest and best type of life is formed.

That Christianity supplies this want is and has been realized by many of those who have been prominent in Japan. The late Prince Ito said to a friend that the students educated in Christian schools were more reliable than those educated without any religious influence, and he chose as his private secretary a pronounced Christian. When he went to Korea to administer the affairs of that country he selected a mau who was conspicuous for his Christianity as the head and founder of a judicial system. Christian men have also been sought for other and responsible positions in that country.

For many years the managers of the Sanyo Railway have selected Christian men for positions of responsibility on that line, and a request was sent to the missionary at Yamaguchi to teach the employees Christianity, and all provision for religious teaching was to be made by the Company. The Sanyo Railway is acknowledged to be the best managed line in the country. Rev. Mr. Winn, of Dalny, has been accorded a warm welcome along the whole line of the South Manchurian Railway, and arrangements were made at the different stations for special services for the employees.

There are now twenty-eight Christian young men teaching English in government schools who have been selected from among college and university graduates in the U. S. All of them are doing Christian work, and some with large success. This has proven a fruitful field for direct evangelism amongst a class of young men who only in rare cases come under church influences. Bible study institutes have been held in most of the large student centres by the national secretaries with a resulting increase in the number and interest of the students and better preparation on the part of the teachers. In the regular work of the Y. M. C. A. there has been great advance. In the Osaka Association there have been held 27 weekly Bible classes with average attendance of 329, and in a short nine days canvass 252 new members were enrolled.

At a meeting of some leading business men, held in the White House in Washington, at the invitation of President Taft, subscriptions were made for the work of the Y. M. C. A. in Japan to the amount of \$250,000. Of this sum \$35,000 was given by Mr. S. W. Woodward, of Washington, for a memorial building in Kobe for Mr. Helm. Mr. Woodward visited Japan recently as a representative of the Layman's movement, and saw for himself the value and influence of the work that is being done. Another gift of \$35,000, by some Buffalo men, was for a building in Tokyo for the Chinese and Korean students.

The success of the Y. M. C. A. has resulted in an organization among the Buddhists for similar purposes. city of Seattle the most costly and complete building of the kind is that which belongs to the Young Men's Buddhist The development of such organizations is a powerful testimony to the practical features of Christianity and, as such, is to be commended because of their praiseworthy work. At the same time it is to be noted that Buddhism is waning, and this is due to the turning away from its teachings of the younger and educated class. According to the latest statistics there were 26.1 less temples in 1908 than in 1904 and 280 fewer priests. Of Shinto shrines the loss was still greater. As is well known the great temple at Kyoto is hopelessly in debt, although it belongs to one of the most popular sects, and it was at one time reported that it was in danger of being sold at auction.

Owing to a lack of workers, as well as the causes before mentioned, the growth of Protestant Christianity has not been as large as it would have been under more favorable circumstances. For several years the number of missionaries has not increased to any considerable extent, and the number of native workers is entirely insufficient to properly supply all the demands. Owing also to the desire on the part of the Japanese to be independent of foreigners the funds from abroad have not been sufficient to supplement the contributions of the Japanese Christians for the many departments of work.

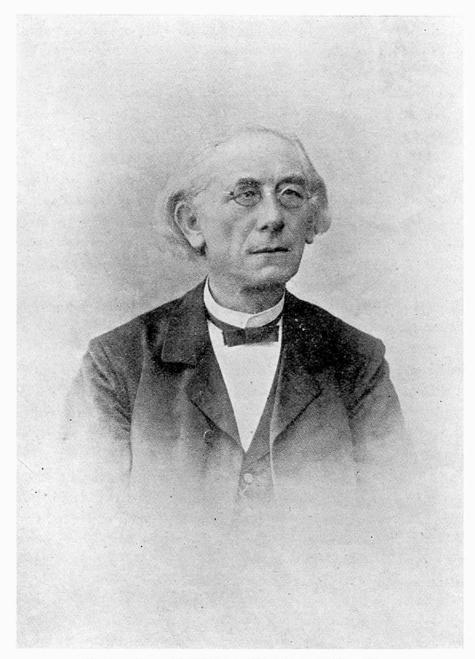
And yet there is on the whole decided growth. The reports are incomplete in many respects, and believers are so scattered that it is impossible to ascertain the whole number or the extent of religious activity. The number of adult baptisms reported for the past year was 6,305, and the total church membership is given as 75,608. There are 546 organized churches, of which 172 are self-supporting.

In this connection it is interesting to note that the increase in the number of communicants and contributions is proportioned largely to the amount of independence of the churches of foreign control and the form of doctrine or belief that is being taught. For example the Congregationalists report an accession of 1,477 members and contributions amounting to 97,351 Yen, which is 5.90 Yen per member. The Presbyterians report 1,246 members added by baptism; contributions 83,000 or 4.37 Yen per member. The Sei Kokwai (Episcopalian) report an aggregate of contributions as 34,651 Yen, or 2.56 per member.

After a quarter of a century of effort the Liberal Christians of Germany and Switzerland combined are unable to raise the funds to support even one foreign mission, and that in a field which is described as "grander than any which has ever been cultivated." There has been a division among the Unitarians in Tokyo, and the majority now discard the name of Christian and claim that all systems of religion are of value and no one is to be followed to the exclusion of the rest. Those who differ from them, and retain the name of Christian, have formed themselves into a church, but no report as to the number of members or of contributions has been given.

The Universalists report a gain in 5 years of 23 members, and the total contributions for the past year were 11 Yen, or 6 sen per member.

One of the best evidences of the growing favor with which Christianity is regarded by the people is the large and increas-



THE LATE PROFESSOR GUSTAVE A. WARNECK.

ing circulation of the Scriptures. When people buy these it is evident that they will read them and thus become acquainted with the teachings that have been the basis of that civilization which has made other countries great and prosperous and which the Japanese are seeking to imitate.

The Late Professor Gustave A. Warneck.

December 23rd last, there passed from the ranks of missionary statesmen one of the foremost members. As a writer upon missionary policy and as a missionary historian, the fame of Dr. Warneck is world-wide. He is probably rightly considered the founder of the modern science of missions, a science which still leaves much to be desired in its accomplishments and scope, but which, it is recognised, owes more to the distinguished theologian who has just passed away than to any other enquirer.

Professor Warneck was seventy-six years of age when he died, and his history is significant of much of the intellectual life of Germany in its progress from early hardships to final triumph. He was born in the city of Naumburg, and was acquainted with the discipline of life from his early days. As a youth he was apprenticed to a saddler, and from the saddler's bench passed on to a period of scholarship in the University of Halle, where he studied theology while supporting himself by private tuition. Here he came under the influence of the great Professor Tholuch, whose influence was felt throughout the whole of European Protestantism.

It was in 1862 that Professor Warneck began his ministerial career. Whilst he was living the quiet life of an assistant pastor he formed a friendship, which became life long and which turned the current of his life's activities, with Dr. Rhinehold Grundemann, who was another of the great leaders of the missionary cause in Germany. Thereafter Warneck was appointed as a missionary inspector at Barmen and devoted his whole strength and his remarkable intellect to the task of arousing the conscience of the Christian church to the need and import of the missionary enterprise. His health would not permit him to continue in this strenuous service, and he had to accept another quiet pastorate in order to pursue his

career as a Christian minister. Here he took up literature and editorial work in behalf of missions. He set himself, by means of his pen, to draw together the missionary societies of Germany, and in this he was largely successful. Then he undertook the task, never more necessary than to-day, of studying the whole work of Christian missions in relation to the duty and thought of the Christian church and its history.

In 1897, just as he retired from his pastorate, he was called to become honorary professor in the subject of Christian Missions in the Theological Faculty at Halle. Here he gathered around him a number of thoughtful Christian students and ministers and impressed the immensity of his theme upon them and the Christian church at large through his lectures and his books. His "History of Protestant Missions" is among the books which are, or ought to be, in every missionary's library.

He resigned the chair of missions in the University of Halle in 1908, but still this champion of the missionary cause strove to keep alive the enthusiasm of the Christian church upon this subject of Christian missions. We append to this short notice of this most illustrious missionary leader a copy of the letter which was written by him to Mr. Mott in connection with the Edinburgh Conference last year. The letter itself speaks sufficiently of the remarkable grasp of the subject which the writer held, and is one which will bear more than a cursory reading. It is a passing contribution to the consideration of a topic which had taken complete possession of the whole life-interest of the writer and is, in consequence, of permanent value.—ED.

Letter from Dr. Gustav Warneck to Mr. Mott, Chairman of the Edinburgh Conference

My DEAR MR. MOTT:

It is a great grief to me to be prevented by the growing infirmity of old age from being present at the Edinburgh Missionary Conference. You will understand how vital is my interest in the proceedings of this Conference, which has been so carefully planned and which is of such critical importance for the future of missions, and how it has been to me the subject of continued and most earnest prayer that God may crown it with His richest blessing and make it fruitful for the expansion and development of His kingdom in the non-Christian world. God has given me the privilege of making it the principal work and the principal joy of my life to cooperate in founding the science of missions and to take an active part in awakening and cultivating the missionary spirit at home. As one of the veterans of missions,

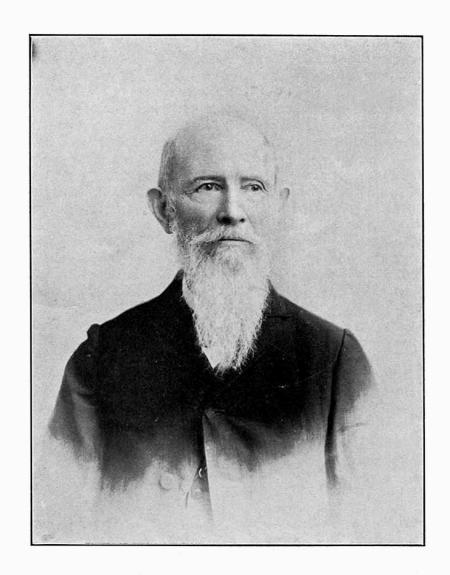
therefore, I ask you to convey to the Conference my most hearty greetings and good wishes, and to allow me to express some of the thoughts which are uppermost in my mind with regard to certain tasks of special importance in the missionary movement of the present time. I shall confine my remarks to three.

First. The extension of the evangelistic campaigns must not be allowed to set in the background the nurturing and training of the native congregations. The great lesson which the foreign missionary enterprise of our time has to learn from the history of the expansion of Christianity during the first three centuries is, that the principal strength of missions lies in the native congregations, provided that they represent a Christianity which is a manifest fact, and provided that there rests upon them, in spite of all that is crude and immature, the Spirit of Glory, which makes the simplest testimony by word or by daily living without word a recruiting force for the Gospel. Not in complicated machinery but in this visible presentation of the Christian life on the part of persons who were once heathen, lies the power of Christianity to propagate itself. We are at present in that stage of modern missions when the watchword must be the self-propagation of Christianity. Therefore we must be very careful to spiritually nurture the congregations in two directions: first, to establish them thoroughly in the knowledge and understanding and personal possession of the evangelical faith; and secondly, really to naturalize them in Christian morality according to the instruction of Jesus, "Teaching them to observe all things whatsoever I have commanded you." Only such congregations will develop foreign missions into self-propagating churches and will enable them to become a bulwark against the ourush of pagan and Mohammedan propaganda. Only such congregations ripen into healthy independence, so that self-administration can be put into their hands without the fear that their Christianity will lose its soul. Nothing is achieved by mere doctrinaire watchwords; indeed, they may do much harm; we must have congregations that are spiritually and morally matured; then only do you have sound foundations for self-administration.

Second. In the distribution of the missionary forces the paramount question is not, Where is there still an unoccupied field, but, Where at the present moment is the strengthening of the missionary force most urgently required? It is upon this principle that every strategist disposes his forces. Where the greatest battle is to be fought, there the greatest force must be concentrated, and that point, at present, is in the Far East. Where Christianity is in the gravest danger from the non-Christian propaganda there reinforcement is imperative, and this is the case in Central Africa. We have no superfluity of workers. If we scatter them because of a predilection for the watchword, "occupation of the whole world in this present generation," and push on into countries which are at present either difficult of access or not yet ripe for missions, we can easily miss the most hopeful opportunities, or we may lose hundreds of thousands to Mohammedanism, whilst perhaps winning some few Christians in a country like Thibet. With regard to the Far East there is apparently unanimity of opinion. Neither is there any fundamental difference of opinion that the Christian missions dare not halt on the borders of the Mohammedan world. Yet the crucial question at present is, Where are Christians most seriously threatened by Islam? There can be no doubt about the answer: in Central Africa; then perhaps also in the Dutch East Indies. If we do not counteract the advance of Islam with all our energy and along the whole line, we shall lose not only large parts of the now pagan Africa but even territories already Christianised. The main battle against Mohammedanism in the immediate future will be fought on East African soil. Here the enemy is already before the doors.

Third. The New Testament contains no regulative prescriptions concerning missionary methods, but it does contain a regulative definition of the content of the Gospel which it is our commission to bring to the non-Christian world. The manner in which we are to bring this Gospel to the adherents of the different non-Christian religions belonging to different races and to different stages of culture, in such a way as to make it intelligible to them and to win their hearts, forms one of the most important problems of missionary methods, and this in two directions: first, with regard to the missionary attitude towards the non-Christian religious; and secondly, with regard to the missionary shaping of the Christian message. We are endeavouring at present with great earnestness really to understand the modes of thought peculiar to foreign peoples, to find points of contact which help us to build spiritual bridges from us to them, and to bring into action those vital forces of the Gospel in which its world-conquering power lies. Yet by this endeavour to draw close to the hearts of the non-Christian peoples and to lead them into the centre of the Gospel, we dare not allow ourselves to be betrayed into the mistake of altering the content of the Gospel message as it was proclaimed by the apostles. It is universally acknowledged how great at home to-day is the danger of undermining the trustworthiness of the Biblical Gospel by a destructive criticism, as well as of rationalising and thereby attenuating its content by modernism. But we should be deceiving ourselves if we refused to perceive that this danger is beginning to threaten us also upon the mission field. And upon this rationalistic depletion of the content of the apostolic Gospel there certainly follows, as is already at this moment the case in Japan, the second, perhaps also graver danger of syncretism. This of course is not merely a question of missionary method, but a crucial question of missionary life. For in the Gospel of Christ, as it was proclaimed by the apostles and proved by them to be the power of God unto salvation to every one that believeth, there lies not only the living force to inspire the missionary life at home, but also the power of regeneration for the non-Christian world. The main source of our strength is not in the method, but in the message of this Gospel, in the messengers proclaiming it in the fulness of faith, and in the Christians who have become new creatures thereby. And power will go forth from this great assembly if it confesses this Gospel in a unanimous testimony. Yours sincerely,

GUSTAV WARNECK.



THE LATE REV. C. A. STANLEY, D.D.

3n Memoriam. Rev. C. A. Stanley, D.D.

HE Rev. C. A. Stanley, D.D., of the American Board Mission, died at the home of his daughter, Mrs. Charles F. Gammon, on November 10th, 1910. He was born in Ohio, June 24th, 1835. He graduated from Marietta College in 1858, and from Lane Theological Seminary in 1861. Mr. and Mrs. Stanley left for China on the 1st of July, 1862. After a short stay in Shanghai they reached Tientsin in the spring of 1863, and for forty-seven years their home was in that city. At the time of his death Dr. Stanley was the senior member of the American Board Mission in North China.

When Mr. and Mrs. Stanley went to Tientsin and set up their first home in a Chinese house near the Drum Tower in the centre of the native city, mission work then was in its infancy. The first pioneers—Edkins and Blodget—were moving on to Peking, and Mr. Stanley had as his colleagues in Tientsin men like Innocent and Hall, of the English Methodist Mission, and Lees and Williamson, of the London Mission. For upwards of 30 years the names of Innocent, Lees, and Stanley were linked and identified not only with the manifold forms of mission work in Tientsin and neighbourhood but also with every form of effort for the weltare of Chinese and foreigners in the great northern port. These three men, belonging to different missions, worked as brothers in a common cause. The harmony of their labours made a deep impression on the young church and also on the younger missionaries, whose privilege it was to be associated with them in later years.

The "sixties and seventies" were decades of frequent and extended evangelistic tours, and Mr. Stanley did his full share in this pioneer work of missions. We are indebted to Dr. C. Goodrich for some interesting reminiscences. He writes: "Much of my acquaintance with Dr. Stanley has been in missionary journeys. My first journey with him was in the spring of 1867 to a village near Techow (in North Shantung). Again we visited that region in 1870, the year after the great famine, spending six weeks in daily tours. And how good he was to me! (for I was ill at the time). The district was faithfully cultivated by Mr. Stanley till he passed it over to Mr. Arthur H. Smith and Dr. Porter in 1880." Dr. Goodrich also mentions a visit to Paotingfu in the early days with Dr. Stanley. They went on to the city wall, but at once found themselves prisoners there. "After an hour or two of duress vile we were bidden to come down. The gate was opened, and we found two carts waiting, in which we were silently escorted to our inn; a great multitude looking on. We left the city the following morning. Paotingfu would not have either foreigners or the Gospel." Dr. Goodrich goes on to say: "In these experiences of travel and evangelistic work, of which much of our brother's life was filled, I found Dr. Stanley always courteous and winning; equal to any emergency; cheery in the midst of hardship and weariness, with no want of courage—and withal a touch of humor—in the midst of danger; ever faithful in preaching the glad evangel and always a delightful companion. Of his work in the great city of Tientsin I will not try to write. I will only say that I knew the Stanley house as an ideal home and a place of kindly greeting and loving hospitality."

From the first days of his life in Tientsin Dr. Stanley put a great deal of thought and energy into the work of temperance. He was one of the founders of the Temperance Society in Tientsin which has such a splendid record of work especially among the men on the foreign gunboats in the days when, during the winter months, Tientsin was wholly cut off from the outer world.

Dr. Stanley was also one of the founders of Union Church in Tientsin, and in this connection we cannot do better than quote some words spoken by the Rev. J. S. Griffith, the pastor of the church: "God has taken to Himself one who was the father in this church—our beloved father in God—Dr. Stanley. There are many lessons of his life for which those who have lived with him and worked with him for long years may praise God. The message which is given to us who are younger in this church is, above all, one of praise for that noblest work in all His creation-an aged Christian. He was one who contended earnestly for the faith, one whose energy and activity never failed through the long years of a useful life. As he grew old he seemed not to lose but to keep the powers and interests and sympathies of youth while he added to them the mellowed experience and steadfastness of age. It is two years since our thoughts in this church gathered round the memory of Mrs. Stanley and it is only a year ago this week since Dr. Stanley stood in this pulpit and told us how 42 years ago this church began. He was the last of these first founders still left with us. What he meant to this church for these early years fewer remain each year now to tell, but we who come after. we who take up the work of which God has now relieved him, know also the message of his life, his steadfastness, his zeal, his life built upon these great truths of God's forgiveness and God's Fatherhood. As times brought changes and new developments his sympathies never wavered. His children have told how in his home age formed no barrier and he failed in no sympathy with the new methods and ideals of a younger generation. And we in this church know the same. Dr. Stanley was no mere laudator temporis acti, one whose praise is only in the past and whose heart has no faith in the future. We are poorer without him. Our life as a church will miss him. It is not sorrow which is deepest in our heart to-night, but that reverence which inspires praise for the gift God gave us in him."

We close this brief notice of our beloved brother and fellow-worker with an extract from the resolution of sympathy adopted by the Tientsin Missionary Association at their December meeting: "In the death of our brother the Christian church in Tientsin and North China has lost a faithful and conscientious labourer; all the energies of whose heart and mind for well-nigh half a century were freely spent in the endeavour to give to the people of this land the knowledge of the God and Father of our Lord Jesus Christ. We extend to Dr. Stanley's son and daughters, themselves devoted to the work of the Gospel in China, our heartfelt sympathy, yet the memory of such Christ-like lives as Dr. and Mrs. Stanley will be for them and for us a precious legacy and a noble incentive in all the coming years."

Correspondence.

RECORDER POLICY.

To the Editor of "The Chinese Recorder."

DEAR SIR: "We hear," said Dr. Parker at the Edinburgh Conference, "of comparative religions, but Christianity is not one of them." Christianity is the superlative religion. After such a declaration, endorsed by so many of your readers, an article on "The Christian Elemeuts in Buddhism" seems out of place in the RECORDER. There may be crusts in the gutter and rags on the dust heap, but surely we who handle the Bread of Life and the glorious Robe of Righteousness need not bother ourselves about them. And the pages of the RECORDER are valuable.

Yours truly, ROBERT GILLIES.

NOTE.—We would remind our correspondent that the RECORDER is the representative organ of the Missionary body in China and as such its pages are open to expressions of thought and opinion from all sections of its constituency so far as these may be in line with the Editorial programme.— Ed.

"DARK MONGOLIA."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Awaiting me on my return from a journey to the border of Mongolia was a copy of the RECORDER containing a review of Mr. Hedley's book, "Tramps in Dark Mongolia."

It may be interesting to your readers to know that the wild region "so nearly unknown as to be not unlike those charmed realms of childhood, where dragons and other fierce beings did congregate," is being traversed constantly by six male workers; the journeys often extending beyond the Shara Muren. As far back as four years ago we had some eighteen workers in Ko-wai (north of wail), and it would be difficult to name a town or hamlet from Lama Miao (Solonor) on the west to Chaotang (Gilmour's chief station) on the east, and from the wall to Ching-p'eng northwards, that some of our workers have not worked.

We saw the first edition of a "Tramps among the Mongols," and we remarked at the time it ought to sell at home or somewhere very remote from "Dark Mongolia."....

Those who want information first hand by one who spoke Mongolian like a "native," whether of a scientific nature (in good English), or what comes nearer to a missionary's heart, how best to lead the dark Mongols to Christ, and at the same time save their money and time, will still buy James Gilmour, or some one who has spent some time in Mongolia.

I am,
Yours cordially,
R. M. MCALPINE.

"SUN TSŬ ON THE ART OF WAR."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My attention has only just been drawn to a review of my book, "Sun Tzu on the Art of War," in the CHINESE RECORDER for June, 1910. The reviewer, who signs himself

J. D., raises one or two points which are of sufficient interest, I think, to justify a letter on the subject, even after this considerable lapse of time. objects, in the first place, to my rendering of the title of Chapter I, 計篇 "Laying Plans," and seems to prefer Capt. Calthrop's "First Principles." (In the second edition, by the way, this has been altered to "Preliminary Reckoning.") His argument is that, 計 being composed of 言 and + (the perfect number), we should be justified in saying that the original meaning of 計 was "a perfect expression;" in other words an "axiom" or "principle." This train of reasoning rather reminds me of Lewis Carroll's famous conversion of "belfry" into "meatsafe." Has J. D. never heard of such a thing as a phonetic compound? In this case the + appears to me to be almost certainly a mere phonetic, without any influence on the meaning of the character. At any rate the most ancient Chinese dictionary, the Shuo Wên, knows nothing of any such derivation and defines it simply by the words 會 and 算, "to calculate." Turning to Sun Tzu's commentators, we find Tu Mu also explaining it as "to calculate," while Chang Yii has the following note: 管子日, 計先定於 內而後兵出境故用兵之 道,以計為首也. "Kuan Tzǔ says: 'Plans should be settled in one's own country before the troops cross the frontier.' That is why, in the theory of war, the laying of plans must be dealt with first of all." Ts'ao Kung, on the other hand, refers 計 not to the plan of campaign, but to the considerations based on "the 5 constant factors" in war. certainly has this sense in §§ 3

and 12, and it is also a good description of the contents of the chapter, so that on the whole I should be inclined now to adopt Ts'ao Kung's interpretation.

We now come to J. D.'s explanation of the vexed passage: 故經之以五、校之以計而 索 其 情. His idea that 校 means "woof" as opposed to 經 "warp," sounds plausible enough, and I would gladly accept this as the true meaning if I could find any authority for it. Unluckily neither dictionaries nor commentators give any support to your reviewer's theory. Li Ch'üan says: 校量也, and the other commentators follow him. According to the Shuo Wen the original meaning of the word is **X U**, a sort of cangue, apparently, which is a long way from "woof." Thus I remain unshaken in my belief that 校 means "examine and compare," or something to that effect. But I was probably wrong in saying that the antecedent of the second Z is H and in the unlikely event of my book reaching a second edition this correction shall be made. Finally with regard to 情, it is certainly not, as your reviewer translates, "the circumstances of each separate contingency." That is disposed of by Tu Mu's note: 情 者, 彼 我 之情也, "the condition of the two armies' (ours and enemy's), or as I translated it, "the conditions obtaining in the field."

Hoping that I have not trespassed unduly on your space, I am,

Yours faithfully, LIONEL GILES.

NOTE.—We have suspended our recognized rule in regard to 'replies to Reviews' in this instance in order to permit the insertion of Mr. Giles' letter on account of its interest to translators and students.—ED.

TRAVELLING ON THE LORD'S DAY.

To the Editor of

"THE CHINESE RECORDER."

DRAR SIR: We are now in the months when the missionaries in some parts of China travel most, and a practice which is becoming increasingly prevalent is frequently before our notice. I refer to the non-observance of the Lord's day by missionaries when travelling.

I want to express my sincere regret that any missionary should, by such an example, increase the difficulties of fellow-workers who are labouring year after year against great odds, seeking to persuade the Chinese brethren to rest on the Lord's day and make it a time for prayer, Christian fellowship, Bible study and evangelistic effort.

There are many missionaries who (1) From conscientious reasons, (2) Out of respect for the Chinese church, or (3) Their fellow-workers, do strictly observe the day of rest. But on the other hand there are those whose numbers seem to be increasing and who for many reasons not only travel but arrive at or leave the stations of their own and other missions on the Lord's day.

It is not for me to discuss here the reasons why men do so; they are all well known; for instance, I That the New Testament lays us under no obligation to observe one day above another. 2 That the coolies or boatmen generaly spend the day wine-drinking and gambling. 3 The great expense in keeping men idle a whole day. 4 The haste to get to the end of their journey.

(Of course all travelling in case of sickness and life-saving is excluded.)

Considering all the reasons for non-observance of the Lord's day when travelling, I want to make an appeal through the RECORDER, and ask if:—

For the sake of our Chinese brethren and the deadly influence this Sunday travelling has upon them (if for no other reason) could not something be done to bring the matter up for earnest consideration, and we, who are here to present Christ and examples of Christian love to the people, yield some of our own opinions in favour of an effort to strengthen the want.

Our Chinese brethren have little time for quiet fellowship, worship, prayer together and Bible study. They mostly live in homes which present no parallel to our quiet places of study and prayer. The only chance we have to urge upon them the spiritual profit of Bible study, etc., is when they can for the day cut free from the outside and spend the Lord's day with us in the mission house and chapel; on week evenings they are mostly too tired and weary.

In my own station I have had to suffer the shame of men of my own mission and others arriving and coming to our house on the Lord's day and with them Chinese helpers who have told it everywhere that "their Muh Si does not rigidly observe the Lord's day." Also, the Chinese helpers changing stations and travelling from the old to the NEW charge on the Lord's day, with what result? Nothing less than a positive curse upon the work; one by one men who once attended our Sunday afternoon Bible class cease to attend and neglect the evening preaching, at which their aid for 2 or 3 hours was needed; but that is not all, they drift further.

Their shops are next opened and then the morning service is neglected as well as the weekly prayer meeting.

These are facts and have happened under my own eyes.

Our **F** Annual Bible study gathering has just closed, and to bring matters down to close quarters a case happened while our country brethren were in for Bible Study.

To give emphasis to the point permit me to add that I am not referring wholly to missions and missionaries who regard the Lord's day lightly and that it is optional if they observe it or not, but to missions where a very different view is generally held.

There may be those of our brethren who would pass through and not call at a mission station on the Lord's day out of respect for the man in charge, yet travel through his district or city.

In this day, when out-stations are linked together and 2 or 3 have to be passed in a 90 listage, where Christian almanacs are sold by the thousands and the rest-day known, or the Chinese heathen schools are closed and post offices proclaim the day of rest, not to speak of the scattered country Christians, enquirers and the great "undecided" multitude are met on every road. Under these circumstances it is nothing less than a cruel VIOLATION of the Law of LOVE for a missionary to use his influence to destroy among our weaker Chinese brethren the privileged day of rest.

I should like to urge upon all our missionary brethren the need for earnest consideration and the thoughtful Christlike love that is self-forgetful, that is willing to bear one another's burdens and so fulfil the law of Christ.

If those who travel on the Lord's day could but feel its evil effects as some of us feel them, I am persuaded they would desist; but in many cases where long journeys of 6 to 20 days are concerned men's spirits are impatient and the day of rest is violated because impatience gets the upper hand. In over 16 years in China I have only met one man who made it a boast that he always travelled on the Lord's day to prove that he was under no "legal bondage;" most of us in "the daily round, the common task" do observe the day but many have not yet settled the question and decided to rigidly "rest" for Christ's sake and his brother's.

It is becoming harder to urge the sanctity of the Lord's day and encourage the Chinese Christians to avail themselves of its privileges for spiritual refreshment and fellowship. The influence of many mission college trained teachers who are now in the government schools and I. P. O. are against us; their day of rest is one given to feasting, folly and pleasure; does it not behove us as missionaries to raise the standard and keep it up?

Pardon my asking for so large a space in your paper.

Yours sincerely, "An Observer."

CRITICISMS ON PROF. ROGERS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Of the three men who visited China last summer and ably and earnestly sought to give us help on matters which are now debated among Christian scholars, Prof. Rogers seems to be, more than the others, an

object of criticism. Yet for myself, while I have never accepted the conclusions of the Higher Critics, I was on the whole pleased with Prof. Rogers.

In the Higher Criticism there are two sets of men among those who accept it: (1) Those who think that the O. T. is fatally discredited in its claims to record a unique revelation of God to a chosen people; (2) Those who still find in the O. T. a record of unique and special manifestations and inspiration of and from God. But the line between these two classes is not well defined. Of the second class many are influenced by the first class; some much more than others. Also in such a matter as this we need to consider not only where a teacher stands, but how he came there. and which way he is facing.

Now as to Prof. Rogers, if I am correctly informed, he has come over from No. 1 to No. 2, and while on minor points he seems to some of us to array himself with the first class, in the essentials he agrees with the second class. To illustrate this we might take his treatment of the Prophet Amos.

The Higher Critics of class one admit, perhaps, that the book is authentic, but deny to it any special inspiration. They tell us that Amos was a man of clear vision who saw the culminating guilt of the nations in and about Palestine and the gathering storm in the east, and put the two things together, pointing out the guilt and predicting its punishment. Professor Rogers rejected this theory. He held it absurd to suppose that an unlearned rustic could have so clearly foreseen and predicted the future. For this is a thing in which the wisest statesmen fail signally.

In his exposition of Amos his oriental learning enabled him to light up the book wonderfully. I have never heard anything that surpassed it and hardly anything that equalled it.

In dealing with the fulfilment of the predictions he pointed out a remarkable accuracy in some cases, but as to other cases he flatly said that the prediction was not fulfilled. Tyre, he said, escaped the visitation by buying off the Assyrians. Yet he might truly have added that Babylon succeeded Nineveh as the great conquering city, and that the Chaldeans finished the work which the Assyrians had begun, while, furthermore, Amos did not specify the agencies through which the judgments were to come. He dealt with the standing of the nations before Jehovah who, in His own way, would send the judgments upon them.

Professor Rogers also showed us how some of the names in Gen. 14 were those of historic persons of the time of Abraham; yet he would not say that this chapter either was or was not historical. The flood story he seemed to derive from Assyrian or Babylonian sources, and when asked if the Hebrew account might not have been the original, he said: "Yes; it might have been, but there is not a particle of proof of it."

Yet at that very time I had received a copy of the Bibliotheca Sacra (July, 1910,) which contained an article on "Recent Testimony of Archæology," in which the writer quotes from Professor Albert T. Clay. After saying "The solution is nothing less indeed than that, instead of the source of religious influence being Babylonia, and its early course, from Babylon into Palestine, exactly the reverse is

true." The articles quotes thus:
"'That the Semitic Babylonian religion is an importation from Syria and Palestine (Amurru), that the creation, deluge, antideluvian patriarchs, etc., of the Babylonian, came from Amurru, instead of the Hebraic stories having come from Babylonia, as maintained by practically all Semitic scholars." '*

The critics charge that the old traditional view of the Old Testament has been making a tyrannical use of authority and with being blind to facts, either stubbornly ignoring or else craftily explaining away a mass of discrepancies in the Old Testament or disagreements with Profane History. The Higher Criticism is paraded as a revolt against tyranny, obstinacy, and specious distortion of facts. It has been considered as a sign of manly independence to boldly and bluntly criticise the traditional theory of the authenticity and credibility of the Hebrew Scriptures; and those who had first been won away from the authority of the old to the boldest freedom of the new, and then had independently thought their own way back to partial accord with the old, are perhaps over careful to make it evident that they are in no way returning to submission to the tyranny (real or imaginary) of the old tradition. Hence sometimes they seem to be needlessly disrespectful to the old. But this very independence adds to the value of their advocacy of the more essential matters in which they are at one with us. When Professor Rogers rejects the rationalistic explanation of Amos' skill in divining the future, no one can say that it is a piece of old fogyism. His views are the independent conclusions of a man who thoroughly broke with the old, and shows little respect or liking for it. He is an Assyriologist whose claims to distinction exceed the fame which has been accorded him, and those who listened to him carefully and candidly were well paid for their efforts. He said a few things that I was sorry to hear, but very many more that were true, instructive and helpful, and, to me at least, new and fresh.

Professor Sweet advocated evolution, but it was not evolution by a countless series of chance variations which "escorted God to the edge of His universe and bowed him out of it." It was the unfolding of a wise design by a personal designer. The old theory of evolution ridiculed the idea of design in nature, the new theory of evolution makes design a corner stone of the new structure. It can accept the words of revelation which describe the Christ as a "Lamb slain from the foundation of the world." Sin is not a necessary step in a blind evolution; it is a wilful disobedience which wrecked a rational evolution, and Christ came to save men from the wreck.

> - Sincerely yours, J. E. WALKER.

^{*}Amurru, the Home of the Northern Semites, by Albert T. Clay, Ph.D. Price \$1.25 net. Order from Records of the Past Exploration Society, 330 A Street, S. E. Washington, D. C. U. S. A.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

China: Its Marvel and Mystery. By T. Hodgson Liddell, R.B.A. With 40 illustrations in color by the author. New York: John Lane Company. London: George Allen & Sons. 1910.

Residents of Shanghai will remember an exhibition of his paintings given by Mr. Liddell a year or two ago on the eve of his departure from China. results of his year's work in China have now been given us in this handsome volume. forty illustrations are full-page, and there are 203 pages of letterpress. Though Mr. Liddell hardly left the beaten tracks of the tourist, he made the most of his opportunities, and the result is indeed charming. Though we cannot boast of technical knowledge of art, to the eye of a layman it would appear that Mr. Liddell excels in marine views. If this indeed be his strength he has some consciousness of it, for in no fewer than twenty-one of the forty pictures does a sheet of water figure. The artist had a unique chance in the permission given him to work in the Summer Palace near Peking, and he used his privilege well. This is one of a growing number of books by artists who sincerely appreciate both the picturesqueness of Chinese scenery and the original beauty of unmodernized Chinese architecture. It would make a fine present for a friend who might be skeptical on either of these points.

The letterpress is mainly a description of Mr. Liddell's travels and adventures in obtain-

ing his pictures. The style is easy and colloquial, with sometimes almost a school-boy's frank narrative of personal details. The price of the book, six dollars gold in America, twenty-one shillings in Great Britain, would rather seem to be, to borrow a phrase of the author's, "going strong." P. L. C.

Contrasts in Social Progress. By Edward Payson Tenney, A.M., ex-President of Colorado College. Published by the Rumford Press, Concord, New Hampshire.

This is a book that every missionary should not only read but study. It goes without saying that if a missionary would be we'll-equipped to present Christianity to the best advantage to a race which has grown up under the ideals of a different religious system, he must not only know Christianity, but also the religious system or systems under which that race has developed. contact with a view to influencing others is never possible until some common basis of intercourse has been found. common basis cannot be found without first studying the ideals, the practices, and the civilization of the one to be influenced.

The book before us presents the five great religious, or systems of moral philosophy, that have sprung up and gained wide sway over vast populations of different nations throughout extended areas of the globe during a period of from two to six score of the generations of men. Without raising the question of the divine origin of either, or of the truth of their doctrines, a comparison is made of their competitive qualities and ability to win the world's leadership. The contrasts are made in connection with civic conditions, home building, education, literature, moral thought, and altruistic service. Christianity is shown to have been at no time and by no means a perfect system as worked out in practice, but there is shown a true evolution in the development of all the ideals of Christianity, which by contrast is, for the most part, found lacking in the other systems. The contrasts brought out in the last chapter of the book, while by no means allowing room for undue condemnation of the other systems, put Christianity at every point in the ascendency as to results reached. There is enough in the book to prevent the entire condemnation of other religious systems and to show how utterly practical Christianity has failed to attain to the ideals of its Founder, but to show also how superior those ideals are to the ideals of any of the other systems both in perfection of conception and adaptation to the end desired, namely, the salvation of the world from sin. The one reading or studying this book will not fail in becoming broader and more sympathetic, and at the same time a more enthusiastic Christian missionary.

G. A. S.

Pilgrim Songs. Verses for Christians, by Henry Weston Frost. New York: Gospel Publishing House.

Mr. Frost is well known as the director of the North American branch of the China Inland Mission, and the friends who enjoyed his helpful companionship during his visits to China in that connection will welcome these thoughtful verses. In the 262 pages there are about one hundred poems, all revealing the gracious personality of the author and breathing spiritual longings and voicing messages of comfort and cheer. Criticism is disarmed by Mr. Frost's dedication, in which he likens his verses to wild flowers, plucked outside the garden. But humbly as the gift is presented we feel sure the quiet hue and aroma of this collection will mingle worthily with the colour and scent of rarer flowers.

We have space for one example only. The thought that "no chastening.. seemeth joyous, nevertheless afterward it yieldeth the peaceable fruit of righteousness," is expressed as follows:

Rain, rain
Beating against the pane;
How endlessly it pours,
Out of doors,
From the blackened sky;
I wonder why!

Flowers, flowers
Upspringing after showers,
Blossoming fresh and fair,
Everywhere;—
Ah, God has explained
Why it rained!

We know that one master of literary style has expressed the opinion that so much of the best has been written (both creative and reflective) that it is wrong to burden the world with poetry that is not first rate in range and quality, but there is a place for such a heart offering as Mr. Frost presents. In a very true sense his verses may be considered as poetry, in that they embody beautiful thought in beautiful form; and frequently they have the characteristic of

the true hymn, in that they voice thoughts of praise and worship.

The book is well printed and bound; but such a word "boson" on page or vexes the reader.

G. M.

Tresor des Feves et Fleur des Pois. Siepmann's Primary French Series. Edited by Alice M. Ritson. Macmillan & Co. 1/-.

Another of those excellent French Primers which make the student's task as light as it is possible to be. A delightful story to boot.

愛國主義最大目的. Two Lectures: one on "Patriotism" and the other on "The Greatest Motive." By Rev. A. Fleischer and C. S. Liang. 2 cts. per copy from Rev. A. Fleischer, Yiyang, Hunan.

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Annual Report of the Union Medical College, Hankow.

The story of a good work that is being done on very limited funds. If some generous rich man would provide the funds needed this training college would grow like Jack's beanstalk.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. Mac-Gillivray, 143 N. Szechuen Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. Some whose names have been on this list a long time are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. LIST.

Romance of Medicine. McPhun. W. A. Cornaby.

Fitch's Lectures on Teaching. W. A. Cornaby.

Chronicles of the Schonberg-Cotta Family.

Speer's Principles of Jesus, by Joshua

The Renewal Series, by Evan Mor-

- 1. The Conversion of Lord Rochester, by Bishop Burnet.
- 2. A Renewed People, adapted from C. F. Dole.
- 3. Conversion, Theory and Fact. To be followed by others.

GENERAL.

Ballantine's Inductive Studies in Matthew.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual, and Daily Light for Chi-

Stepping Heavenward. By Mrs. Crossette.

Expos. Com. on Hebrews, by G. L. Pullan.

Sermons on Acts. Genähr.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Tholuck's Sermon on the Mount. By J. Speicher.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün. Stalker's Paul.

J. H. Jowett's The Passion for Souls. (In mandarin.) Fulness of Power. Metaphors of St. Paul. Dean Howson. By J. Vale.

Constructive Studies in Life of Christ. H. W. Luce. (in press.)

Prof. J. Percy Bruce is preparing the following:-

Biblical Atlas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility, and Holy in Christ.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

F. C. H. Dreyer: Bible Reading Outlines for the Blackboard (appearing in *Tung Wen Pao*).

Lectures on Modern Missions, by Leighton Stuart. Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

Bismarck: His Life and Work (Wênli), by Rev. F. W. Leuschner.

Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.

Expository Commentary on John's Gospel. George Hudson.

Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had.

Recent Announcements.

The Traveller's Guide. Religious Tract Society, London.

Directory of Worship of Presbyterian Church, by C. D. Herriott.

Life of Stephen Grellet. C. L. S. F. B. Meyer's Elijah. C. L. S.

From Zoroaster to Christ, being life of first Parsee convert to Christianity. C. L. S.

Com. on Amos. C. Campbell Brown. Life of Mrs. Kumm. J. Vale. C. L. S. Newell's O. T. Studies. J. Vale.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Bible of Nature, Thomson. C. L. S. E. Morgan.

Preacher's Helper. Mr. Tong. CHINA MISSION YEAR BOOK. D. MACGILLIVRAY. C. L. S.

Scofield's Bible References. A. Sydenstricker.

China Mission Study Class Book. D. MacGillivray.

Touching Incidents, etc. By S. B. Shaw. Translated by Miss Franz.

Ethical Teaching of Jesus. D. Mac-Gillivray.

The Faith of a Christian. Mrs. Couling.

A History of Western Ethics. Mrs. Couling.

Dr. Churchill King on the Sermon on the Mount. D. MacGillivray.

Hyde's Practical Ethics. Cheng Ching-chang.

Marked New Testament. R. T. S. Syllabic Vocabulary, Shanghai Dialect. Dr. A. M. and Rev. C. M. Myers.

An Irish Saint. C. L. S. (out). Revised edition. Williamson's Aids to Bible Study. C. L. S.

Y. M. C. A. LIST.

The Future of China. Brockman. China and the Cigarette. Exner. How to Study the Bible. Torrey. How to Keep Healthy.

Modern Missions. Stewart.

A Handbook of Y. M. C. A., by H. L. Zia.

Studies in the Gospel of Luke, by R. E. Speer, translated by H. L. Zia. Bible Promises classified for Daily Devotion. A new edition of an old book, prepared by H. L. Zia.

The Missing Ones, translated by Y. S. Ching.

Christian Ethics, by H. L. Zia.

Studies in St. John, by R. E. Lewis, translated by H. L. Zia.

Silent Times, a Book to Help in Reading the Bible into Life, by J. R. Miller, translated by H. L. Zia.

Call for Volunteers, by Pastor Ding Li-mei.

Introduction to Bible for literati. by Van I.

English Grammar for Chinese Students, by R. Paul Montgomery.

Missionary News.

Canadian Methodist Mission.

The Annual Council Meeting of the Canadian Methodist Mission in West China was held in Chengtu, January 20th to February 2nd

The Council is composed of all the missionaries of the General Board; fifty-six in number, of whom forty-six were present.

It was decided this year to open Chungchao, a city four days below Chungking. This will make a total of nine stations, manned with a force of thirty-six missionaries in full work, an average of four to each station.

To help in the evangelistic work there are forty-eight Chinese helpers and Evangelists who are recognized by Council, while fully as many more are helpers without such standing.

One of the actions of the Council was a recommendation to the Senate of the West China University, urging the immediate formation of a medical college, and Dr. O. S. Kilborn was set apart to assist in the inauguration of this work.

The language school for new missionaries, which has been carried on successfully for two years, is to be continued, and steps were taken to ascertain the mind of the members of other societies as to the feasibility of a union institution for language study.

During the year the Mission had joined with other societies in one prefectural conference while preparations were being made for two others. It was felt that these were most helpful as a means of promoting a spirit of unity among the Chinese churches.

A most inspiring feature of the Council meeting was the visit of Dr. Deering, Dr. Goucher and Bishop Bashford, who enthused us with new ideas and new ideals of work. Their message was the absolute necessity of the highest efficiency in every line of work at this time, and to this end suggested specialization and union in work wherever possible.

Christian Endeavour Rally at Wenchow.

Christian Endeavour Day was observed at the C. I. M., Wenchow (February 12th-13th) by an enthusiastic rally of thirtyfive C. E. Societies in the district, under the supervision of Rev. The C. E. Societies E. Hunt. connected with the Wenchow church arranged for the reception and entertainment of a delegate from each of the C. E. Societies in the outlying districts. The societies sent neat banners, and these with the Union banner and a Chinese flag were tastefully arranged to decorate the church. Badges of different colours, shapes and sizes were used to designate delegates, officers and committees. Not only did the Men's and Women's C. E. Societies enter heartily into all the arrangements, but the Boys' and Girls' Junior Societies took an active part.

The regular Saturday evening prayer-meeting was led by Mr. Hunt, who spoke on the C. E. Bible-reading for that day. Many brief prayers were offered. At the close of the meeting, the missionaries and Chinese pastor met with the delegates

to arrange for the part each would take in the next day's

programme.

Notwithstanding the rain, the large city church was filled on Sunday. From 9.30 to 11.30 delegates from ten Men's and six Women's C. E. Societies spoke on the Scripture portions (bearing on the C. E. topic) assigned for the Daily Readings of the previous week. topic, "Why I believe in Christian endeavour," was the one used by endeavourers throughout the world on this, the thirtieth, anniversary of the organization of the first C. E. Society. The manner in which not only the men, but the women from village out-statious were able to come before that large audience and speak without hesitation, was certainly sufficient to commend C. E. methods to anyone. They gave helpful expositions of the Scripture portions, striking original illustrations and briefly told of the blessing C. E. had been in their own lives. They said they be lieved in C. E. because of its ideal, its educational value, its organized service, its loyalty to the church, its missionary spirit and its world-wide fellowship. The Boys' and Girls' Junior Societies repeated the Junior Daily Readings for the week.

Evening meetings are held on the Mission compound and in the homes of Christians in different parts of the city, where endeavourers gather for a brief study of the Daily Readings and a time of prayer. This greatly helps all to come prepared to take part in every C. E. meeting. A good plan, used here with success, is the placing of about a dozen names on the board just before each C. E. meeting. Those whose names appear on the board take part as soon as the meeting is thrown open by the leader. This plan prevents any unnecessary pauses and encourages all to come prepared as they may find their names on the board. This also prevents the same people from always speaking first and at times crowding out the timid and less fluent ones, whom C. E. is intended to help.

At the close of the morning meeting, the General Secretary of the U. S. C. E. spoke by interpretation on the C. E. Pledge.

The fact that, in the afternoon session, twenty-two men, ten women, two boys and a girl spoke in about two hours, each giving a clear and concise report of one of the thirty-five societies represented by them, proves that these people have learned in the C. E. meetings how to speak briefly and yet say something.

The Societies have various committees at work. An interesting one is the Chapel-Order Committee, which is responsible for good order during the services. Members of the Sunday-School Committee teach in the S. S. The Sunshine Committee in the Boys' Society visit the large Methodist Mission Hospital and give out cards and tracts to the patients and sometimes sing to them. The Sanitation Committee in the Girls' School C. E promotes sentiment in favour of better hygienic conditions. The Music Committee helps with the singing.

At the close of the Sunday evening meeting the pastor summed up the topics of the day in a helpful address. Monday morning a very interesting question session was held, in which representatives from the United Methodist Mission participated. That Mission were holding their

annual conference, and about ninety of their preachers were gathered at Wenchow. General Secretary of the U.S. C. E. spoke at one of the afternoon sessions of their conference, and was interpreted by Rev. W. E. Soothill. A joint committee of three leading Chinese from each mission was appointed to arrange for the promotion of C. E. in the out-stations of both missions and to plan for Union C. E. work. The missionaries testified that instead of C. E. being an additional burden upon them, they found it helpful in training the Christians to share in the responsibility of the church work. In fact, they say it would be impossible to carry on the large work in this district without the aid of Christian Endeavour.

The Lienchow Riots.

BY J. S. KUNKLE, LIENCHOW.

The view we get of men in a revolution may not be a pleasing one, but still we hold it a true one. The mark of convention being laid aside the real man is revealed. The movement of which we treat could not be called a revolution, and yet as a true expressing of the people presents a similar opportunity for the study of their characteristics.

The movement referred to is that of Lienchow, in Kwangtung province, from September 14th, 1910, to January 26, 1911. The main events were as follows:

On September 14 a mob entered Lienchow city and destroyed all the school buildings, the meeting place of the gentry and the houses of some of its leaders. In the weeks that followed the whole region was kept in a state of excitement and alarm; an organization was completed and a propaganda carried on.

October 31 there was a riot at Samkong, a nearby city. addition to the school buildings and the houses of leading gentry, the chapel and other property of Christian missions were plundered and burned. General confusion ensued. Revolutionists seemed on the point of taking advantage of the situation for a national movement. Instead, they joined forces with government in its efforts to establish order. After about two weeks a regiment of soldiers arrived from Canton. They met with little opposition about Samkong, to which district they first directed their attention.

The first of December, however, the insurgents took the aggressive, captured several guard boats, cut off communications with Canton and threatened Lienchow city. Skirmishing began a few days later. People not connected with the movement fled wildly to the hills for safety. The insurgent force, however, failing to make any headway, suffered heavily from desertions, and finally retired to the mountains. January 26 the leader was captured, betrayed by his friends.

The movement was a protest in the name of the people against increased taxation. It objected to the offensive taxes already exacted for the new schools and took alarm at the prospect of their being increased. The gentry in charge of the schools were said to have appropriated the funds largely to their own use. The schools, anyhow, were available only for the rich. The people resolved to settle the question for good by putting an end to both gentry and schools. Many were inclined to make exception of Christian schools as not supported by taxation and as helping poor boys to get an education. The rioters in support of their claim to be ordinary citizens, representing the people at first, carried on their work unarmed and took precautions against looting. That these sentiments were all violated at Samkong was due to the large mixture of foreign elements in the mob and to the excitement of the occasion.

The taking of the census became the occasion for the uprising, because it was believed to be a scheme of further taxation for the schools.

What we are especially interested in is the characteristics of the people manifested by this uprising. If the general ignorance of the people needed any emphasis it would be sufficient to refer to the fact that the census was not known to be a national affair. The special danger arises when such ignorance is accompanied, as here, by a loss of faith in their leaders. The ordinary distrust of officials was extended to include the gentry. It ended in a blind suspicion of anyone that tried to better inform them. Two men that went to reason with them, had their houses burned for their pains.

The good of any uprising is its display of public spirit. But here it was seriously lacking, Self-interest was ever uppermost. That the new schools attack their religion called forth little resentment, but when they touched the pocket book it became quite a different question. Then all other interests were lost sight of. Organization was extended by threats. The help of outlaws sought. Attempts to secure cooperation of different districts failed. In the end the old leader

was betrayed by his friends for a few pieces of silver. Much more might be said, but we turn away from such a disagreeable subject.

But bravery—we shall surely find bravery! I have only heard of one case: a teacher going on with his work till the rioters were upon him. Instead we have fear; fear on every hand. gentry leave the country at first Trembling officials dare alarm. not lift a hand against the rioters. Through all the wild rumors and confusion of those months they fought as cats; each trying to frighten the other, and neither daring to advance till the other rau.

Any unusual disturbance is a test of efficiency. The incompetence of the ordinary country official is too evident to be remarked upon. We expected something better of the new soldier. He is surely an improvement on the old, but is still so wanting in discipline, in endurance, in bravery, in patriotism as to little suggest the word soldier. Nor could they be said to have been well commanded. Traveling to Lienchow in open defenceless boats they have only good fortune to thank that they were not all slaughtered in some gorge. Thus, too, it took them two weeks when they might, by going overland, have made it in five days.

We naturally expect uprisings to be in the line of progress. But this one, breaking away indeed from the present, looked not to the future but to the past. They set up old men as their leaders and referred back in their manifesto to the golden age of Yao and Shun. We see, too, soldiers carrying back the heads or ears of their slain, aged men tortured, a deserting soldier hewn to pieces.

Our hearts are one with all those who in patriotic ardor are looking for a new China. would save many a dissappointment if it were frankly recognized at the beginning that China's

need is a spiritual one. Religion can banish distrust, and selfishness, and fear, and incompetence, and put in their place faith, and love, and courage, and efficiency. This will be the new China!

The Month.

RUSSIA AND CHINA,

Following up the conciliatory reply referred to in last issue, the Chinese government replied in a more independent spirit to Russia's second

Later Russia sent a further communication to China demanding her acceptance, without further equivocation or argument, of the principles enunciated in the Russian Note of February 16.

It was understood that, unless China immediately complies with this demand, forcible measures, for which preparation has already been made, will be adopted.

A telegram from Peking of March 26, states that the government is astounded at the time limit of three The Russian troops in the Semereschensk Province are awaiting orders. As a result of prolonged and earnest conferences, the Waiwupu has assured M. Korostovetz, the Russian Minister, that China will acquiesce unreservedly in her demands on Mon-

It is generally considered, in view of China's lack of preparation for war, that no other course was possible.

THE FAMINE.

The distress is widespread and appalling, and much self-denying relief work is being carried on by the missionaries in East Central China. About half a million are being relieved daily by the Central China Famine Relief Committee, of which Dr. MacGillivray is secretary. He still calls for subscriptions. Relief work is also carried on by the government, whilst individual missionaries are receiving and disbursing aid from home.

THE PLAGUE.

Recent news indicate an improvement in conditions and an abatement of the scourge. It is impossible, as yet, to estimate the number who have died of plague. It is a matter for thanksgiving that all over, the Christians have escaped in a remarkable manner.

The N.-C. Daily News correspondent at Moukden writes on March 10:

"The plague seems to be losing its hold here, and the numbers per day are less and less. The people seem to be gaining more confidence in the preventive measures, especially since the Bureau here has taken to posting the city and vicinity, every few days, with reports on the work accom-plished, giving instances of harm accruing through the people not taking care.

New hospitals are being built here both for plague cases and contacts. One has felt, all along, that our chief officials have done their best. If the arrangements were not perfect, we must realize that the invasion was unexpected, and came in the midst of an almost Arctic Winter, and that unusual falls of snow have hampered

every effort.

This is the first time, one would suppose, in history, when the Chinese have attempted Western methods for combating the plague, and, when all the circumstances are considered, they deserve great praise. One feels that the people have learned a terrible lesson, and will be more ready to believe in the new means for saving them, should such another trial overtake them.

Everything is being done to make the coming Plague Conference a success, and workmen are very busy getting a suitable set of buildings all in order. Every care seems to be taken."

Missionary Journal.

BIRTHS.

AT Wuhn, February 1st, to Dr. and Mrs. Houghton, M. E. M., twin daughters.

Ar Liangchow, Kan., February 14th, to Mr. and Mrs. A. PREEDY, C. I. M., a son (Arthur Clarence).

AT Paotingfu, Chihli, February 16th, to Rev. and Mrs. August H. REINHARD, S. C. M., a daughter (Mary Pearl).

Ar Ch'angteh, Hunan, February 23rd, to Mr. and Mrs. J. GARDINER, C. I. M., a son (lames Frier).

Ar Pochow, Anhuei, February 23rd, to Elder and Mrs. WADE D. Bos-TICK, Gospel Mission, a daughter (Orien Holloway).

Ch'aoyangchen, on February 28th, to Rev. and Mrs. WM. MAC-NAUGHTON, U. F. C. of S., a son.

AT Foochow, March 12th, to Rev. R. A. WARD and Mrs. MILDRED WORLEY WARD, M. E. M., a daughter (Imogene Grace).

Ar Ningpo, March 16th, to Mr. and Mrs. J. PALMER, C. I. M., a son (Edward John).

MARRIAGES.

Ar Shanghai, March 9th, Mr. A. T. LAVINGTON to Miss E. R. BOLTON, both C. I. M.

AT Hankow, March 9th, Mr. H. H. F. WITTE to Miss B. M. A. LEPPIN, both C. I. M.

AT Shanghai, March 13th, Miss JENNIE FITZGERALD to Rev. WILLIAM MILWARD, M. F. M.

DEATHS.

Ar Shanghai, March 9th, Mr. G. J. MARSHALL, C. I. M., after a surgical operation.

Ar Soochow, March 16th, Rev. D. L. ANDERSON, D.D., M. E. M., President of Soochow University, of double pneumonia.

ARRIVALS,

February 11th, Miss A. Holr. U. M. M., for Wenchow.

February 18th, Rev. J. J. HEEREN, A. P. M., Weihsien; Rev. L. C. WHITELAW, B.A., C. I. M., from Canada; Dr. and Mrs. J. SJÖQUIST and two children (ret.), Miss E. Mor-THISEN, Miss A. NILSSON, all S. Am. Mission, for Siangyang, Hupeh.

February 20th, Mr. C. W. BAT-DORF, M. E. Mission, for Chengtu.

March 10th, Bishop SELLEW, F. M. M.

March 11th, Rev. and Mrs. GEORGE LOWRY DAVIS and child, Dr. JOHN H. KORUS, wife and child, Mrs. P. C. KNAPP and Miss Jennie FITZGERALD, all M. E. M.

March 12th, Rev. McMULLAN, S. P. M., Hangchow; Dr. P. D. BERGEN, Weihsien, A. P. M. (returning).

March 20th, Mrs. J. ALEXANDER, Wes. Mission, Linyang, Hunan; Mr. J. HYYTINEN, C. I. M. from Finland.

March 23rd, Mr. and Mrs. A. GOOLD and two children (ret.), from Australia.

DEPARTURES.

February 28th, Rev. and Mrs. H. W. Benham Brown, Peking.

March 3rd, Mr. J. O. Ryd, C. I. M., for Sweden, vià Siberia.

March 4th, Mr. and Mrs. A. DUFFY

and daughter, for England.

March 6th, Mr. J. W. Yost and wife, M. E. M., Chungking, for U.S. A.

March 9th, Rev. Geo. Hudson and family, A. P. M., South, Hangchow, for England.

March 12th, Mr. W. J. SHAMBAUGH and wife, U. E. Ch. Mission, Hunan, for U.S.A.

March 13th, Rev. P. O. Hanson and family, M. E. M.; Miss MARY KELLY, F. C. M., Nanking.

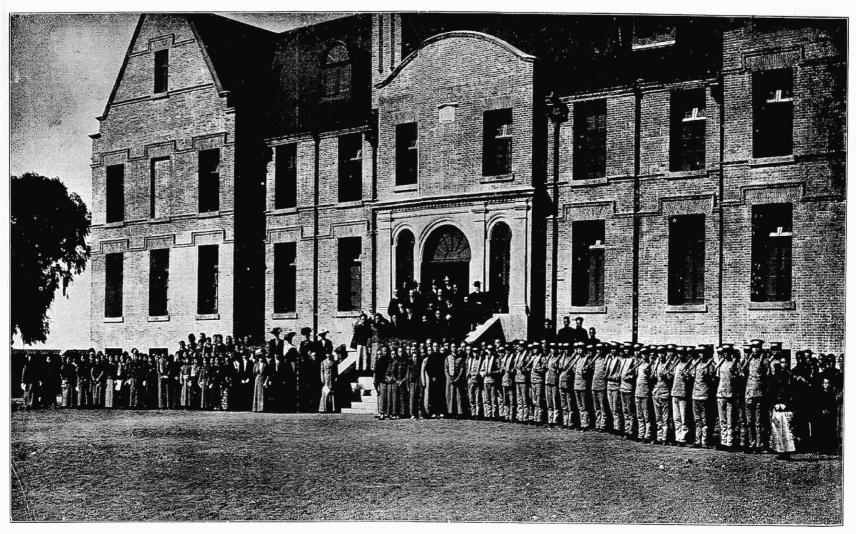
March 14th, Mr. E. B. WILLIAMS and family, C. M. S., for England; Mrs. M. J. WALKER and four children, for England.

March 17th, Miss E. MURRAY, Dr. E. D. VANDERBURGH and family, A. P. M., Siangtan, for U. S. A.

March 18th, Mr. W. A. Maw and family, Friends Mission, Chungking, for England; Mr. and Mrs. C. T. FISHE, C. I. M., for England; Mr. and Mrs. J. A. BENTEL, C. I. M., for Germany; Mr. and Mrs. A. HAHNE, C. I. M., and 2 children, for Sweden; Rev. S. FREDIN, Rev. and Mrs. D. WAHLQUIST and child, Rev. O. TERN-ING, Swed. Miss. Society, for Sweden. March 18th, Rev. W. KITTEY and

family, C. M. S., for England.

March 24th, Rev. and Mrs. E. C. NICKALLS, E. B. M., Shantung, for England.



MANCHURIA CHRISTIAN COLLEGE, MOUKDEN.

THE CHINESE RECORDER

AND MISSIONARY JOURNAL

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VOL. XLII

MAY, 1911

NO. 5

Editorial

THE question to which special consideration is given in this issue of the RECORDER is bound to become one of the leading missionary problems of the near future. Relations with It is not simply a matter of the relationship Chinese. of individual missionaries to individual Chinese, although this is the form in which the question naturally arises in the first instance; the problem is an altogether bigger It carries back into the missionary policy of one than that. our Boards and deals with the whole aim and scope of mission-At the point of relationship with the native ary enterprise. church, its workers and members, we are in contact with fundamentals. Every mission field has raised the same problem in varying forms, and no church has ever been established in which the discussion of this and kindred subjects has not arisen in the course of development. The international and political situation, and the unique historic standpoint and civilization of China, serve to make this a specially complicated question for missions in this land, but though intensified here by circumstance the problem is an old one, and we are not left therefore without help and guidance in approaching it.

We may note in passing that the papers of our Chinese contributors are addressed directly to the missionary body and are intended as constructive contributions to the solution of the subject. They are not merely critical. The author of the first (Mr. Tsao) is one of the best-known workers of the Chinese

Y. M. C. A., and the second author (Mr. Kao) is an elder of the Presbyterian Church in Shanghai. Their opinions deserve and demand serious consideration.

* * *

Ar the present time it is essential that the leaders of the Chinese church should understand just what ideal they are setting for the indigenous Church of Christ in this Empire. It will prove so fatally easy to swing round from an unnatural dependence upon foreign support to an aggressive and indeed un-Christian campaign of independence. If it should happen that the antiforeign bias of Chinese politics be allowed to permeate the life of the native church the loss to the Chinese as spiritual believers will be incalculable. Not simply because of the loss accruing from the absence of the foreigner, but because of the false conception of Christ's Kingdom which is involved in the very suggestion of race conflict within the church.

The accomplishment of self-governing and self-supporting ideals is bound to be a slow task, and it is well to bear in mind that in the South of China there are churches which have for many years been altogether independent in this respect, and during their self-governing history have accumulated an amount of experience which the more aggressive movement of the present time would be wise to consider. If independence is to mean "out with the foreigner" it will prove just as insufficient for the ideal church as the "dominant foreigner" policy has been and is. Mutual support upon a basis of equal brotherhood in Christ, having in constant view the leadership of the Chinese in their own church under the guidance of the Holy Spirit of God, is the method which history teaches and which the Gospel plans. We lament the advocacy of a policy of shutting the door against counsel and brotherly aid, which is evident in one or two quarters at the present moment, as sincerely as we lament the inconsiderateness which is sometimes apparent in the policy of missionaries and their Boards.

* * *

ONE or two elementary facts in this connection are worth considering. The first is that wherever the question of nationalism or race distinction is obtruding itself into the realm of church life, there the full measure of the Gospel message is either neglected or forgotten or unknown. "All one in Christ

Jesus" is not a message primarily intended for differing denominations, but for divergent races and conflicting civilizations. Where there arises within the sphere of Christianity conflict due to racial distinctions, there is given the inherent sign of falling away on the part of some one from the high standard of the Universal Gospel. And such a difficulty is not to be explained away; it has to be expelled. There may be reasons for its existence, there can scarcely, however, be any adequate excuse.

The second fact which every missionary must face at some time in the course of his career is the call of the Gospel to the subjection of his national pride. To forsake a country for the cause of Christ may be and is hard enough, but to give up the claims of country is more difficult still. Does not the fact that we put upon our door-plates or our visiting cards the characters 大美or大英, as the case may be, demonstrate, however unintentionally, the limitations of our position and thereby cramp and violate the universal claim of our message? "I became all things to all men that by all means I might save some" is perhaps the supreme attainment of the world's greatest missionary. In the spiritually ideal church no question born of national or racial distinction can arise to distress the believer; there all peoples and tribes and tongues unite, and equal rights and mutual service become the seal of universal faith.

* * * *

WHILST it is very rare to find a genuine case of deliberate public persecution of Christians in China, we are reminded by Mr. Kao that the disabilities The Disabilities under which our Christians suffer are both of Christians. irksome and far-reaching, extending as they do into almost all phases of Chinese public and social life. The difficulties which connect with the official life of the nations would naturally disappear, to the advantage of China and all concerned, under the influence of an enlightened policy This nation will never justify its claim to of toleration. civilization until its leaders recognize this fact as fully and effectively as Japan has done. But the social disabilities, due to the pervasion and sway of non-Christian customs, will continue to bear hardly upon all sincere disciples of Jesus It is true that some of these at present press with undue weight upon Christian Chinese through a misunderstanding of the Christian position in relation to existing customs, and

owing to the absence of a definite and united policy in regard The lack of sufficient knowledge of the social and domestic life of the people on the part of the missionary, may sometimes result in a failure of due sympathy with those who are suffering for their faith in a hundred small ways, although not to the point of recognized persecution. The time would seem to be ripe for every mission centre to discuss with the leaders of the Chinese church ways and means for meeting, when possible, and for easing, where circumstances permit, the minor and yet trying hardships of social intercourse and domestic life. Christianity has something better to offer its followers than all they lose when they leave the customs of heathen life; this better thing must be expressed in such forms of Christian service as shall provide a more than adequate alternative to the amenities of the life left behind. development of the spiritual life of the Chinese church along distinctly social lines seems called for, that the house may not be left in the dangerous state of empty cleanliness, "swept and garnished."

The number of Mission churches which make the observance of Easter an occasion for remembrance and thanks-giving is increasing. News has come of several groups of Chinese churches having found edification for their members in the adoption of Easter as the Chinese "Resurrection Feast," when the Christian doctrine of immortality has been set in the forefront and illustrated by thanksgiving for the life of the blessed Christian departed, and by praise for the hope of Eternal Life.

14

It would seem as if only a little care and wisdom were needed to make the observance of Eastertide by our Christian communities a definite and effective means of teaching the non-Christian population of China just what is the Christian attitude to the life beyond the grave. Moreover the absence of all idolatrous forms from our memorial and thanksgiving services is a fact which makes appeal by its simplicity to the better minds among the Chinese. The deep-seated desire of this people for a public remembrance of departed relatives and friends is satisfied by a helpful and inspiring Christian service. Here is to hand something higher, better and truer than they knew aforetime, to replace the idolatrous ceremonies which the Gospel may not tolerate.

An interesting illustration of the growing sympathy and fellow-feeling between foreigners and Chinese, as well as between Protestants and Roman Catholics, and Interestina even Christian and non-Christian Chinese, was Famine Fruits. exhibited recently in the city of Hwaiyuen, Anhwui, where two missionaries were smitten with famine fever consequent on their labors among the multitudes of suffering and diseased ones thereabouts. One of the missionaries writes: "It has been a matter of deep interest to us all to know how many people were praying for —, not simply of our own Mission, but the Freuch Catholic Fathers and their people, and even many of the Chinese about us who do not profess to believe in prayer to our God. A week ago Sunday many of the people in the city went to the church for the purpose there of joining with others in prayer for — and —." And again, "My own association with the Fathers here has been of the pleasantest, and I shall always look upon this famine time as one in which I have gained a broader sympathy with their work and also done something to help them to understand the attitude that many of us take towards them." This certainly is incomparably better than an attitude of antagonism or mutual suspicion and distrust, and if a like policy had obtained from the beginning in all our fields, there would have been less complaint of the encroachments of one Mission upon the confines of the other and of entanglements consequent upon difficulties between Roman Catholic and Protestant converts.

The attitude of the officials, too, has been in striking contrast to that of the previous famine. Then they did much to obstruct famine work by the missionaries, even resorting to prohibitive measures. In this famine they have worked heartily, cooperating with the missionaries, and so far as we have learned only the best of feeling has obtained.

* * * *

The 1910 statistics for Protestant missionary work throughout Christendom as published in the January number of the Missionary Review of the World are instructive. The grand totals show 2,222,892 communicants for the whole Mission field, including 139,899 added during the year, an increase over the 1909 totals of nearly 100,000. Foreign missionaries show a decrease of nearly 600; this decrease being observed chiefly in the American Societies. A decrease of

ordained native workers. The German Societies return a decrease in native agents of nearly 2,000 workers, but an increase of more than 8,000 communicants. In general it would seem that the American Societies have been putting a greater proportion of new strength into school work; whilst the British Societies have turned their attention to the strengthening of native workers. A comparison of totals under the most important heads reads thus:—

		Total force in Field.	Communicants.	Scholars.
American (includ-	1910	37,007	835,103	515,108
ing Canada)	1909	38,347	769,576	437,138
British	1910	51,129	651,362	662,723
	1909	48,063	606,239	604,675

If it can be allowed that the conditions and methods of work and church standards are generally equal amongst the Missions concerned, then it would seem that with a bigger force and more scholars the British Societies have not proven so efficient as their American colleagues in the upbuilding of churches. When statistics become the basis of enquiry into Mission policy and method they are rendering their most effective service.

* * *

THE figures given under the head of finance are also informing. From them we learn that the income of Missionary Societies raised at home is-for America (including Ca-#inancial nada), G. \$11,908,671—and for Britain, \$11,055,210. Statistics. But on the field the income is: Britain, \$2,565,850; America, \$1,688,075. The total income therefore is slightly in fayour of Great Britain. Working out the amount raised on the field per head per church member the average is: for American Societies, \$2.02; for British Societies, \$3.93. principle of self-support would seem therefore to have been developed more thoroughly under British auspices. Two British Boards are in the unique position of receiving a bigger income on the field than at home, namely, the Wesleyan Methodist and the South American Societies. The Presbyterian Board is easily first among American Societies for its income from the field; the A. B. C. F. M. and the Methodist Episcopal Society ranking second and third. The Moravian Church raises on the field three-eighths of its total income, and its contributions from Mission communicants average more than \$5 per head.

In considering statistics it is necessary to bear in mind the final test of missionary fitness, namely, the relation of the whole work to the growth of the Kingdom of Christ. Mere bigness is but mockery if the end of our labour, the salvation of men, is not being attained, and the beauty and cost of our machinery only a condemnation unless it witnesses to the establishment of the living Church of Christ throughout the world.

* * * *

ONE of the most significant events of the past month was the meeting of the International Plague Conference in Mouk-The Interna= den. The fact that the pneumonic plague in tional Plague its specially deadly form developed so rapidly Conference that it claimed more than forty-six thousand victims before its ravages were stayed, drew the attention of the world to the need for special preventive measures for the future. The Chinese government deserves all praise for the thorough nature of its preparations, and special mention ought to be made of the able manner in which Dr. Wu Lien-teh presided. His studies at Cambridge, London, Liverpool, Halle and Paris, have been crowned by the work he has accomplished in Harbin during the epidemic, and by the manner in which he has contributed to the labours of the Conference. believe that this is but the beginning of China's participation in international altruistic work. Greater dangers than plague face humanity, and the experiences of the past Conference may have their suggestion of possible methods of attacking life's more serious evils.

* * *

Tr is sad to be compelled to record it, but missionaries are warned to be on their guard against a professing Chinese evangelist who has been visiting various places, giving a thrilling account of his flight from the Boxers in 1900 into far Mongolia, where he had been the means of converting thousands! Strange to relate about a year ago the same man had visited Shanghai with quite a different story and for a time successfully imposed upon many. His name is Li Chung-seng (李重生). The man has a pleasing address and poses as an earnest Christian, but his story is a myth and the man himself a fraud. He is probably the same man who was referred to in the November RECORDER of 1910, page 741, by "W. H. R."

The Sanctuary

"The effectual forvent prayer of a righteous man availeth much."-St. James v. 16.

"For where two or three are gathered together in my Name, there am I in the midst of them." -St. Matthew xviii. 20.

"As the great Francis Bacon taught the world, the secret of power in nature is correspondence with its laws. It was exactly the same lesson which Jesus Christ taught the world in relation to prayer. Prayer is fruitful, and is offered 'in spirit and in truth,' exactly in proportion as it is not an attempt to fight against the law: of God's good government, but an attempt to correspond or cooperate with His purpose. Christian prayer is one way of correspondence with God. And there is-I say it with perfect confidence—no greater difficulty in believing that God intends to give us whole classes of good things for soul and body, but will not give us them unless we correspond with His purpose by diligent prayer, than in believing that whole classes of good things are stored up for us in nature, which will not be our own unless we seek them by diligent hard work. There is no more difficulty to our intellects in one kind of cooperation than in the other.'

Bishop Gore's "Prayer and the Lord's Prayer."

PRAY

For the spiritual awakening that alone can overcome the seeking for material support. (P. 260).

That you may continue faithful to your work of sacrifice, and not yield to the temptation to take advantage of opportunities for material prosperity. (P. 256)

ity. (P. 256).

That you may never fail in your determination to succeed, and that your example of perseverance and faithfulness may be a lesson that China will learn. (P. 257).

That your natural craving for the concrete and visible may not thrust aside all of the mystical in your teaching. (P. 265).

That in spite of the emphasis you are compelled to put upon financial matters, and the time and strength used in solving their problems, you may, through God's grace, keep sweet-tempered, unsuspicious and generous. (P. 263).

That there may be no more deeds such as give the impression that Christian ethics are brushed aside when natural advantages are to be derived. (P. 259).

That the intense conservatism and pride of the Chinese people may not

be a bar to their acceptance of the Savior. (P. 259).

That the ban upon Christians in the life of the nation may be removed. (P. 269).

That there may be no Christians so removed from pastoral care that in their ignorance they shall fall away from Christ. (P. 274).

For God's mercy and help for the poor Christians who are deprived of their share of support from their ancestral halls. (P. 271).

That the advantages of the Western learning seen by the Chinese may teach them the advantages of Christian doctrine, (P. 258).

That our Christian work may be for all Chinese and not for any special class. (P. 259).

That all missions may yield themselves entirely to God's guidance in the calling and training of Chinese Christian workers. (P. 260).

For a proper humility in your relations with your Chinese colleagues. (P. 260).

That your contact with the Chinese in a social way may be such as will show forth the spirit of Christian brotherhood. (P. 265).

A PRAYER.

Almighty Father, who hast given Thine only Son to die for our sins, and to rise again for our justification: Grant us so to put away the leaven of malice and wickedness that we may always serve Thee in pureness of living and truth; through the merits of the same Thy Son Jesus Christ our Lord. Amen.

GIVE THANKS

For the sincere devotion to their faith of the missionaries of earlier days which has done so much to make your work lighter and easier. (P. 257).

For China's arousing from her dormant condition as a result of the missionary enterprise. (P. 256).

missionary enterprise. (P. 256).

For those Chinese Christians who deliberately prefer, in the spirit of the saints of old, to keep out of official life rather than to betray their Master by an observance of heathen customs. (P. 269).

For the restoration to health of all those, both foreign and Chinese, who were stricken with typhus fever in their work for the famine-stricken in Northern Anhuei.

Contributed Articles

Missionaries as seen by Chinese

BY S. K. TSAO, OF THE CHINESE Y. M. C. A.

T is to be admitted that the task of writing on a theme such as "Missionaries as seen by Chinese" is a task hard to perform, specially for a Chinese who has had no very special missionary experiences. The presence of so large and representative a body of missionaries of all denominations makes me feel as if I were a little chip of wood whirling about in the great stream of a torrent which is bound to hit something. If a missionary were to write this, his criticism might be interpreted differently, and his reasons for such criticisms would possibly receive more sympathy. not, however, intend to make any apology here, but I do wish, as I go along, that you will take my viewpoints, in the hope that God's Kingdom may soon be established in China. writer has his heart and soul for the early establishment of God's Kingdom here, but he often trembles, fearing that if some of the present state of things are allowed to go on as now in different missions, the early realization of our hopes will be impossible. I am here simply to present the paper on its own The fact that I write it does not make any difference, because the facts that I now present have been based upon information sent me by request.

The spirit of missions and its evangelistic efforts sets the pace for the advance of the whole world. It is the pioneer to a better, more prosperous and progressive nation. It paves the way for material success, in that it sets examples of self-denial and sacrifice, which any prosperous nation has to have before they can arrive at a more promising state of affairs.

I shall now divide my theme into three main divisions, namely: "The advantages of present missionary enterprises," "The disadvantages of some forms of missionary enterprises," and, "How the present situation could be improved."

I have received since the last two months no less than twelve letters containing information regarding this timely

NOTE —Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

question. So I am not only expressing my private opinion but the opinion of many who have had either social or religious contact with missionaries in China. There may be bitter pills to swallow, but I hope, if swallowed rightly, they will bring about a great spiritual reformation in China.

I. ADVANTAGES OF PRESENT MISSIONARY ENTERPRISES.

- 1. The first advantage is its religious superiority. Compared to Confucianism and Buddhism, Christianity is more alive and aggressive to many Chinese as far as its material success is concerned. The enterprises and progress of foreign nations recommend it. But for the missionary enterprises, China would still be in her dormant condition. Her seeming progress shows the fact that China is being leavened by the activity of Christian nations. Through the missionaries China has come into contact with the Western powers, and Christian nations are always taken by China as the example of modern nationalism towards which China is striving, by many foolish and blundering methods perhaps, to arrive. She cannot find a better example to copy from than from Christian nations and their past histories. The peace, happiness, and contentment of the people in most European and American countries show the power and influence of Christianity over the people. Christianity is bound to take hold in China if everything connected with it is being conducted in a Christian spirit. The undignified and lazy lives of the Buddhist and Taoist adherents will no longer be tolerated, and people will soon find means to stamp them out. They are nothing but a source of menace to the people and a drainage upon people's prosperity and wealth, and besides, no spiritual satisfaction is given to the people by them. What Christian people do, they do with a spirit mingled with love and sacrifice. The pure lives led by missionaries are a strong testimony to the faith they have embraced and the God whom they serve. The religions of Buddhism and Confucianism are religious only in form, while Christianity is a religion that reforms the inner man. This proves the superiority of the Christian missionary position.
- 2. The second advantage is, The Missionary Stedfastness. Missionaries are exposed to the temptation to take advantage of opportunities for material prosperity, and the fact that most of them have been and are faithful to their work of sacrifice has revealed to the Chinese that there must be something

powerful behind them to support their belief. The missionary, when he gets to the Orient, sees the vast opportunity that lies before him. There are so many holes through which he can get a glimpse of what advantage they might obtain if they would only advocate for the lines of modern improvement, the secrets of which China is anxious to learn. In spite of such tremendous forces that are at work in China, missionaries have stood against all these with a stedfast spirit. There is here a lesson which China has yet to learn through the example of their perseverance and faithfulness. In whatever they do, they do it with a determination to succeed, and the failure of one is taken up by the next even with more zeal and determination to overcome. The sincere devotion to their faith by the missionaries of earlier days has made the work now carried on by missionaries much lighter and considerably easier. great rock of heathenism and superstition has been blasted by the dynamite of determination by the older missionaries who, in spite of greatest opposition, had worked as though they knew no such obstacles.

3. The third is the Educational Advantage. The Edict for cancelling the old form of examination and the rapid growth of modern colleges and schools in China have been the fruits of Christian examples in their establishment of schools. The spark of desire for new and modern education has been kindled by the spirit of Christian purpose to serve and elevate mankind. The work which they had thus accomplished and the influences which have been multiplied through them will be taken and followed up by those young men in China who have studied under the instruction and inspiration of Christian teachers. The spirit of equality and love of freedom are also lessons they have learned from their teachers, and this spirit will increase until the whole nation shall be permeated with it. The earnest desire on the part of young China for higher and more thorough studies, which they can only obtain at the fountain of educational knowledge, have inspired many to go abroad for higher and more complete education. If ever China becomes a strong nation intellectually, it will be because she has paid attention to the messengers who brought to her the Western education. Missio raries have also taught China that every one had his or her just claim for intellectual development. The establishment of schools for the poor, whom China has hitherto thought not worthy of attention, has opened up a new vision for those authorities to whom the intellectual development of the nation is entrusted. Having seen the vision the authorities have taken upon themselves to increase educational facilities. The Chinese have, so far, seen the advantages of Western learning, and from this they will soon learn and thereby know the advantages of Christian doctrine. Twenty years ago great inducements had to be offered by the missionaries to get the people to study the new lines of education, and now, what a striking difference has taken place! Parents and guardians are eager to send their children to institutions where modern education can be obtained. I shall not wonder if in ten or twenty years from now Christianity will be sought after by people of all classes just as eagerly as by men who are now seeking after education. Those days are bound to come, as they have already come in the educational field.

II. THE DISADVANTAGES OF SOME PRESENT PHASES OF MISSIONARY ENTERPRISES IN CHINA.

The things which have advantage are not without their disadvantages.

I. The first disadvantage I will mention is the fact that Christianity is not an invited religion. The mass of people who are more or less acquainted with the history of the introduction of Christianity into China, think she is a selfimposed guest into the household of China, and hence that she must not and should not expect to be treated as a real guest until she has shown what a real friend she is to China. Buddhism was invited into China by a special body of Imperial representatives, and hence she is an honoured guest and naturally looked upon with little or no suspicion. Since Christianity is not an invited guest, she must employ right methods to have herself well received. Aggressive measures will not only strengthen the suspicions of the people, but will indefinitely close the door to her future success and rapid growth in China. The Chinese people as a race, until they know your real intention, are full of suspicion. And unfortunately the recent political entanglements into which China has been dragged, have strengthened their suspicion of missionary work, although Christianity was in no way to blame. And I must confess that some of her difficulties seem to have been indirectly caused by a lack of judgment and discretion on the part of some engaged in missionary labour.

- 2. The second disadvantage is conservatism and pride of race. The intense conservatism of the Chinese people and their pride in their past history and ancient civilization are a great drawback to missionary progress in China. The long series of unfortunate events which have happened to her since China entered into relationship with Christian Powers has led the people to believe that the Christian ethics are brushed aside when material advantages are to be derived. Conservatism is a good thing if it is not carried to great excess. It helps one to feel about him for right surroundings before he takes serious action. But nevertheless this characteristic has at times embarrassed the Chinese in their relations with other countries.
- 3. The third disadvantage is the partial policy of the missionaries. The action of some missionary bodies in confining their work to the lower and more ignorant classes of people, who often possess neither the power nor the character to further good work, closes the door which might open out into a greater and more speedy evangelization of the four hundred millions of people of China. Some missionaries are seen to associate with only the common class, and moreover their use of unpolished and unscholarly language often invites indifference and contempt from the better class of people.
- 4. The fourth disadvantage is the difficulty of a foreigner getting the real Chinese viewpoint in regard to social customs. The unreasonable attitude of some missionaries in their social and public relations with the people of the country causes a great gap between missionaries and the Chinese people. They forget that a convert has to fit into the national social system of China, while they are only onlookers. What is more serious is that they sometimes by their policy insist that native preachers under them should take this narrow view also. As a consequence much friction arises in the church, and this uncompromising spirit keeps many of our people from embracing Christianity. I feel strongly that missionaries should take a more sympathetic view in regard to the performance of duties on the part of the native Christian toward their superiors. I sometimes think that a foreigner can never fully realize the obligations which a native convert has to meet if he intends to secure respect for his faith, and good influence over others.

- 5. The fifth disadvantage is the tendency of the Chinese mind to appreciate the material in preference to the supernatural in religion. The Chinese people, many of them, seeing what material influence and power the church through the missionaries is exercising, join it for the sake of help and support. They do not come because in the missionary they are finding the water which can satisfy their spiritual thirst. This is the greatest handicap which the missions are forced to suffer One feels almost afraid lest by going to church the same reflection of seeking for material support may be cast upon him. Those who have pride at all do not wish at present to join the church openly, although in some cases their lives may be better than the lives of those who are called Christians. They know the value of Christian moral teaching and are living accordingly, but do not have the courage to stand against the opposition which may meet them.
- 6. The sixth disadvantage is lack of foresight which is sometimes shown in the selection of native helpers. The Chinese mode of thinking is quite different from that of the foreigners. The latter is more frank while the former is less so. Special attention should be given to all persons whom they expect to call upon for assistance. Employing one who is known by Chinese to be worthless may result in shutting out many that might prove to be more helpful. The better church members are generally loth to tell what they know about the unprincipled among mission workers for fear of having motives of jealousy ascribed to them. The result is that men of a poorer and more aggressive type sometimes succeed in hoodwinking the authorities and wedge themselves into the confidence of the unsuspecting missionary.
- 7. The seventh disadvantage is the spirit of authority of some of the missionaries. One of the missionaries, not a hundred miles from Shanghai, was heard to say: "I am here to command, you are here to obey." The missions which contain such a spirit find less faithful work done than those who employ means of conference, confidence and mutual sympathy. These missionaries will never find for themselves workers of higher standard and education. They must be generally contented with persons whose sole purposes are to get employed. The older Chinese preachers and pastors are too often treated in the same way by some young missionaries who have had no experience at all in China and the work among the Chinese.

- 8. The eighth disadvantage is the bringing credit upon oneself. Yearly reports are submitted to annual conferences and officially made and presented by missionaries, and frequently in these reports scarcely any mention is made of the efficiency of their helpers. Let "honor to whom honor is due" be the unvarying policy from now on. This will enthuse the native worker to work harder and more faithfully.
- 9. The ninth disadvantage is with regard to vacations. While it is true that the foreigner's constitutions cannot stand against the heat of summer as well as do the Chinese, and hence more rest is needed for them in summer, yet in taking their vacations due consideration should be given to the native The Chinese workers are often left in isolated places single-handed, sometimes for three months or so, to carry on the regular work and to look after the various activities of the church. Many Chinese pastors who have worked for the missions for twenty or twenty-five years have never had a real vacation in summer. This is hardly justifiable. To my mind these should be given at least one month every other year. This will make them more efficient. Some argue by saying: "Even if they were given a month, they would not go away, and anyway they have no means to do so." This is entirely their own lookout. Give the month, and let them do what they please, either stay or go. They will feel that they are justly treated and that fairness is shown them. Such a consideration of the helpers would be profitable as well as fair.

III. HOW THE PRESENT SITUATION COULD BE IMPROVED.

Let me here outline some of the policies that may help the missionary work in China.

- 1st. To have as the known ideal in missionary work the making of the missionary not indispensable, but dispensable, as soon as adequately trained men can be provided for the work.
- 2nd. Competent Chinese pastors should be given more responsible positions.
- 3rd. Each church should have an Advisory Board of Directors, composed of faithful and competent Chinese members, with chairman, secretary, treasurer, etc. They will be in a position to advise the church what best course to pursue.
- 4th. In touching all questions concerning political affairs, let missions, as far as they can, avoid discussing them, but in

regard to large national questions try to educate public opinion in a sympathetic way.

5th. Encourage all good things, although these may not concern church questions directly. The Christians now want to do something for the help of the people. Don't throw cold water upon their hopes, but rather encourage and assist. The finishing part of this Christian national movement in China must be left to Chinese, and so let it be. Help to hasten the time when all mission work in China will be entrusted in the hands of the Chinese leaders.

Let us carefully and prayerfully consider the advantages of missionary enterprises, its disadvantages, and the policy of improvement, and if these are taken in the Christian spirit much will be accomplished in forwarding the speedy coming of God's Kingdom here in China. If I have said anything amiss, or created a wrong impression, let it all be overlooked, for the writer has only been trying to do justice to this most important problem with which the Christian church is faced to-day in his fatherland.

The Missionary and the Chinese Christian

BY GILBERT MCINTOSH, A. P. MISSION.

URING an after-dinner speech-making a learned judge is reported to have begun his remarks with the phrase: "Conscious as we are of our imperfections," when a brother judge suggested as a more suitable introduction: "Conscious as we are of other people's imperfections." It is in the spirit of the first speaker that I wish to speak, for the words of R. L. Stevenson have been running in my head:

There is so much bad in the best of us, And so much good in the worst of us, That it hardly behooves any of us To talk about the rest of us.

I. In seeking for the more serious imperfections to be found in our relationship and attitude to our native brethren we come first on the criticism that the missionary frequently exhibits too much of the spirit of authority and that his attitude is apt to be uncompromising. If this criticism is true, the objectionable characteristics are probably accounted for by the realization, on the part of the missionary, of his

responsibility to the Board who have sent him out and the necessity for care in the disbursement of the funds with which he is entrusted.

On the threshhold of his work the financial problems face the missionary, and much as he may wish that the money question might be relegated to a subordinate place, he soon finds that he cannot ignore some of the grievous fruits that grow from this root. In some mission fields—possibly in China to a lesser extent—the fact that the missionary requires to act as treasurer leads to an unhealthy deference and dependence, amounting in some cases to an exhibition of sycophancy. In these circumstances it becomes difficult for the missionary to keep humble. Then the sense of responsibility referred to above—when reinforced by our early and hardly acquired ideas of economy, by a remembrance of the hardships and self-denials back of the gifts of many humble supporters in the home lands, and by a knowledge of the danger of making rice-Christians-leads to much emphasis being placed on financial matters and much time and strength used in the solution of the problems involved in In the handling of these matters it is difficult for the missionary to keep sweet-tempered, unsuspicious and generous.

So much for the dangers and difficulties; how can they be avoided or dealt with? Our native brethren know that much time (I do not say too much time) is spent in discussing estimates, expenditures, etc.; may it not be worth while considering whether or not the time has come for a fuller confidence and more frequent discussions with them as to how money can be best utilised. It is a matter for great thankfulness that the funds raised on the field are increasing so steadily, and in their intelligent and frugal distribution by those who raise them we may learn surprising lessons as to how money should be spent and how far it can In having the help of our native brethren, in such an advisory manner, for devising best means for using funds raised in the home lands, opportunities will be afforded for an interchange of ideas which may be expected to result in the removal of any criticism that the foreign missionary is exerting too much authority.

This infers no advocacy of giving our native brethren the control of funds raised at home for general mission work. The time is probably not yet ripe for such a step being taken to any large extent. In Chinese life there is too frequently an unaccustomedness to handling trust funds in the very conscientious manner which has become second nature to Christian workers at home. Instances might be quoted where lax ideas regarding the care and distribution of trust funds have caused much anxiety and perplexity and led to serious leakage of spiritual life in the native church.

The criticism that apparently has its birth in the power of the missionary in money matters has been given a first place, because missions would be impossible without money, and because the use of money might be made a great blessing to all concerned, for "it is more blessed to give than to receive." There would be less danger of the financial problem alienating us from the native brethren and deadening our own spiritual life if the desire to make known Christ Jesus and Him crucified so bulked in our plans and desires that the spending of the money as a necessary step to our ultimate aim had its place, and that not a mean or unsacred one, in the true missionary perspective.

II. A natural corollary to the former criticism is, that if the foreign missionary exhibits too much of the spirit of authority, he allows the native worker to have too little authority, thereby showing a lack of confidence as well as want of foresight. In the larger and older missionary societies, however, the foreign workers have from early times anticipated the then far-off period of desire for independence, and have so initiated their church organizations that when the time is ripe for independence there is nothing to stand in the way of responsibility resting upon the mature native workers. In fact, in the governing bodies of one or two mission churches it is only by courtesy of the native church that the foreigner can sit in certain meetings. Already in many church courts or councils in China the native members outnumber the foreign members, with whom they have equal voice and vote.

This is just as it should be, for we can safely say with regard to the church in China that "it must increase," whilst we must decrease. The positions are being reversed. We are now the "helpers," not the principals. If, whilst admitting the truth of this, we feel it wise to be cautious in relegating authority to our native brethren, partly because they are not ready to assume authority and when authority is given them they frequently do not come up to the mark, it is well to take note of three points:

- 1. Workers who have opportunities of examining conditions and results in Japan and China, say that the friction which sometimes results from, and accompanies, the manifestation of independence in Japan, is preferable to the state of things which have been sometimes noted in China, where the foreigner runs or tries to run everything.
- 2. Our native brethren might attempt and accomplish more if we refrained from always assuming the leadership. Of course mistakes may be made, but the man who makes no mistakes makes nothing, and as one Chinese friend remarked to me: "We will never learn to walk if like children we are always carried around in the arms of the amah."
- 3. Is it necessary that we should always be doing things? In one of the late Dr. Charles Cuthbert Hall's books ("Christ and the Human Race," I think) he points out how the Western craving for the concrete and visible may impinge on the domain of the soul; how the mystical is being thrust aside by the eager will "to do;" how the bustle of the street is coming into the life of the church; how, in fact, too high a price may be paid for "applied Christianity." Perhaps a better understanding of the spirit of the East may help to restore the balance on the side of the spiritual. The new East need not necessarily yield to the ecclesiastical domination of the West, and, as Dr. Hall says, "it would be in accord with the large equities of time that the thoughtful East, for whom our ardent realism may have a helpful message, should be to the Occidental world of the twentieth century a prophet and mediator of the Unseen."
- III. One serious lack in our relations to our native brethren and sisters is our failure to utilise all legitimate opportunities of social intercourse. The worker comes to China in the
 hope of winning people to Christ, and surely he should exhibit
 his winsomeness in his later intercourse with native Christians.
 It is our duty and privilege to participate in their functions
 of joy or sorrow, we should be acquainted with their families,
 cognisant of the happy or tragic happenings in their lives,
 and in touch with all that enters into their spiritual welfare
 and their social life. In this way we shall be saved from
 many perplexities and be less frequently baffled by un-Western
 mental operations. The language, thoughts, and ideals, as
 well as the habits and ways of living of our native friends,
 will be understood, and the beauty and fitness of much that

was formerly not understood, or may be misunderstood, will be learned and appreciated.

Our orbit and that of the native Christian touch all too seldom, and probably we in Shanghai, and such large centres, require to be specially on our guard to prevent a spirit of exclusiveness creeping in. We are all living busy lives, and the strain leads us to utilise rare moments of leisure in occupations and recreations that give us the maximum of change in the minimum of time. It can hardly be a matter of surprise that we find most helpful and speedy recreation in the company of our fellow-nationals, and we have our duty to them. At the same time we must be on our guard against shutting ourselves within our own circles, and thereby losing many opportunities of helpful and mutually happy intercourse.

IV. Our relations with our native brethren and sisters would be all the more happy if we studiously avoided everything that would offend the proprieties and ruffle susceptibilities. The shiver that goes down our spine when we see some well-established conventiality of Western life ruthlessly transgressed by some raw fellow-countryman should lead us to think humbly of the frequency with which, in our less excusable ignorance, we offend our native brethren. The very use of the word "native" (legitimate in this connection) reminds us of how nine years ago one of our senior missionaries remonstrated against the indiscriminate use of this word. We do not like the term Yang Jen (洋人) grouping together, as it does in ignorance, all the white races; nor do our Chinese friends like the use of the word "native" when it groups them with many uncivilised peoples. Of course there is a proper use of the word "native," but our friend pointed out that as a knowledge of English grows amongst the Chinese 'a certain resentment will be increasingly felt in China amongst a class whom it is most important that we should not alienate from ourselves, even innocently and unintentionally, by the constant use of the word "native" as applied to all things and people Chinese.'

A knowledge of etiquette is necessary to harmonious social relations. Not only should we avoid those things which would prejudice us in the eyes of our Chinese friends but we should practice those courtesies and observances which obtain more in China among all classes, high and low, than they do in the home lands. There may not seem much in some of them,

but like an air cushion—which in a sense is void—they wonderfully ease the jolts of life in the East. Many of these seemingly unnecessary customs are a visible sign of an inward grace. Let us endeavour to acquire a fluent speech and a sociable spirit; in our dress let us avoid anything that is unbecoming from the Chinese standpoint; let our travelling be a benediction and not a bore; may our paying and receiving calls not be mere respectful and precise formalities, but opportunities for helpful intercourse, free of all unhappy and unpremeditated crudities; let our conduct to our subordinates be characterised by kindness and patience, and let us be chary of regarding our servants as merely subordinates; above all let us be careful that we yield proper respect to our teachers and other helpers, remembering the awkward result of including them in the category of servants, and the danger of developing an easy familiarity and lack of respect that is noted and imitated by others.

V. There will be fewer imperfections and less unhappiness in our mutual relations if we have more of the spirit of the Master. The late Professor Drummond once said: "You can take nothing greater to the heathen world than the impress and reflection of the love of God upon your own character. It is the man who is the missionary, it is not his words. His character is his message." Many years ago at one of our monthly conferences (much smaller gatherings in those days) the lovingly-remembered Miss Haygood emphasized this fact that what we are is of more importance than what we do. This happy and fruitful condition may be styled a be-attitude. As ambassadors of Christ let us be pattern illustrations of what His grace dwelling in us can accomplish in the formation of character and the moulding of conduct.

The science of psychology is being much emphasized in the home lands, and possibly in the new classification of the various psychologies, race psychology, dealing as it does with the study of national traits and the relations of all minds, will receive fuller attention than of old and yield its contribution to the topic under discussion; but even if we are only acquainted with the old-fashioned psychology let us re-learn something of the value of imagination. In our life and work here, and in all that affects our intercourse with our native brethren and sisters, let us try to imagine what our Saviour would do and how He would comport Himself in these various relations. And let us cultivate the faculty of sympathetic imagination, putting ourselves in the place of our Chinese friends, endeavouring to understand the workings of their mind and the throbbings of their heart. If we do this we shall learn something of the underlying truth in the old saying that our divisions in life are not vertical but horizontal; in the attainment of a higher spiritual level we shall find a mutual meeting place. To love as our Saviour loved, means climbing up to a higher love than has been possible where racial differences or discords are allowed to affect our mutual relations, and on the higher spiritual plane it will be found that our differences have vanished, that in a united close and constant walk with our Master we will understand and appreciate each other and become the closest of brothers and dearest of friends.

The Difficulty of Christian Confession in China.*

BY MR. V. D. KAO.

O deal first with the difficulties which stand in the way of any Chinese who hold official positions, we will speak

A. Official hardships.—These hardships are difficulties of a national kind. While the nation is holding to the worship of idols as part of its national custom it is impossible for officials who incline to Christianity to avoid hardships. Because it insists on the worship of one God, the Christian faith must be against the social life, and must break the present customs of China. Those who hold official positions do not find it possible to avoid observing those many ceremonies which are opposed to Christian teaching. In connection with the worship of the 1st and 15th days of the month, and the ceremonies of the New Year and other feast days, it is impossible for an official to avoid attending at the temples and many other practices of such a kind. If an official is wanting to believe in Christian teaching and to live according to its directions, then he must set his face against many of the duties which an official has to observe; he must therefore go quite against his own official interests, or else he must throw over his practice of Christian

^{*}This address was delivered in Chinese and has been translated for publication (ED.)

doctrine; he cannot keep faithful to them both. On this account it happens that there are many men who ought to be officials because their merits are great, and their education and their social position both good, who at the present time are keeping away from official life. They perhaps go into business, or they find a semi-official career, and so avoid the difficulties of heathen custom; this they have to do for the sake of their religion. In this way it may be seen how very serious are the difficulties in the way of a Christian becoming an official, or of an official becoming a Christian.

In the second place we will speak of the many difficulties which are in the way of a scholar of our land when he wishes to become a true Christian. This we will call

B. Students' hardships.—Now that the government schools are being opened all over the land it is very hard for scholars to avoid the special ceremonies in connection with them. In all these government schools reverence is to be paid to Confucius at regular times. For all those Christians who consider that this is part of heathen worship the difficulty of attending such schools is very great. Since these schools are very numerous and the scholars are not few, the hardship for the Christian church is much greater in the region of the student life than for the officials, for officials are not numerous, but of students there are myriads. Then teachers also have to suffer. At the present time there are many Christian teachers in government schools who just avoid the difficulty which is raised here for them. Many of them escape by getting on the right side of the principals of these schools, and so their absence from the public ceremonies is not officially noticed. This, however, leaves their position very unsettled, and through this their hearts are not comfortable and their lives not dignified. There is also the fact that the Education Department prohibits Christian scholars from taking a full part in the life of the nation, so that the ambition and hope of the student is diminished. With China in the position she is to-day this is truly a sorrowful thing; there is no room in the nation for the faithful Christian scholar to help his country. If he wants to take a Chinese degree he often has to do it by suppressing his In the schools of China the temptation to harmonize with heathen practice in order to obtain reputation is very great. Something ought to be done in regard to this, because the Christian church cannot possibly open schools for

every Chinese youth who is a Christian over the whole Empire, and some other way should be found to deal with this difficulty.

Another difficulty that we have to consider is the trouble which comes upon the good name of the Christian church because in the interior of China there is so much unknown as to the real value and intention of the Christian church. In lots of places where missionaries have not been wise and cautious there are many bad as well as many good Christians; this makes it hard for the people to say that the Christian church is a good thing; generally the name which is applied to the church—"kyao-ming"—has a bad flavour. The officials have often come into touch with these people only because they have been engaged in quarrels about land and in lawsuits, so that there are many officials who do not know anything of the goodness of Christian teaching, and have come to regard the work of the Christian church, not as a thing of help and blessing, but as something which is poisonous.

Another class of difficulties is found in the home life of Christian people. This we may call

Domestic hardships.—Everyone knows that heathen ceremonies run through the whole of the relations of Chinese life; without heathen ceremonies it is quite impossible to preserve the five relations, so that when a member of a family becomes a Christian it is impossible for him to avoid trouble unless he is the head of the family. Sometimes a son will become a Christian against the will of his father, and then filial piety is upset. Sometimes it happens that a daughter-inlaw will become a Christian, and this is a most grievous case because mothers-in-law have control of these young women, and they may punish them most severely without anyone interfering; according to Chinese custom this is their right. Then there is sometimes the difficulty of husband and wife; if the husband becomes a Christian and not the rest of his family, they will side with his wife and his hardship is great; if the wife becomes a Christian and joins the church whilst her husband does not, then her hardship is deeper still. But when even a family becomes Christian and tries to follow the Christian teaching then they are often like sheep in the midst of wolves. There are no places where Christians are more numerous than the heathen, so that always good Christians will have to suffer if they are true; because they cannot join with their neighbours in many public things they become hated and their

religion is misunderstood. The most troublesome of all the hardships of this kind are in connection with ancestor worship. This is the very root of family religion; not any Chinese has ever left off the worship of his aucestors with a feeling of comfort; he is troubled because he seems to other people to be cutting off his family life, and to leave off the worship of ancestors in the way that Christians now have to do must always disturb peace. It is the better class of Chinese Christians who feel this hardship most; they know in their hearts they are not departing from the reverence for their ancestry, but they have no way of showing their reverence in a Christian style. There is no doubt that this one question of ancestor worship keeps back from the church many good people who are believers in Jesus Christ, but who cannot break with the life of their family and its worship of the ancestors. needful to do something to remedy this state of affairs. connection with the ancestral halls there is the system of dividing up the money which is received from the ancestral property; this division is connected with ceremonial, and anyone who cannot join in the ceremonial is kept out of his inherit-Many people must lose their property if they become Christians because of this one matter of ancestor worship. Where a younger son has been adopted by a relation who has no children it is almost impossible for him to become a Christian, to break with ceremony, and to keep his good name.

Next come some difficulties which we have to suffer in our relations with our friends, and as China is a land where friendship is thought much of this difficulty is not small. We will call this

D. Social hardships.—Most of all in this connection is the difficulty experienced with regard to the ceremonies at marriage and at death. These are occasions for the display of friendship and for the gathering together of many friends. At the time of marriage there is the worship of heaven and earth and ceremonies connected with idols. For a Christian to have to go to a marriage feast and not to join in these things is very irksome. But this perhaps is not so hard as at the time of death when the funeral is taking place; it seems then that the Christian is hard-hearted and is refusing to pay respect to the dead. Very many quarrels have arisen between Christians and outside families on this account, many old friendships have been destroyed. We Christians are made to feel rude as

though we did not know how to behave, and hatred comes where we desire to show sympathy. It is in the better class life that this is most felt because in this friendships are more numerous and more lasting; on account of supposed bad behaviour in this matter Christians become despised. In the Treaty Ports and the big cities it is becoming the custom to hold public festivals and to give feasts on Sundays, and many public ceremonies connected with social progress, such as anti-opium meetings and so on, are also fixed for this day. Well-to-do Christians are supposed to contribute to these things.

A very considerable difficulty confronts many Chinese who are engaged in commercial life, and we must make some reference to this. We will call this

E. Business hardships.—To every Christian employed in a business which is conducted on Chinese lines there comes the question of Sunday and its observance. For the business people of China the difficulty of Sunday observance is increasing. From the employers' point of view in the Treaty Ports and in other places where the public schools and offices are closed on Sunday, this is the best business day; many people who are not free on other days of the week are free on Sunday, and more shopping is done then, so that far from the shops being now more inclined to recognize Sunday as a worship day, the difficulties in the way of doing so are increased. This of course makes it very hard for those who are employed in the shops to go to worship if they are Christian men; men lose their employment or have to keep away from the Sunday morning service. question for assistants is quite a serious one; there are many men who desire to attend service but who cannot afford to do so; they have their families to care for, and to be thrown out of employment because of Sunday worship would leave their families to starve. Nor is the Sunday difficulty the only one; business in China is not conducted on the lines which govern business in Christian lands; there are more unprincipled customs in our business; it is not customary to tell the truth about the price of articles when they are offered for sale; the custom is to tell first a false price; this is not good for a Christian man. Then there is the common custom whereby everyone who handles goods expects to get a little profit in the handling; this is the recognized thing, but is not straightforward or Christian. Business of a big kind as it is now done in the Treaty Ports between the Chinese agents of foreign firms and purchasers very frequently has to be talked over in places of bad reputation. Before the opium divans were closed they used to be a rendezvous for the discussion of business; now the wine-shops are used and even worse places; into this business also illicit commission very largely enters. The difficulties therefore of the business class are quite serious whether they are men of business standing or shopkeepers or assistants. Reference too must be made to the people who are engaged in the labour of preparing things to be used in heathen ceremonies; to them Christianity will mean the loss of their living.

There is still another difficulty which affects the great majority of the members of the church in China. This is

F. The hardship of poverty.—If the average of life is taken in China this land cannot be called a rich one, for the greater part of the people have a very low standard of living, and the church members of China come from the poorer section of the population. On account of the difficulties caused by poverty these people have not the energy and initiative of the better classes; they are not fit for independence because they are so filled with anxiety for their daily life. They get into the habit of dependence for all things upon the foreigner; this makes the growth of self-support and self-government difficult; they have the spirit of servants and so are looked down upon by Because of this poverty they find it extremely difficult to give their children education. The missionaries have not made education cheaper in China; they have made it better but much more expensive, and as Christian teaching is extended the cost of living is increased; this bears hardly upon the poorer Christians because they have learned better things and desire to live in better ways, but their poverty stands in the way. Christian missions should seriously consider the establishment of means for teaching the children of Christians how to earn a living; whilst missions need not become industrial missions, it would be helpful for them to establish industrial institutes; in this way the teaching of spiritual and getting of temporal good would go hand in hand and the improvement of the soul and body progress together. It is in this way that the church may become strong and self-reliant.

In their Christian life the Chinese find it very difficult to attain to a right sense of their religious duties. This may be called

G. Christian-conduct hardships.—I have received correspondence from places in China where the complaint is made that sometimes a whole year will go by without a visit from the Christian pastor; in some places more than a year will pass without the church members seeing the face of their foreign pastor, or even having the opportunity of sharing in the Lord's Supper. When ignorant men and women have to walk or travel many li to a place of worship, and then do not get proper instruction, how can they be expected to lead Christian lives and do Christian deeds? Because they are neglected their hearts grow cold; surely this is something that ought not to be. Then there is the fact that these people are unlettered; they cannot take books of exhortation, and by reading them receive the instruction which they should have; very often they are unable even to read the Gospel of Jesus Christ. The hardships in the way of Christian life through the ignorance of the people is great indeed; many Christians really do not know what Christian conduct ought to be, and they need instruction; some means of leading them in the way of obtaining knowledge should be devised. In some places the teaching of the Roman character, or the publication of books in very easy character would help in this regard. On the other hand in the big cities of China in recent years there has been a great increase of scholarship within the Christian circle, and I do not think the literature of the Christian church has kept pace with this advance. It is strange that the Christian magazines do not circulate more freely; there should be magazines published now which would circulate to Christians all over the Empire. But our church magazines are too much concerned with one kind of topic; it is not only instruction that we need; our magazines ought to have some reading for recreation in them so that they could be read for pleasure as well as for profit. If our magazines had a good taste the fame of them would soon spread far. We must have distinct classes of literature for the different classes of people. Something more too might be done to help the poverty of the people by providing for them in connection with the chapels and places of recreation. Many young Christians get into difficulty and danger because they have no fit place of amusement. The poor Christian living in Shanghai, where rents are so terribly expensive, so that sometimes three families will be living in one small house, has no place to which he can go. Reading-rooms and similar places of

recreation would be very helpful to these young men who are not well enough off to join the Y. M. C. A. A room might be set apart for this work connected with every church.

The last difficulty that I want to speak about is one which it is not easy to describe; it is the difficulty which comes from too great dependence upon the foreign worker. It is

H. Lack-of-training hardship.—So far as ability is concerned the Chinese people are just as equal to tasks as any other nation; give to a Chinese a definite task to perform and, if he knows what it is, he will probably do it with success. Now the Chinese Christians are treated by the Mission Boards and by missionaries as though they were helpless children; they want always to be as parents towards them, and like over-fond mothers are unwilling to set them on their feet and let them walk by themselves. When Chinese Christians start things upon their own initiative in connection with Christian work, if the missionary has not advised the doing of this, he often waits to see what the end will be. In my opinion if the missionary would encourage action on the part of the Chinese and lend a helping hand, many things that have failed would have been successful; a very little support and advice would often suffice to make the Chinese very successful workers. In the future I hope that all foreign missionaries in China will give attention to the capacity of the Christians and find out who are fit men. These men, if they are fit, should be given work of responsibility to do. Missions in China will never really grow until their work is made dependent upon the Chinese Christians themselves. If these Christians are always kept under control and authority the church can never succeed; they should therefore be gradually helped to undertake the responsibility of Christian activities on their own account. little more honour should be paid to Christian pastors than is now the case; a few missions realize this, but not all. been left for the independent churches in many cases to raise the salary of the Chinese Christian minister to a proper standard. If the Chinese realize that the foreign missionaries are auxious to see responsibility undertaken by them, and are ready to give them authority in connection with the work, out of their poverty the Chinese Christians will be ready to give much more liberally than they now do.

This is my account of some of the difficulties which are now standing in the way of Christian work in China.

of these difficulties are outside the church and concern the nation and the customs of the country; these are not easily settled, but the way can be made easier for them. Some of the difficulties, however, are inside the church, and these hardships might be taken away almost at once. It is these that should receive our earliest attention.

Strained Relations and their Remedy

BY NELSON BITTON.

CARCELY an occasion occurs when intelligent and earnest Chinese amongst our Christian workers are given opportunity to express frankly the opinions which are common concerning the relationship existing between the foreign missionary organization and its agents on the one hand and the Chinese church workers and Christians on the other, but that an appeal is made against the spirit of dominance in the foreigner. Were it simply a matter of one man here and there, and once now and again, it might be concluded that the expression of opinion represented simply the dissatisfaction of a few disgruntled individual workers who had come athwart the discipline of the foreign organization. Facts, however, show it to be far otherwise; the men who are in all friendliness drawing the attention of missionaries to some of the chief hindrances which stand in the way of possible progress are amongst the leaders of our Chinese Christians; nor are they leaders in any revolutionary seuse in their church relationship; they are amongst the best men the church can command and the sincerest of its workers and well-wishers. Almost with one consent they affirm that the vesting of sole control in the hands of the foreigner, and the consequent assumption of authority, do more to retard the willing service of competent Chinese and to keep the church in the swaddling clothes of infaucy than any other factor in the present situation. And it is the best men who feel this most, not the men of whom it can be urged that they have axes of their own to grind. difficulties are of course in evidence, but they seem to be on the whole subsidiary to these. No foreign dominance, as such, however sympathetic it may be in purpose, and howsoever ideal may be its aims, can be anything but an offence to selfrespecting and capable Chinese Christians. It is not a sign of devotion on their part or any proof of a saintliness exceeding. great that they should be found willing to give an obedient consent to whatever propositions the foreign missionary may make. We may not say that their protest is any sign of an un-Christian spirit; it may be evidence of healthy growth and spiritual understanding. It has been said more than once that knowledge was not born with the West, nor will it die with it, and though the experience which the Western church worker has by heritage and education is doubtless of extreme value to the infant churches of China, yet this fact in itself does not give to the foreign missionary a claim to or right of government. Nor is it proper, or even Christian, for us to dwell much upon the power of the purse. assertion is too often heard that because money is raised by churches abroad for the needs of Christian work in China, therefore these funds must be administered only by the foreign agency. Not for a moment can it be supposed that any such condition of administration existed in the minds of the givers, who, out of a heart of Christian love and in obedience to Christ's command, offered their substance for the extension of His kingdom upon earth. It is true that there may be practical reasons why it is unwise to place sums of money without supervision and restraint in the hands of people who are unused to financial administration, but there is surely no reason why full counsel should not be taken with the wise and trustworthy Christians amongst them who, representing as we can never do the needs and claims of their countrymen, are uniquely qualified to assist in its economical expenditure. Both Christian impulse and wise forethought urge the claim of cooperative counsel in matters affecting missionary administration and control in a land like this of China.

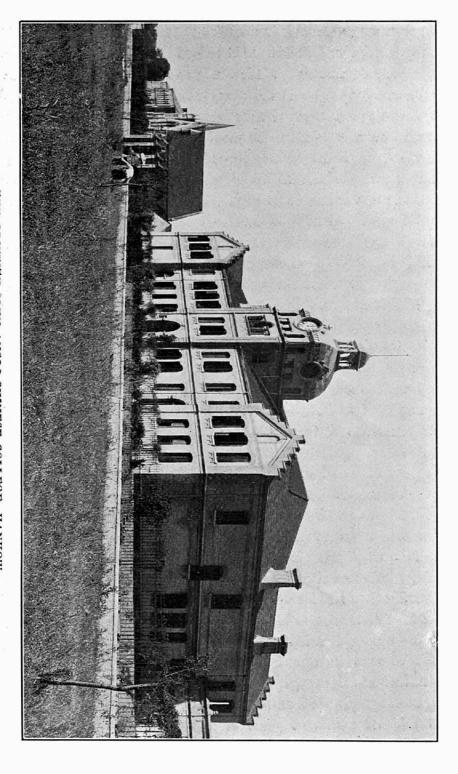
The knowledge which the Westerner by virtue of his experience and training bring to the missionary enterprise in China is, by common consent, of a higher and more essential order than that which the Chinese possess, that is to say, the foreign worker has an essential and primary contribution to make to the progress of the Gospel and to the establishment of church life. In the early stages of the work his presence and his advice are proven indispensable, but he by no means exhausts all the knowledge which is requisite for the due establishment and the right working of the evangelistic enterprise and church

life of China; indeed it is day by day being made more abundantly clear that, unhelped by the intimate knowledge of the local conditions and popular attitude with which his work has to contend and which none but the Chinese possess, his work is doomed to partial failure. It is doubtful whether a majority of the missionaries who have ever worked in China have attained or could attain to more than a superficial knowledge of the inner workings of the Chinese mind. Whilst the Christian missionary least of all is prepared to say of East and West that "never the twain shall meet," yet perhaps he more than any other of those interested in the life of the East is able to realize how far-reaching is the nature of the division between the Orient and the Occident, both in the matter of mental life as well as the social and political order. It is not enough to secure a book-knowledge of Chinese history and classical lore, helpful and necessary as this is; there must come into the life of the missionary who would be truly successful a sympathy born of the spirit of brotherhood and which is built upon from life's common and essential foundation. Kinship of soul is the final call, and the knowledge of the heart is as requisite as the knowledge of the head. This demands mutual counsel as well as common labour, and it calls also for equality of cooperation to an extent which does not yet exist. The judgment of the capable Chinese connected with our work should be made use of as a matter of course and not as a special favour, and in all our plans for extension, in all our revision of services, in the consideration of matters affecting social and family life, and specially in the progress of selfgovernment among the churches, Chinese advice must be frankly accepted and duly considered. The Anglo-Saxon race in particular has a faculty for running things for other people, "will he nill he," a faculty which is useful enough in dealing with subservient peoples and the very backward races, but which is nowhere more out of place than in the midst of the Christian church of China, especially in view of the type of man developing within that church.

All this brings us to the consideration of the fact that it is not so much a new programme or revised methods of procedure that we need as a new spirit, or rather the old spirit more adequately and effectively revealed. Men and women who come to the service of Christ's kingdom in China with any idea that they are thereby condescending to men of

low estate, and that they are elevating those to whom they come by a process of stooping from above, must inevitably fall victims to the masterful and oftimes inconsiderate spirit of which complaint is made. One of the subtlest temptations the missionary has to face in China is that which leads him to act as if he were a normally superior being. When the Apostle Paul heard the cry of the man from Macedonia, "Come over and help us," it cannot be supposed that it was in any superior spirit that the servant of the Lord of humility crossed the Ægean Sea for the salvation of the Greeks. It is not merely a question of readiness to comply with Chinese custom and social requirement, although it is difficult to see how a missionary who sends church workers round to his back door can hope for brotherly counsel from them. Some of those who have been nearest to the Chinese in matters of social habit have been reputed martinets in their attitude towards the workers with whom they had constant and close social intercourse. The roots of the problem strike far deeper. If the habitual trend of our mind were more bent upon the ideal of service, very many of the difficulties with which our cause is beset would never arise, or would speedily disappear, for in a spirit of reproach we must own that the difficulties of which we are conscious and of which our Chinese brethren speak so feelingly have come upon us because there has not been in our service the full surrender of the soul to the good of the people amongst whom we dwell. The idea of service has been too rigidly interpreted in terms of hard work and not enough in the spirit of devotion. There have been few missionaries who have failed to turn the whole strength of their life's activity into the path of Christian service in China, but the consecration of their lives has not always led to the humility of will which is as ready to learn as it is prepared to teach in order that its service may be complete. In the face of the shortcomings of the Chinese, and in the consciousness of their inability to do that which is so easy to us, we have failed to take account of our own weaknesses, and in consequence we often impose duty where we should seek to share it. In too many instances our Boards of Directors have become to us and to our mission circles not so much agencies of mutual service as courts of final appeal. Do not missionaries here on the field speak of Mission Boards as though these were the last words of the situation and their judgments and their preconceptions

all-compelling? There has in consequence of this arisen in the minds of the Chinese the idea of intended dominance on the part of Western ecclesiastical authorities, self-constituted as such. Our good becomes evil spoken of and an injustice done to our Christian brethren at home. Missionary workers will not escape from the dilemma into which this position drives them until both they and the Boards of Missions in Western lands come to a full realization of the end Christian work throughout the world has in view and act in pursuance The controlling force in missionary work is not, and cannot be, the opinion of any foreign Board of Directors or any foreign representatives; it must be the church which their work is intended to establish. The spirit of extraterritoriality within the church is a pressing danger to be avoided at all costs. Unless the heart and mind of the worker is kept intent. upon the ideal of Christian service, the work is bound to fall a prey to the claims of the present opportunity at the expense of the final good. It becomes so easy to use foreign influence to score a temporary success. What the Kingdom of Christ is to be and to attain in the Empire of China it is surely not for any Western body to state. We are not law-givers, but the servants of a kingdom. If this fact is always kept in mind by Christian workers in this land, and if new missionaries coming into this mission field are imbued with this spirit and this ideal, it must follow that a new relationship will be engendered between the Chinese and foreign workers in the Christian church. There are many of us who are quite ready to give greater authority to our Chinese fellow-workers and to acknowledge whole-heartedly how much the future of the work depends upon them, and who are still not yet able to understand that our part and lot in the work is simply that of specially equipped fellow-labourers. Nor is it easy for us to realize that the trappings of the West, its culture and its social life, are truly things of less than no account in the uprising and accomplishment of the kingdom of Jesus Christ in this Eastern Empire. From our youth up we have so regarded the customs of Christendom as an inherent and necessary part of the expression of Christian life, that the power of getting to the root of things is almost lost to us and we confuse in our conception of Christian life the accidental and the real to the detriment of our service. It is not simply a clearer idea of the essentials of Christian doctrine that we need in order to equip us more



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perfectly for whole-hearted universal service; it is truer understanding of the essentials of life. Our scale is so often wrong and our methods in consequence ineffective and partial. When we have risen to the height of the Apostle as he urged upon the Christians of his day, "Let the same disposition be in you which was in Christ Jesus. . . . He stripped Himself of His glory and took on Him the nature of a bond-servant by becoming a man like other men;" then we have passed beyond the possibility of a discussion as to our unworthy dominance or loss of sympathy in missionary administration or of our national assertiveness, and the whole secret of Christian brotherhood and its triumphs lies open before us. As courtesy is not a matter of rules and deportment, but a question of the inner man, so this whole problem relates not simply to our habits and methods in our dealings with the Chinese who are our fellow-labourers and believers, but rather to our conception of the will of God and the service of Jesus Passing trials and difficulties, due to the imperfect attainment and natural failings both of ourselves and our Chinese brethren, are bound to appear; they are increasing before our eyes. The national aims and ideals of the Chinese are provocative of a self-assertion which is partly, and naturally, reactive from their former attitude of helpless dependence. Such difficulties will be met and will disappear only under the influence of a spirit which has learned in the mutual service of a Father Who is no respecter of persons, what are the duties and rights of all His children.

In Vindication of the Ch'un-ch'iu

Against some Strictures brought forward by the late Dr. Legge

II.

BY A. M.

Nour first paper, in order to show that there is no reason for believing that the Ch'un-ch'iu was manipulated by Confucius, we had to enquire whether the Tso-ch'uen might have been known to Mencius. We found that the evidence was scanty and more or less contradictory, but the reader will have seen that in the present writer's opinion it tends on the whole in favour of its having been written towards the close of the reign of Wei Leih, or very soon after.

This provisional date may seem to be too narrow in view of the uncertainty of almost every point. But even that would not be narrow enough finally to determine Tso-shi's position as a historian. A few years of more certainty either way would make his position much clearer. As it is, we may either say boldly that he was a contemporary with the later years of Confucius, and was a young man of about 35 when the sage died, and lived to be 90; or we may think that he was altogether of a later generation, but may have known those who knew Confucius. In this case the passage which we have quoted from his account of the Sung Conference would suggest that the material for his commentary had been already more or less collected by others. Or, finally, that when he was grown up, those who knew Confucius had all passed away. Here then we must leave it, noting only that, at the best, Tso-shi can have been contemporary with only a very few of the years upon which he writes; whereas the classic itself remains an original and contemporary authority upon the whole period, written not by one man, but by a succession of official historiographers as the events happened. Its vindication is already made, and there can be little doubt, when the text and the commentary are in direct contradiction. which is the better authority. There is, however, something still to be considered with regard to the commentary when it is not in opposition to the text, which may decide us upon many moot points.

Tso-shi never tells us where he obtained his information: he sometimes says that certain documents were despatched on such and such an occasion and quotes them, but they are part of his narratives, as a speech might be, and he does not inform us of his immediate authorities. His quoting these documents is not proof that he saw the originals, and with his inveterate habit of on almost every occasion professing to quote the exact words of his dramatis personæ, cannot but cast suspicion upon his quotation of documents. That he had documents may be taken for granted, but of what value were they? Dr. Legge thinks that he derived much of his information from the archives of the various States. This is quite possible, but if those archives were like the Annals of Lu. their assistance to him would only be in supplying dates to the more important events; whereas Tso's value to us lies almost entirely in his detail. Though Dr. Legge is not very precise on this point, he seems to maintain that Tso-shi obtained even the details of his narrative from local and original documents. In support of this the Doctor instances the difference between some dates as given by the text and the commentary.

To put his argument as clearly and as strongly as we can, it is as follows:—

Under the Hsia dynasty the year began almost midway between the winter solstice and the spring equinox¹. In the Ch'un-ch'in period it began earlier. The change was not made by arbitrary decree, but from want of scientific knowledge which insufficiently provided for intercalation; this is shown by its having come about gradually. In the year B. C. 719, the third of the Ch'un-ch'iu, there was an eclipse on the first day of the second moon, which Dr. Chalmers has identified with the one which occurred on February 14th of that year; the year then must have begun in the middle of January, or on the first new moon after the winter solstice. This appears to have been the rule; according to Dr. Chalmers' tables the first time that the year began before the solstice was in B. C. 686, but this beginning did not become the regular thing until about half a century later. By the time of Confucius the year was usually begun two months earlier than it apparently did in more ancient times; he preferred the older and more natural custom if indeed he did not positively recommend its adoption2.

This suggests to Dr. Legge that, when the Royal authority was so much decayed, some of the feudatory States, feeling the inconvenience, and even absurdity, of calling November—to take an extreme case—the beginning of spring, may have reverted to the older and more natural practice. He thinks that it can be shown from the Tso-ch'uen that the States Ch'eng, Chin and Ch'i actually did so. He quotes only one instance from Ch'eng; Tso-shi tells us that in B.C. 719 the people of Ch'eng "in the fourth month, carried off the wheat

I. This perhaps cannot be absolutely proved from the Hsia documents, but Shu-ching I. iii. 4 calls the spring equinox "mid-spring." There is nothing to be said for the later Chinese theory of "three proper beginnings of the year." The Ξ E of Shu-ching III. ii. 3 (cf. IV. vi. 3) cannot have this meaning if written at that time. What is called the Hsia beginning, i.e., in the second moon after the solstice, may have been in vogue until far into the Chou dynasty; at all events the Ch un-ch'iu shows that when the dynasty had run half its course it still began the new year after the solstice.

2. See Analects XV. x.

of Wău." But this was the year which we have seen to have begun in the middle of January; its fourth month would go well into May, so that an expedition leaving Ch'eng towards the end of that month, according to the royal calendar, might do what it is said to have done. With regard to Chin and Ch'i, he quotes two and one passages respectively; in these three Tso-shi dates the events two months earlier than the text does. Dr. Legge also quotes two other instances from Chin in which the text says "spring," but the commentary has the twelfth month of the preceding year, which may again have been a difference of two months. It is thought that these cases, six in all, show that the states of Ch'eng, Chin and Ch'i began their year according to the Hsia custom, or two months later than the royal calendar of Chou. theory has its difficulties. We might not be surprised if the rulers of Ch'u, who had already usurped the title of king, had also claimed the peculiarly royal prerogative of fixing the calendar, but why should Ch'eng, Chin and Ch'i do so? It will be noticed that five of the six cases are drawn from the period when the normal beginning of the year was still after the winter solstice, and if these states reformed their calendar so as to begin the year two months after the royal new year, they did not adopt the custom of Hsia, which was only one month later than the then Chou custom; indeed they must have begun it at the vernal equinox. Again, the theory either supposes that Tso-shi, out of the innumerable instances in which he gives dates, obtained his information directly from Ch'eng, Chin and Ch'i in only these six, or else that it was his general plan to change the dates agreeably to the royal calendar, but forgot to do so in these places! Now in one of them (V. xi. 1), Tso-shi himself explains that the late date of its text is because the notice from Chin arrived at that time in Lu; it is quite possible that this is only a guess on his part in order to account for the difference, but it clearly shows that he was not conscious of there being two calendars, and yet the instance is quoted as an example of it. Moreover if the difference was merely in numbering the months, the cycle day ought still to be the same, but in another of them (VI. xiv. 9), Tso-shi gives also a different day; there is there-

See Legge's Edit., p. 13.
 See Ch'un-ch'iu, V. x. 3; XV. 13 and VI. xiv. 9.
 See Ch'un-ch'iu, V. v. 1; xi. 1 (note).

fore an error in one or other of the authorities with regard to the day, and if so the month also may be wrong. were the discrepancy always the same we might allow some weight to the argument, but there are about twice as many instances occurring in the same States in which Tso-shi gives the months either later or only one month earlier than the text1. What sort of a calendar was used here? Once again, by a similar argument, it might be shown that even royal Lu had renounced the Chou calendar !2

According to Dr. Legge there was still another calendar in He says: "In Sung, where the descendants of the kings of Shang held sway, they naturally followed the calendar of Shang. Thus in I. vi. 4. an army of Sung appears as taking Ch'ang-koh in winter, while Tso says that it did so in the autumn. And so in the Shoo V. viii. containing the charge of the Viscount of Wei on his appointment to be the first duke of Sung, it would appear from par. I that authority is given to him to use all the institutions of his ancestors." Dr. Legge's meaning here must be the opinion which was held by the Han writers, that each dynasty arbitrarily changed the beginning of the year, but he himself has shown, quite correctly, that they did not do so; the change came about gradually, and until well on in the Ch'un-ch'in period, and even after the time of the expedition in question, the Chou beginning was only one month before the Hsia, and there is no room for a specific Shang calendar at all. It would have been better to have said that the difference in this case may also have been one of two months, and to have included Sung among the reformers.

An apology is almost due to the reader for having dwelt upon this subject at such length. It is Dr. Legge's principal argument, though probably not his principal reason, for placing the Tso-ch'uen upon an equality with the Ch'un-ch'iu. His real reason for doing so would appear to be Tso-shi's copiousness and wealth of detail. They have used this obvious feature of his work as a reason for thinking that he wrote during the time of the Chou dynasty when material was abundant. He must have travelled widely through the feudal States and gathered much information, but it was not therefore all of it

I. See Ch'un-ch'iu II, xv. 5; VIII, iii, 12; x. 5; xviii, 1; IX, ii, 4; vi. 8; X. xii, 5; xvii, 4; XII, ii, 3; v. 1; viii, 2, 2. Ditto II, vii, 2-3, and VI, ii, 4; cf. Tso-ch'uen in loc.

^{3.} Legge's Proleg. to Ch'un-chiu, p. 98.

historical. As a textual writer he frames many rules for the elucidation of the classic which have met with the ridicule of the Chinese; was he more trustworthy as a historical critic? His simple faith in the numerous prognostications which he records, and his foundness for marvellous events, prepare us to think that he was credulous and uncritical. To our present day thinking his very copiousness tells against him. On some important events his material fails him and as an honest man he is silent, but in most of the involved transactions of a dozen States, as a credulous man he finds no mysteries. This is scarcely a virtue in belles-lettres; in history it is a vice. With all his copiousness Tso-shi probably not once gives two sides of a question, or even qualifies his statements by 'they say' or 'perhaps.' With him there would be no puzzle about the Casket Letters, and we should have had, what indeed we should so much like to have, a readable account of Runnymeade with all Langton's haughtiness and John's peevishness. Many historians have claimed the privilege of putting the arguments which were probably used in public council into the form of verbal reports, but Tso-shi goes much further than this; besides the Thucydidean speeches in public, which may after all have been reported by many, he professes to give the exact words of private conversation and secret cabal of centuries ago2. In reading it we are delighted, but after reflecting upon it we are incredulous, wondering what State Annal, or even family record, would commit this to writing. He enjoyed a good tale, knew how to tell it, and like a bon raconteur could not resist telling it even though it might lead him into difficulties. Thus he somewhere hears a delicious morceau from Chin about the last illness of the marquis which, though gruesome enough, is one of the most humorous in the book³. But, unfortunately, it implies that the marquis' illness was a long one, whereas the classic says that he died immediately after returning from a military expedition; he therefore explains that the leader of the expedition was the son who had been raised to the marquisate by the father whilst on his death-bed. Chinese critics rightly reject this

^{1.} A writer of the late Ming dynasty, quoted by Dr. Legge (p. 27), says of him "His record of events is very much to be relied upon; but as to every ten of his devices to explain the style of the classic, he is sure to be mistaken in five or six of them."

^{2.} Instance the intrigues in Ch'eng in the very first year of the Ch'un-ch'iu.

^{3.} See Legge's Edit., p. 374.

incredible statement, but with it the entire account of the marquis' illness falls to the ground; it is gossip.

We must now allude to some particular cases in which Tso-shi is in contradiction with the classic. In some of them he is undoubtedly right. The principal ones are cases of regicide. In the earlier part of the Ch'un-ch'in several princes of the house of Lu are said simply to have "died," but Tso-shi convinces us that they were murdered. Having found him in these early pages to be a safer guide than the text, it is perhaps natural to rely upon him afterwards, but it is not logical. At the risk of having again to apologize to the reader, we will quote all that concerns Lu in three consecutive years, B.C. 661-659; the passages will also serve as an example of the unemotional nature of the records in the classic. "In the autumu, in the seventh month, at Kwei-ssu, the prince Ya died. In the eighth month at Kwei-hai the duke (Chuang) died in the State chamber. In winter the tenth month, at Chi-wei, the (duke's) son Pan died. Prince Ch'ing-fu went to Ch'i. . . . " The next year's record is: "It was (duke Ming's) first year, the spring, the king's first month. . . In the summer, in the sixth month, at Sin-yu, we buried our ruler, duke Chuang. In the autumn the duke made a covenant with the marquis of Ch'i at Loh-ku. The officer Chi came back to Lu. In winter, Chung-sun of Ch'i came." The following year has: "... in the summer, in the fifth month, at I-yu, the fortunate ti sacrifice was offered to duke Chuang. In the autumn in the eighth month, the duke died. In the ninth month the (dowager) duchess, lady Chiang, withdrew to Chu. Prince Ch'ing-fu fled to Keu. In winter the officer Kao of Ch'i came and made a covenant. . . . " The above is an average example of the Ch'un-ch'in, supposed to have been compiled for the purpose of frightening evil-doers into the right way. It is not very vivid. The matter is as economical of facts as the language is of words. The Prince Ch'ing-fu left the country twice, he must therefore have come back from his first journey; the officer Chi came back, and therefore he must have gone. This is about all that we can read into the text. It is provocative of legends; almost anything might be invented without contradicting such bare statements. Tso-shi tells us that Duke Chuang on his death-bed wanted to make

I. See Ch'un-ch'in IV. xxxii.; V. i. and ii. The portions not quoted concern other States.

his oldest son, Pau, his heir; the duke's brother, Chi, promised to support Pan to the death. Another brother, Ch'ingfu, was urged by the duchess, with whom he had an intrigue, to seize the power for himself; he was supported by yet another brother, Ya. Chi therefore sent Ya a cup of poison with the message that if he drank it his posterity should be made into a great clau, but, if not, he and they should be cut off. Ya took the poison and when the duke died Pan was declared, but before the year closed Ch'ing-fu succeeded in doing away with him, whereupon Chi fled the State. Ch'ingfu, not venturing yet to proclaim himself, put up another of Chuang's sons, who became Duke Min. This ruler's mother was the dowager's sister, a lady of the house of Ch'i; the marquis of Ch'i, a powerful prince and neighbour to Lu, was Min's uncle; he now interfered, and Ch'ing-fu was obliged to go to Ch'i to explain matters. The result of the negotiations was that the officer Chi was allowed to return to Lu; he was, however, unable to protect the young duke who, when the time came, was also done away with by Ch'ing-fu; but this man and his paramour, the dowager duchess, found Lu too hot for them, and they had both eventually to flee. Such, with many graphic details, is Tso's explanation of the text. and, without placing implicit reliance upon any single particular, we believe him when he tells us that the deaths of the princes Ya and Pan and the Duke Min were really murders. We do so not because he is fuller than the text, but because the text being the State Annals of Lu is a prejudiced witness. and its own account of the succession of deaths and flights shows that something was going on; the difference between the accounts of the deaths of Dukes Chuang and Min also is notable; the text not telling us that the latter died as we should say 'in his bed' is almost equivalent to saying that his death was not natural. All this is explained by Tso, who yet does not absolutely contradict the text.

According to Tso-shi what in the classic are simply called the deaths of some other rulers of Lu were also really murders. The case of Duke Huan is much on a par with that of Min, and we accept Tso's account of it; but in the case of Yiu there is nothing in the text to give itself away except again that the place of death is not given. All this very closely affects the credibility of the records. That they should slur over the manner of these deaths is not surprising. The records

were intimately connected with the announcements made in the ancestral temples; a new ruler, or his supporters, could not go before his ancestors with the confession of having murdered one of their descendants. The principal object of a chronicle is to give dates; the demise of a ruler, and the date of it were the important facts, and these are truly recorded.

When we come to regicides in other States we are upon The Annals of Lu might be, and therefore different ground. ought to be, as independent a witness as Tso could be. It is true that they would be influenced perhaps more than he by the official records sent from the various States, but there is almost conclusive evidence that they were not wholly bound by them. They give the names of four regicides who, by the murders which they committed, came to the rule in their State;1 two of these were particularly infamous in being also parricides. It appears to have been de rigeur that when a new ruler succeeded he should send notice of his predecessor's decease to the other States; in these cases the death and the succession would probably be sent together; but we can hardly suppose that these men branded themselves as murderers any more than that a marquis of Lu would do so. case from Ch'i, when three historiographers in succession preferred death rather than falsify the records,2 shows the immense pressure which was brought to bear upon their office. pressure we may suppose in such cases to have been usual, but we can hardly think it to have been usual for historiographers to maintain their honesty to such lengths; nor in that case did the successor's own name appear as the murderer. annalists of Lu therefore must have sought independent information.

The classic gives at least twenty-five cases of regicide in States other than Lu. Two of these, both from Ch'u, are disputed by Tso-shi as not being strictly murder, but suicide brought about by rebellion,3 and another of them Tso says was accidental.4 Whilst Tso exculpates three people charged with regicide, he adds three others to the list. 5 Thus out of a total of twenty-eight cases, the two authorities agree as to

^{1.} See Ch'un-ch'iu III. viii. 5; VI. i. 10; xiv. 9; IX. xxx. 2.

^{2.} Legge's Edit., p. 514. 3. See Ch'un-ch'in VI. i. 10; X. xiii. 2.

^{4.} Ditto X. xix. 2.

^{5.} Ditto VIII. ii. 4; iv. 8.

the fact of murder in twenty-two, and disagree in six. these twenty-two cases in which there is agreement as to the fact, there is disagreement as to the guilty person in three;1 to which may be added six others said by the classic to have been by "the people" or by "the State," but of these Tsoshi gives the actual perpetrators of five, and, if we accept his account, two at least ought not to have been ascribed to the public. Of the twenty-two cases then in which both agree as to the fact of murder, there are only five in which they disagree in ascribing the guilt.

All murderers do not leave their guilt patent to the Was William Rufus murdered? Was Godwine guilty of the Atheling's death? We should have very different accounts from two writers who, obliged to take one side or the other, merely give us their conclusions. The proportion of disagreement in our authorities is not more than we might expect from those troublous times when State murders were not judicially enquired into or discussed in shoals of publications.

Dr. Legge is entitled to his opinion that Tso-shi is the better authority, but he is not entitled to say that the facts must have been so notorious that a contradictory entry in the Annals proves that the writer "had no reverence for truth in history," and to emphasize his statement by adding "I may say no reverence without any modification."

In bringing this charge of wilful falsification, he very rightly felt the necessity of seeking for a motive, and found it in hatred of rebellion and a determination to lay the guilt of all the results of rebellion however remote upon the head of the prime mover. On this four points may be noticed.

1. In at least two of the cases which he specially quotes, Tso-shi, whose account he accepts as true, distinctly rules rebellion out. The unfortunate prince of Hsü, whilst nursing his sick father, gave him a wrong medicine by mistake, which resulted in his death. The prime minister, Chao Tun, of Chin, had to serve a master who was as cruel as a man as he was worthless as a ruler; he made several attempts upon his minister's life which were borne with patience; at length,

^{1.} See Ch'un-ch'in VIII. ii. 4; iv. 3; X. vi. 8.
2. Ditto VI. xvi. 7; xviii. 3; VIII. xviii. 2; xxxi. 7 and VI. xviii. 9 with X, xxviii. 2.

^{3.} Legge's Proleg., p. 50.

after a brutal attack by the marquis whilst sitting with him at table, Chao Tun had to flee; he had not reached the frontier when he heard that his brother, less submissive than himself, had attacked the marquis and slain him; he therefore returned and, resuming his administration, proclaimed the legal heir, but made no attempt to punish his brother. Such is Tsoshi's account of these two cases. The Ch'un-ch'in says that both the prince of Hsii and Chao Tun murdered his ruler. We should naturally suppose that the different accounts were due to different information, but not so Dr. Legge, who, unable to imagine that there can have been two opinions, so implicit is his reliance upon Tso-shi, thinks that these two men were pilloried in the classic simply because they were the cause, both the innocent, and one only the remote cause, of their ruler's death.

- 2. Men who, according to Tso-shi, were undoubtedly guilty, escape condemnation in the classic. The marquis Hsi of Ch'eng for his obstinacy and cruelty was murdered by his officer Tzŭ-ssŭ, who gave out that he had died of fever, and the classic accepts the report! Prince Wei of Ch'u hears that his viscount is ill; he hastens to the capital, with his own hands strangles him in his bed, kills his two sons and usurps the State. If any man ought to have been branded as a regicide it was Wei, yet the classic merely says that the viscount died?
- We have instanced six cases in which it says that regicide was committed either by the State or by the people. According to Tso-shi the prompters of the rebellion and the murderers of the prince were known, and in each case the victim was notoriously a bad ruler; we cannot then but look upon the form of entry as condemnatory rather of the prince than of the rebels. To return again, in this connection, to the case of Chao Tun; Tso-shi there quotes Confucius' remarks justifying the condemnation of the minister upon the technical ground that as he had not actually left the State he was still responsible for its government. But Confucius very clearly expresses his sympathy with Chao Tun and regrets that he could not also be technically cleared of responsibility, and exclaims, "Alas! if he had crossed the border he would have escaped

^{1.} See Ch'un-ch'iu IX, vii, 10.

^{2,} Ditto X. i. 11.

it." The annalists of Lu may have had a like sympathy in their legality.

4. If the theory that rebels are responsible for all the consequences of their act is taught by the classic, it, in the same way, teaches that princes are also responsible. The son of the duke of Sung, according to Tso, was falsely accused of being about to rebel; his father threw him into prison, where he committed suicide, and the father, learning the truth, took vengeance upon the accuser. The Ch'un-ch'iu tells us that the duke of Sung put his son to death¹.

According to Tso-shi the verdict given in the text of the classic is sometimes innocent when it should have been guilty, in others it is guilty when it should have been not guilty, and again in others it is guilty against the wrong person. We should expect to find, as we have found, considerable difficulty in ascribing these various forms of supposed falsification to a single political motive. Not only in the lesser matters of expression, but also in the greater matter of fact, the classic betrays no political bias and insinuates no blame or praise; it is unimpassioned almost to a want of human feeling, but its want of feeling is a certificate to its truthfulness. It remains to ascribe these differences of statement to what is after all the natural reason, to suppose, that is, a difference in evidence, or a different capacity for weighing evidence. It is for the historian to investigate each point separately. Doubtless Tso-shi should be allowed due weight, especially in the affairs of Lu, and it should equally be remembered that the annalists of Lu had primarily the official notice from the various States, which would probably be followed unless notoriously known to be false. But we must demur to Dr. Legge's opinion when he says: "If we find the statements of the text and of the commentary in matters of history irreconcilable, the most natural course would seem to be to decide in favour of the latter."2 If the dilemma be put in this bare form, we can only say that to a serious historian of the present century the most natural course would be to give the older authority, whose source of information we know to be original documents, very great weight against the later authority, whose source of information we do not know, and who everywhere shows himself to have been credulous and uncritical.

^{1.} Ch'un-ch'iu IX. xxvi. 6.

^{2.} Legge's Proleg., p. 34.

Again we must demur when we are further told that if the text of the Ch'un-ch'iu be preferred as a historical authority to that of the commentary "there is then of course an end to all study of the Ch'un-ch'iu period. From the work of Confucius (sic) confessedly we learn nothing of interest, and now the relations of Tso, which are so rich in detail, are not credited; the two centuries and a half become blank." In the first place, it does not follow that because we prefer the text, the commentary is wholly discredited. In the second place, that text is not so barren of interest. We may not turn to it for amusement as we might to Tso-shi, but it is full of information to the student who knows how to use it. In it we have fixed dates which after all are the foundations of history; we have the decline of the royal authority clearly shown; we have the growth of the leading States given step by step, and their boundaries with fair precision; we have their groupings into the northern and southern alliances with all their changing aspects; we have evidence of their internal disorganization resulting from the power falling into the hands of the great families; we have the principal battles with their victors; we have the succeeding holders of the pa-ship and at least the names of the leading men in each State; we have accounts of the continuous but lessening struggles with the aborigines, with the emergence from barbarism of the new States along the coast; and this suggests how much we have lost in not having also the annals of Ch'u and Chin; we have accounts of the State religion. What we do not find in the Ch'un-ch'iu is principally any light upon the habits and beliefs of the people; it is here, we venture to think, that the chief value of the Tso-ch'uen lies. Surely the work which gives us all that we have in the Ch'un-ch'iu of a time so remote, should not be thought barren of interest. It is aggravatingly brief, and much further research is required to make even the outline of the history quite plain, but the foundation is here. The Ch'un-ch'iu is the pivot upon which all other authorities of the period turn and the test by which we try their truth.

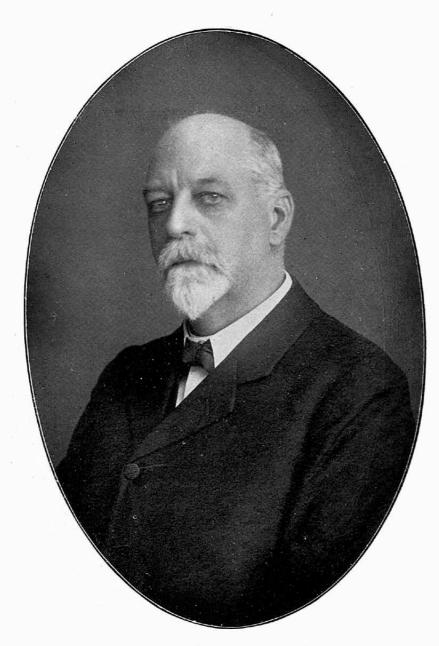
^{1.} Legge's Proleg., p. 39.

3n Memoriam.—Dr. D. L. Anderson.

EV. David Lawrence Anderson, D.D., was born in Summerhill, S. C., U. S. A., February 4th, 1850. He was educated at Washington-Lee University during the time that Gen. Robert E. Lee was president of that institution. In his early manhood he had a position as bookkeeper in the office of the Atlanta Constitution, the leading daily paper in the Southern States. Ouitting this remunerative position, he joined the North Georgia Annual Conference of the Methodist Episcopal Church, South, and became a Methodist itinerant preacher. His abilities as preacher and administrator soon became manifest, and after serving four or five years in some of the important charges in the bounds of his conference, he was appointed Presiding Elder of the Dahlonega District. It was while he was in charge of this district that he offered to go as a missionary to China. He was accepted by the Board of Missions and appointed to the field of his choice in 1882, and reached China, with his wife, in October of the same year. After living one year in Nansiang he went to Soochow, where he spent the rest of his missionary life.

During the first ten years of his residence in Soochow he was Presiding Elder of the Soochow District. In 1894 he was led to open a day-school for boys and young men at Kung Hang in Soochow. In the six years that this school was conducted by Dr. Anderson it was attended by many of the boys and young men from the best families in the city.

In 1899 the Southern Methodist Mission resolved to undertake a forward movement in our educational work, and after consultation with Dr. W. R. Lambuth, Secretary of the Board of Missions, who was visiting the missions in the East that year, it was decided to take steps to establish an institution of higher learning in Soochow which should ultimately grow into a university. A Board of Trustees was elected by the Mission, and Dr. Anderson was appointed president of the institution that it was proposed to establish. The school at Kung Hang was moved into the buildings that had been occupied by the Buffington Institute, which thus became the foundation of the Soochow University. In 1900 Dr. Anderson went to America to raise funds for the work he had undertaken, and at a great missionary meeting, held in New Orleans, under the inspiring addresses of Bishop Galloway and others more than \$50,000, gold, was raised for the purpose. Since that time other amounts have been contributed by friends in the home land, making a sum total of over \$100,000, gold, that have been spent on building and equipment for the university. Dr. Anderson, together with those who have been associated with him, have been able to secure and lay out a beautiful campus of some seven acres inside the S. E. gate of the city of Soochow and erect thereon a number of fine buildings, including the main university building, dormitories, professors' residences, etc. Soochow University has now become well known throughout China and is to-day one of the important factors in the educational situation in China.



THE LATE REV. D. L. ANDERSON, D.D.

In the midst of the work of perfecting his far-reaching plans for this institution Dr. Anderson was suddenly cut down. We do not understand it. We cannot spare him. We can only bow in submission to the will of the Master Workman, in whose hands are all the work and all the workmen, and pray Him to teach us the lesson that He would have us learn and to raise up some one to fill the place that is thus made vacant.

Dr. Anderson died of pneumonia after an illness of two weeks at his home in Soochow, February 16, 1911. The end was in peace. He knew that his work was done. Shortly before his death he raised himself up in his bed and took one last longing look at the University building and said: "My work is finished. Younger men will have to take it up and carry it on." A splendid man, a wise counsellor, and an indefatigable worker has gone from us. I loved him as a brother during the nearly thirty years that we worked together. I shall miss him more than words can tell.

He leaves a wife, three sons and a daughter to mourn their irreparable loss. But they sorrow not as others who have no hope.

A. P. PARKER.

Correspondence.

CONFERENCE COMMITTEE ON FEDERATION

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: On behalf of the committee appointed by the Centenary Conference to further federation and comity we desire to announce to those who may be interested or concerned in the work of federation that the executive of this committee has requested Dr. T. Cochrane, of the Union Medical College, Peking, to act in its behalf during a forthcoming journey which he will be making to many of the missionary centres of this Em-Dr. Cochrane is already a member of the Federation and Comity Committee and is well known in connection with the inauguration of this work, especially in the province of Chihli. We hope therefore that he may be instrumental in forwarding the aims of federation in its efforts towards Union in missionary work and would ask that the secretaries and officers of Provincial Federation Councils and others who are working for the progress of federation will endeavour to arrange meetings and interviews for Dr. Cochrane during his visits to their centres.

We are, Sir,

Yours faithfully, J. W. Stevenson, *Chairman*. Nelson Bitton, *Secretary*.

CALVERT SYSTEM

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In an article written for the RECORDER, November, 1909, entitled "A New Solution of an Old Problem," reference was made to the Calvert School System of Baltimore, Md., as a good solution of the problem of education for isolated children. I wish to state here,

for the benefit of those who may have overlooked the article, that the books and materials for second year's work for our daughter, age six, have been secured and half the year's work accomplished. Though it is best to test the course some time before recommending it further, I feel satisfied, as far as my experience has gone, there could be nothing more suitable for pupil and instructor as well. It is a school for both. Have written these few lines hoping others too may reap the benefit of the system.

Yours sincerely,
Mrs. KATHRINE NOWACK.

THE NEXT CHINESE DICTIONARY

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I trust Dr. Mac-Gillivray's suggestions in the December RECORDER, p. 806, may soon bear fruit, viz., 'That it would be better for a large syndicate of collaborateurs to get out the next Chinese dictionary.'

It will be well to bear in mind that if the syndicate is too large it will be unwieldly and slow, and also that at the rate new words are coming into use at present a few more years will necessitate additions on a large scale if the dictionary is to be of permanent value. If the Commercial Press can publish a book of "nearly 600 pages, $9\frac{1}{2} \times 6\frac{1}{2}$, well printed and strongly bound in stiff boards and half leather for \$2.50 (RECORDER, p. 597)," the proposed dictionary ought to be put on the market much below the usual price of these books and so command a larger sale.

I would suggest that whatever system of Romanisation is used (Wade's, C.I.M., Standard, etc.), the one adopted by the Imperial postal service be added; for, although it may be "merely a haphazard collection of peculiar spellings of Chinese words" (January Recorder, p.52), yet it has doubtles come to stay. The sooner we recognise this the better for all concerned. Like all previous attempts it will have its revisions, but these will not be accomplished within the next year or so.

Would the present compilers be willing to drop their own private efforts and combine for the good of the community, or will it be necessary for others to take up this work who have no particular "axe to grind?"

> I remain, Yours, etc.,

"sun tzu on the art of war"

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your last issue Mr. Lionel Giles replies to my review of his book "Sun Tzn on the Art of War;" a review which appeared in the RECORDER for June, 1910. Mr. Giles professes to be amused at my argument that if might mean "an axiom" or "a principle" because the construction of the character is from "ten," the perfect number, and "words," signifying "a perfect expression." Mr. Giles says: "At any rate the most ancient Chinese dictionary, the Shuo Wen, knows nothing of any such derivation." Strangely enough I was quoting from the Shuo Wen when I gave the derivation referred to. I did, indeed, say that Kang-hsi was my authority, but the sentence is quoted in that dictionary from the Shuo Wen. The whole sentence reads "說文,會也.算 地,从言从十.徐日,十者, 物成數也" "As the Shuo Wen says, to collect, to calculate, from words and ten. Hsü says ten is the perfect number of things." I need not prolong the argument, for I find that Mr. Giles himself says in one of his notes 計"denotes the seven considerations." Now if 計 can mean a "consideration" it may well mean a "principle." The difference is not worth controversy.

Mr. Giles asks, "Has J. D. never heard of such a thing as a phonetic compound? In this case the + appears to me to be almost certainly a mere phonetic without any influence on the meaning of the character." I may assure Mr. Giles I had heard of such a thing as a phonetic compound before I had been as many days as I have now been years studying the Chinese language. I have learned, too, that when the component parts of a character are selected for their phonetic value such characters are described in the dictionary as 形聲 "phonetic symbolization," but when the construction of the character indicates its meaning the description is 曾意, "indicated meaning." If Mr. Giles will turn to his Shuo Wen again he will see that it comes under the latter category. He is therefore entire-Iv in the wrong when he says the + has no influence on the meaning of the character. It is just for its influence on the meaning that it is placed where it is.

Mr. Giles admits that he was wrong in saying that \mathcal{L} was the antecedent of the second \mathcal{L} in the sentence which we were discussing. He does not yet see that it is this error which makes the passage a "vexed" one to him. For \mathcal{L} is the object of the verb

校, and it is plain that if we do not know the object of the verb in a sentence we do not know what that sentence means. If we arrange the sentences in parallel lines we shall see that the grammatical construction of the first two lines is identical, and that the translation I made gives the natural sense of the passage, while any other simply leads us into a dense fog. The passage in question is:

經校而 之之素

Mr. Giles says correctly that the object of the first 之 is 兵者, "the art of war" (from the opening sentence 兵者國之大 事). This, then, is the subject of discussion, and we are told that we are to "經" it by means of (以), the five (孔) "constant factors." Now 經 certainly means the straight threads, or warp, in a web. Those who have seen a weaver set his web will appreciate the beauty of the allusion in the use of this character here. As the warp determines the length, breadth and texture of the cloth:—is, in fact, the foundation of the web; so the "five constant factors" alluded to are to be the foundation (" fondements de l'art militaire," according to Père Amiot) on which is to be woven the fabric of the plan of campaign.

The translation of the second line must follow the same rule as the first. We are to "校" it by means of the (seven) 計 "considerations," Mr. Giles says;—he cannot make the character mean "plan" here in spite of his argument. "Principles" according to Captain Calthrop; a trifling difference enough. 校 from 木 "wood" and 交 "crossed" means "crosswise" and,

following the analogy of our first line, it is surely plain that the author is telling us that as the five constant factors are the warp of the fabric of our plan of campaign so the "seven principles" are the weft, or further development of that plan.

The last line is equally clear; it is "search out its circumstances." That is, while these "factors" and "principles," are the rules on which the plan of campaign is based they are not to be adhered to in a rigid and wooden way, but the "circumstances" of each separate contingency have to be considered and the principles, above stated, applied to it in a reasonable and flexible manner. Now, Sir, this appears to me to be good sense, good Chinese and good strategy. If, after all, Mr. Giles still prefers his own interpretation, which he admits to be extremely doubtful, I have no more to say. I have neither time nor inclination to convince the

> I am, Dear Sir, Yours truly, J. DARROCH.

SCRIPTURE PROPER NAMES

To the Editor of

man against his will.

"THE CHINESE RECORDER."

DEAR SIR: Now that the revision of the Mandarin O. T. is well on its way it may be well to ask if the subject of proper names is going to receive the attention it ought. I should think most missionaries whose work requires them to give continuous Biblical instruction must have experienced difficulty and annoyance as they notice the Chinese characters that have been adopted for these names. I should like now to give a few instances and ex-

press an opinion or two as to the principles which I think ought to underlie the selection of characters for this purpose. In citing examples it will be just as effective if I use Giles' Romanisation (instead of Chinese characters).

To begin with, as we have lately had to do (in the International Lessons) with the names of Relioboam and Jeroboam it was noticeable that the name of the latter was the same as that of the former, except that it had a Yeh in front. Both have the same number of syllables in the original. Why not in Chinese? If the latter be right, then the former ought surely to be Li-ho-po-an. It must, however, seem strange at least to the Chinese mind that the subject should have the same name as the sovereign, though with one letter more. So while altering it it might be well to have no charracter in the one name that is used in the other. As a further improvement I think in this and in nearly every case personal names should not go beyond three syllables.

What has been said about a subject having the same name as his king reminds one of the case of a father and his son. In the Chinese Bible the names of Isaac and Esau begin with the same character as if they were brothers. The first syllable in Esau ought to have a different one.

It would be a good thing if Chinese aspirates were kept for similar sounds in the original, and words or syllables beginning with b, d, g, etc., always were rendered by unaspirated characters in Chinese. We have seen the name of David improved in this respect in more recent editions. Gideon's name used to be Ch'i-t'ien, but is now Chi-tien, as it ought to be. There are

many more names that would do with altering in the same way.

Another point to be attended to is to avoid using characters which placed together to form a name have a definite meaning. There are many such, and some might be left as they are as not mattering much, but there are others—we are constantly coming across them-which must convey to the Chinese mind ideas misleading, ridiculous or worse. The most glaring instance I know of in the Bible is the name Immanuel. How the early translators came to use characters, the free translation of which is 'A wife for a horse is a good bargain,' I cannot think. It makes it impossible of use in Christmas decorations.

Names ought always to be as near in sound as possible to the accustomed pronunciation. In many cases, it will surely be admitted, Chinese characters, more approximate in sound, were available. It ought to be that young missionaries hearing a Bible name in Chinese for the first time can recognise it. Why is the Hebrew syllable 'ben' always rendered by pien when

the Chinese syllable pen lay ready to hand? Who could possibly know Samson (Heb. Shimshon) was being talked about by hearing the Chinese?

To sum up then I hold that it is desirable to observe some such rules as the following:

- 1. Avoid offending Chinese susceptibilities by such a thing as giving a son's name a character contained in his father's. It is like taking off our spectacles when praying. Our Chinese friends do so instinctively, and though it may not matter to us it is well to follow their example in this and so not cause their minds a moment's unrest.
- 2. Keep personal names within the limits of three characters in almost every case.
- 3. Do not use aspirates for the hard labials and gutturals.
- 4. Do not let the characters chosen have a translation too suggestive of absurdity.
- 5. Let the Chinese name be one that will give a clue to the name we know in our English Bibles.

I am,

Yours very truly,

E. F. P. SCHOLES.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

The Science of Government. 政治源流. By Dr D. Z. Sheffield.

This work on political science will be welcomed by students of the subject (and they are legion) in China. The long established reputation of the author is a guarantee that the work has been well done. A cursory reading of the book confirms the a priori

belief that it should be a valuable one for Chinese students and teachers throughout the country. It is a "treatise," to quote the preface, "on Government, its Source and Evolution," and "was prepared as a basis of instruction in political science given to successive classes in the North China Union College."

"The subject of the origin of government is discussed in an introductory chapter. This is followed by a chapter giving an account of the evolution of government among the early Greek racial divisions. Special chapters are given to forms of government developed by Sparta and Athens. Four chapters are given to the growth of the Roman system of government and the evolution of Roman law. chapter is given to Roman government and law in its influence on political institutions in early mediæval Europe, recounting in outline the gradual organization of modern European States. Separate chapters are occupied with the governments of France, the German Empire. Prussia, the Austria-Hungary Dual Monarchy, Switzerland, Great Britain and the United States. chapter is given on Chinese government, also treating the subject historically. Perhaps the chief value of this chapter will be found in furnishing a basis of comparison with Western systems of government and helping to judge of their excellencies and defects.

"Following this historical study two chapters are given to a discussion of the principles of The first is political science. occupied with an examination of the meaning and types of government, the second with the causes that have operated to widen the meaning and modify the types with the general advance of civilization and the growing complexity of human intercourse. A closing chapter is occupied with a brief discussion of the meaning of law and the causes that have operated to widen and enrich that meaning and adapt law to varying and ever changing human conditions."

It is a most timely work on a subject that is engaging the earnest attention not only of government officials, but of all leaders of thought among the people. In the midst of the rapid, kaleidoscopic changes and reforms in all departments of the government, and while moving out along the untried pathway of constitutional government, the leaders in these movements need all the help they can get in order, on one hand, avoid making disastrous blunders and, on the other, to do all that can possibly be done to promote the best interests of the whole country. Such a work as Dr. Sheffield has produced will be very illuminating to all who will read it, and cannot fail to render most valuable assistance to those who may have a part in consummating the great changes that are impending in China. It would be well if, by some means, a copy of this book could be placed in the hands of every member of the National Assembly and also in the hands of every member of the various Provincial Assemblies.

A. P. PARKER.

A Commentary on the Epistle to the Galatians, by the late Mrs. Nevius. 加拉太養信界解.

A pathetic interest is attached to this book. It is the last literary effort of the late Mrs. Nevius, and was written amid much pain and suffering. By it, she being dead, will continue her ministry of help and enlightenment, and will earn the grateful thanks of many who will, by its means, gain a good grasp of this priceless epistle. The finishing touches, in its preparation for the press, have been added by Mrs. Yü, who has for many

years been a faithful helper in all Mrs. Nevius' literary labours.

There is a preface in good Mandarin by Mrs. Nevius, then another in simple Wen-li by Mrs. Yü, and a third in severely classic style by a literary friend, Mr. Li, and by these three flights of steps—one of earth, one of stone and one of marble we climb to the porch. Here we are introduced to the great apostle and his life-work; then we pass on to a brief description of the places he visited, and from that to a lucid analysis of the epistle itself. This ushers us into the main room, where we are put through our pacings as to our knowledge of Paul, his ministry, his travels, and of this his letter. Thus by question and answer we arrive at a good understanding of the whole and retire, feeling enlightened and helped.

Preachers and teachers, as well as enquirers and church members, would get nothing but good from this work. It only contains twenty-seven good sized pages and costs but five cents. Buy it and pass it on to your Chinese friend without delay. It is to be had at the Presbyterian Mission Press, 18 Peking Road, Shanghai.

F. W. B.

"The Diseases of China" including "Formosa and Korea," by W. Hamilton Jefferys, A.M., M.D., University of Pennsylvania, and James L. Maxwell. London: Published by P. Blackiston's Son & Co., Philadelphia. Kelly & Walsh, Shanghai. \$16.00.

We have to record that this is a well-bound, well-printed volume.

After looking carefully through the book we consider it a very valuable addition to our libraries. To the young

practitioner a most useful guide and companion. It should be translated and the excellent plates, cuts and microphotographs carefully reproduced on good paper for the benefit of Chinese students and practition-The book differs from the usual books on tropical diseases, in that much more of general medicine and surgery is given. The aim is to show the peculiarities and complications of general surgical and medical troubles due to climatic and social influences. Meditating on this book it is to me a regret that we did not have something of the kind years ago. Some of us would have done much better work and saved many more lives with its assistance. The excellent chapter on parasites with its clear plates will stimulate and encourage research. Young medical missionaries should be expected to study the book and should be examined periodically, especially on the diagnosis of parasitic and bacterial diseases. We would advise that at some of our centres such as Shanghai, Naukin, Hankow, special laboratory courses should be provided for inland practitioners using this book as a textbook.

The missionary non-medical should be expected to read selected portions, such as the geographical and climatic causes of disease and the prevention of various insect-borne diseases; the need for screening houses, diets, etc., etc. There are many things in the book that are interesting to the general reader, such as the chapter on Chinese remedies and medical and surgical methods. Also an item like the rarity or absence of rickets in China. should be interesting to the

sociologist. The Chinese have every condition usually supposed to be necessary to the production of rickets, except our sky tenement buildings. scraper Can it be that our so-called civilized cities are the cause of this fearful disease? One thing by way of criticism-amongst the diseases of the eye Green's operation is by many considered the best thing for ingrown lashes, but it is not mentioned. We commend this book to the profession and wish it an extensive circulation.

W. E. M.

The Call of Cathay. A Study in Missionary Work and Opportunity in China Old and New. By the Rev. W. A Cornaby. 1/6. London: The Wesleyan Missionary Society. (Copies may soon be had at Presbyterian Mission Press Book-room).

This is the first of a series of Centenary Text-Books prepared for the use of the Missionary Study Circles of the Methodist Church, but on account of its intrinsic merits and the timeliness of its appearance it will have a much wider field of usefulness than that provided by the members of any one body of Christians. Just as the Young People's Missionary Movement was fortunate in securing Dr. A. H. Smith for the writing of the "Uplift of China", so the Society publishing the book before us is to be congratulated on its choice. In each case a unique book has been produced, illustrating, incidentally, the size and importance of the subject and the particular gifts and common-yet uncommonknowledge and industry of the authors.

A mass of carefully arranged and succinctly expressed information is given on the history and religious and national characteristics of the people, on the beginnings and development of missionary work in China, on the problems and opportunities of the new China, and the great issues at stake. The chapter on Wesleyan Methodist Mission Work in South China is written by Rev S. G. Tope Rev. G. A. Clayton gives the history of the Hupeh Work, whilst Rev. E. C. Cooper does the same for Hunan.

The reader will find here a study that is not stiff, a history that is not dry, and an appeal that comes from the heart of a missionary who possesses the æsthetic sense of the artist, the chastened imagination of the poet and the erudition of the litterateur. And if that is not sufficient we have in the fully fifty illustrations a picture gallery that is unique in the range and treatment of subjects. The happy realism of some of these pictures incidentally illustrate a characteristic of the book. As we read, the people walk past us as in actual life, and as we watch them, they will occasionally look back and give us a smile. Not every book so favours the reader.

G. M.

Technical Terms. English and Chinese. Prepared by the Committee of the Educational Association of China and revised by Geo. A. Stuart, A.M., M.D. Published by the F. A. C. On sale at the Presbyterian Mission Press, Methodist Publishing House, etc. \$1.50.

The first edition of this book was published by the Educational Association in 1902. That edition was edited by Dr. Mateer, and Drs. Parker and Hayes were members of the committee. Needless to say the book was an extremely useful one, yet there were few who used it who did

not nurmur at its defects. The present volume is a great improvement in every way on the first edition. Dr. Stuart has done his work well and has laid us all under obligation to him for his careful and painstaking labour. No one, who has not had experience, can guess what an amount of drudgery there is in compiling a book of this kind. Of course careful and accurate scholarship is also necessary, and of these the book exhibits plentiful evidence.

The author evidently found difficulty in determining what was a "technical term." On the one hand he did not wish to make his book a duplicate of the Medical Lexicon, or Chemical Glossary, and on the other he had to avoid making a dictionary of common terms. Dr. Stuart has been very happy in his selection of terms to be included in his book. Some will be disappointed, perhaps, that they do not find words like "Interesting, Discovery, Enthusiastic, Royal, etc.," but they may be consoled when they discover "Supralapsarianism" and other terms more accurately described as "technical."

The translations are uniformly good, but terminology is in such a state of flux in China that none can be regarded as final. "International" is translated 關係證國, whilst the common 公共, as in "International settlement," 公共租果, is not given. "Supernatural" is 神果, whilst "Supernaturalism" is 超自然. It is perhaps well to have two renderings to choose from. "Hypnotism" is translated 行夢. Another common rendering is 催眠術, which is not given.

There is a limited list of names of eminent scientists. Dr. Stuart wisely says in his preface: "An authorised syllabary for the transliteration of Western proper names is much needed." How much, is well illustrated in the book itself. Under the word "Law" the names of several scientists occur; comparing them with the biographical list at the end of the book we note some differences, as:—

Law. Biographical List.
Ampere's 安丕 Ampere 安比而Ohm's 歐木 Ohm 歐穆Volta's 福爾達 Volta 弗打Jules' 朱勒 Joule 朱勒

The last name, it will be noted, gives the same Chinese characters in the body of the book and in the appendix, but gets the English spelling slightly wrong in one place. Of course the discrepancies are exceptions, but they show how easy it is for mistakes to occur. Dr. Stuart has done this work so well that the Educational Association should be encouraged to ask him to proceed and compile the Geographical and Biographical Glossary which is so much needed.

J. D.

The Training of the Twig. 訓蒙要決. West China Tract Society. 1910.

This is a book of 40 pages, written in good Mandarin, which we have much pleasure in recommending to all instructors of the young. It is a genuine psychological treatise, as it shows how to proceed beyond the merely intellectual to the discovery of the child's mind. Teachers are urged to make themselves acquainted with the child "problem" before them as the agriculturist studies his soil, and to select their seed as he selects his. Illustrations are given on how to ask questions in order to draw out the child's thought and to make the lesson a pleasure to him. In this way a pupil learns very early how and what to

observe and to seek knowledge for the love of it. The Christian teacher is reminded that his first business is to consecrate his talents to Christ's service and to be guided in all things by a strict adherence to the truth. In this way he will succeed in establishing his character which, after all, is the chief thing about a man.

The Secret of Victory over Sin. 勝罪之法. West China Tract Society. 1910.

Quite recently a young Chinese, a sincere Christian, threatened to commit suicide. of the reasons he gave was that previously he had attended some meetings in Shanghai in which the doctrine of "sinless perfection" was taught, and which he received joyfully. Soon after, however, he sinned, and as he could not refrain from sinning, he concluded the Holy Spirit had left him. This thought so distressed him that finally he decided it would be better for him to die and end it all. little book under review meets this pernicious doctrine. After dealing with Paul's "Bridge of Sighs" in Romans 7th Chapter, "Who shall deliver me from the body of this death," it shows from Scripture that while there is no royal road to perfection in this life, it is possible for every Christian who has fully surrendered himself to Jesus as Lord to obtain complete victory in the Master's name.

The Chambers of the King. West China Tract Society. 1909. 明宫 歷程設.

The title is derived from the "Nine Courts," or Palaces of the Emperor, and hence will be understood by the Chinese

This little tract deals readers. with the growth of the divine life in the soul and shows that Christian progress depends more upon the Holy Spirit than upon human intellect. The nine steps are given as follows: The New Birth, Evidence of Childhood, Consecration of the Heart to God, Fulness of the Spirit, Abiding in Christ, Victory Over Sin, Peace in the Heart, Suffering with Christ, The Father's Home. Such books as this are very much needed just now, and we have much pleasure in recommending this little book, specially on account of the prominence it gives to the teaching of God's Word regarding the Christian's growth in Grace.

惠雅答

金行集。A Book of Golden Deeds. By Charlotte M. Yonge. Translated by Dr. P. D. Bergen, Union University, Weihsien. Macmillan & Co. 40 cents. Kelly & Walsh.

The book of Golden Deeds has been a favourite with young people for many years. It has been translated into good clear Wên-li by Dr. Bergen, and will doubtless bring pleasure to many a Chinese boy and girl in its translated form.

衛生小學課本。 A Health Reader for Primary Schools. By C. E. Shelley, M.A., M.D., M.R.C.P., and E. Stenhouse, B.Sc. Translated by M. E. Tsur. Macmillan & Co., Kelly & Walsh. Price 75 cents.

This little book is highly commended by the Press at home as being most helpful and useful as a text-book on health. It has been carefully translated by Mr. Tsur and is well printed and illustrated. There is a dearth of books of this kind, and this one will doubtless meet a felt need.

聖保羅雅典熏訓. Paul's Speech on Mars Hill. Sermons by the Rev. I. Genähr. Hongkong: C. L. S. 8 cts.

This book is in clear, easy Wên-li. It presents the salient points in Paul's ever famous address in a lucid and readable manner. Preachers will find in it an example of how sermons are made and enquirers will find it a helpful guide to the truth. The author in commenting on the passage "He hath made of one blood all nations of men," etc., takes occasion to warn his reader against the Darwinian theory of the evolution of mankind.

MACMILLAN & Co.'S LIST.

A class book of chemistry, by G. C. Donington, M.A. 3/6.

First Books of Science Geometry, by J. V. H. Coates, B.Sc., London. 1/6. Two excellent little books. Well adapted for use in China.

L'ile des Marmitons, by Mme. De Girardin. 1/-.

Voyage autour de Ma Chambre, Xavier de Maistre. 1/-.

The Past at Our Doors, by W. W. Skeat. 1/6. An interesting book about the history of common words and things, by the son of Prof. W. W. Skeat, of etymological dictionary fame and dedicated by the son to his parents on their golden wedding day, November 15, 1910.

The relief of Chitral, by Captain G. J. Younghusband and Colonel Sir Francis Younghusband, C. I. E. With maps and illustrations. 1/-. A brave story well told. It is as exciting as some of Fenimore Cooper's books and it is every word true. The heroes of the tale are not the

British red coats, but the brave Sikhs who snatched victory from the jaws of defeat.

J. D.

C. L. S. LIST

望伊何. Reasons for the Hope that is in Us, by the Ven. Archdeacon Moule, Ningpo. 5 cts. A readable little book.

高麗信道紀略. Korea for Christ, by George T. B. Davis. Translated by Jin Pao-lo and D. MacGillivray. The story of the present campaign in Korea. May its wonders be repeated in China.

聖安五傳. An Irish Saint. The life story of Ann Prestou, of Canada, by Helen E. Bingham. Translated by Mr. Li, Chinkiang. A story in Mandarin for women and girls.

詳讀使徒行傳課本. Studies in the Acts, by Rev. Griffith Thomas, D.D. Translated by Rev. J. Endicott, D.D. West China Tract Society. \$1.80 per 100. This little book has been found useful in West China and deserves wide circulation.

大英聖曹公會捐款徵信錄.

This is a record of the work done by the British and Foreign Bible Society during the year with some instances of the saving power of the old book. There is also a list of contributions received from Chinese churches. It is to be noted that the contributions show a steady increase from year to year.

Transactions of the Asiatic Society of Japan, Vol. XXXVIII. Part III. Kelly & Walsh, Yokohama; Maruya & Co., Tokyo.

This report is as usual full of the most varied information on things new and old in Japan. A Sutra in Greek, a lecture by Rev. Arthur Lloyd, is of great interest and has its value enhanced by the comments of Rev. Father Dahlmann, S. J., an Indian scholar who confirmed the arguments of the lecturer by evid-

ence from Indian sources that Buddhism had been materially influenced by Christian teaching during the first century of our era. More will doubtless be heard of these scholars and their discoveries.

Recent Announcements.

The Traveller's Guide. Religious Tract Society, London.

Directory of Worship of Presbyterian Church, by C. D. Herriott.

Life of Stephen Grellet. C. I., S. F. B. Meyer's Elijah. C. L. S.

From Zoroaster to Christ, being life of first Parsee convert to Christianity. C. L. S.

Com. on Amos. C. Campbell Brown. Life of Mrs. Kumm. J. Vale. C. L. S. Newell's O. T. Studies. J. Vale.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Bible of Nature, Thomson. C. I., S. E. Morgan.

Preacher's Helper. Mr. Tong, China Mission Year Book. D. MACGILLIVRAY. C. I. S.

Scofield's Bible References. A. Sydenstricker.

China Mission Study Class Book. D. MacGillivray.

Touching Incidents, etc. By S. B. Shaw. Translated by Miss Franz.

Ethical Teaching of Jesus. D. Mac-Gillivray.

The Faith of a Christian. Mrs. Couling.

A History of Western Ethics. Mrs. Couling.

Dr. Churchill King on the Sermon on the Mount. D. MacGillivray.

Hyde's Practical Ethics. Cheng Ching-chang.

Marked New Testament, R. T. S Syllabic Vocabulary, Shanghai Dialect. Dr. A. M. and Rev. C. M. Myers. Revised edition. Williamson's Aids to Bible Study. C. I. S.

Select Teachings from Chinese Literature. Mr. Tung Chingen.

Dialogue on Christianity with New Scholars. Mr. Tung Ching-en.

Robinson's Studies in the Life of Jesus. Dr. A. P. Parker for C. L. S. Revised edition of Finney, R.T.S.

Y. M. C. A. LIST.

The Future of China. Brockman. China and the Cigarette. Exner. How to Study the Bible. Torrey. How to Keep Healthy.

Modern Missions. Stewart.

A Handbook of Y. M. C. A., by H. I. Zia.

Studies in the Gospel of Luke, by R. E. Speer, translated by H. L. Zia.

Bible Promises classified for Daily Devotion. A new edition of an old book, prepared by H. L. Zia.

The Missing Ones, translated by Y. S. Ching.

Christian Ethics, by H. L. Zia.

Studies in St. John, by R. E. Lewis, translated by H. L. Zia.

Silent Times, a Book to Help in Reading the Bible into Life, by J. R. Miller, translated by H. L. Zia.

Call for Volunteers, by Pastor Ding Li-mei,

Introduction to Bible for literati. by Van I.

English Grammar for Chinese Students, by R. Paul Montgomery.

Missionary News.

China Centenary Conference Sunday School Committee.

The following is the balance sheet presented by the treasurer of the China Centenary Conference Sunday School Committee. It shows the income and expenditure of this committee since the beginning of this work in 1907 till the close of last year:—

CASH STATEMENT FROM 15TH MAY, 1907, TO 31ST DECEMBER, 1910.

RECEIPTS.

To	Donations		***		\$1,045.25	
11	Grants from I	British	Sun	day		
	School Union,	€ 200		***	2,265.50	
11	Subscriptions received for Sunday					
	School Lesson	Notes,	etc.	***	3,872.77	
11	Bank interest	•••	***	0.0	19.22	
					\$7,202.74	

EXPENDITURE.

By Office account.

Clerical help printing, printing, coms, et Stationery, printing, postages, telegrams, etc. 149.96 \$ 217.56 " Publications account. Preparation and printing.

etc., of Lesson Notes ... 4,802.72 Distribution of litera-

Clerical help, packing, postages, etc., etc. 1,650.84 6,453 56

" Field account. Travelling expenses of deputation workers ...

179.12 6,850.24 352.50

.. Balance carried to 1911 account

(Signed) J. N. HAYWARD,

Hon, Treasurer.

Audited and found correct.

(Signed) GEORGE HOWELL.

April 11th 1911.

Funds are needed for the carrying on of this work and for the establishment and extension of the Sunday School Union for Subscriptions will be welcomed by the treasurer, Mr. J. N. Hayward, C. I. M., Shanghai.

Chinese Sunday School Rally.

On April 2nd there was held in Shanghai a united gathering of Chinese Sunday Schools to meet Bishop McDowell, of the American Methodist Church, and Mr. Frank L. Brown, of Brooklyn, New York, who are travelling in the East as the American representatives of the World's Sunday School Association. Nearly 1,200 children, representing most of the Sunday Schools of the Protestant Missions in Shanghai, assembled on the foreshore of the Soochow Creek at 2.30 p.m. and marched to the Martyrs' Memorial Hall of the Chinese Y. M. C. A. Most of the schools marched behind banners, and the procession to the hall was a fine demonstration of the remarkable growth of Christian work among the young in China. The chair was taken by the U. S. Consul, Dr. Amos P. Wilder, who was supported by representatives of Sunday School work in Shanghai, both Chinese and foreign. Speeches were delivered by the delegates from the United States and also by Mr. Tewkesbury, the newlyappointed secretary of the Sunday School Union of China. Musical items were rendered by choirs from the Anglo-Chinese College and the McTyeire School, the latter consisting of little girls under ten years of age. At the conclusion of the gathering it was resolved to prepare a banner for presentation to the next International Sunday School Convention.

The recently-formed Sunday School Union of China has, as its responsible guardian, the British Section of the World's Sunday School Association, and for some years is to be financed by that body, acting through a representative committee in China and its secretary, the Rev. E. G. Tewkesbury. In the advance now being made in connexion with Sunday School enterprise throughout the world, the work in China is bound to prove of great importance and of considerable scope, of which this demonstration provided ample assurance.

The Native Synod of Amoy, 1910

The Synod of Amoy met in regular session at Amoy from February 28 to March 3rd inclusive. Rev. Ang Khek-chhiong, of the Chioh-be church, was chosen moderator.

The Synod seemed alive to the fact that the church was not exerting the power and influence it should, nor was it making that progress which should be expected. The retiring moderator in his sermon laid special emphasis on this matter. That the net increase of all the churches Synod only connected with amounted to seventy-three made a deep impression, while the need of a deeper spiritual life was felt Two hundred and sixty by all. were received on confession, but loss by death (142) and by other causes (45) reduced the net gain to the number mentioned.

The total membership numbers 4,228, divided among thirty-nine church organizations; five or six having no pastors. Three pastors have been made emeriti, while five are without pastorates. Connected with these thirty-nine organizations there are one hundred and forty-six regular preaching places and one hundred and fortyfour unordained native evangelists. It is a source of much grief to learn from the reports presented that nineteen have been excommunicated and two hundred and sixty-four are under suspension.

There are, however, some encouragements. The fact that there is this manifestation of a desire for a deeper spiritual life stands first among them. Then there are on the church registers the names of two thousand seven hundred and four baptized children, eighty-nine primary schools with one thousand two hundred and forty boys, and five hundred and sixty-six girls enrolled. To win these for Christ ought to be the great work of the churches. It is a splendid opportunity and one full of encouragement.

During the sessions of Synod we had the pleasure of listening to an address by Rev. E. G. Tewkesbury, the General Secretary of the China Sunday School Union. He gave us a very stirring talk, and his appeal to pay more attention to saving the child—the coming generation made a deep and, we hope, a lasting impression. Mr. Tewkesbury, with Bishop MacDowell, is expected here again on the 19th of this month, when several conferences with the natives and missionaries are anticipated on this exceedingly important subject.

Another encouraging feature of the work is the rising tide of contributions by the native churches. Year after year it is advancing without a sign of recession. The total contribution amounted to \$29,634, over \$7 per capita.

The Synod accomplished some important business. Among the important decisions reached we might mention the one in regard to theological seminaries and schools. The Synod Bible adopted measures whereby the Missions will be able to raise the standard of the present Theological Seminary just as soon as plans are consummated. Then only graduates of the Middle Schools, or those who are able to pass equivalent examinations. will be allowed to enter this institution. The Synod at the same time proposes to provide and maintain two Bible schools: one at Chin-chiu and the other at Chiang-chiu, where men who have not had much preliminary training may be prepared for evangelistic service. As there will be a call for these two grades of workers for a long time to come in the field, the importance of these two separate institutions will be seen at once.

The responsibilities and duties of the Synod's Board of Education were more clearly defined at this session. This Board was created last year. It promises to supply a long felt want, and it is believed that our primary school system will show great improvement and advancement under this Board's management.

The different funds of the church, e.g. Widows' Fund, Preachers' Fund, etc., received due consideration. It is most encouraging to see how the churches are advancing in the matter of self-support. One section of the Synod (American Reformed Church) passed over to that Mission the sum of \$546, which really amounts to reimbursement. This is an advance of more than \$100 over last year. The other section of Synod passed \$244 over to the E. P. Mission, to be applied to their work.

Some other very interesting figures were presented by the Committee on Preachers' and Teachers' Funds, which are worth noticing. By comparison the advance that has been made will clearly appear.

In 1907 the total contributions for preachers* by the native church amounted to \$684; last year—1910—it amounted to \$2,552. In 1907 the total contribution for teachers by the native churches amounted to \$1,817; last year it amounted to \$3,321.

Manchuria Christian College, Moukden

This institution was founded in 1903, Including at first primary and secondary departments, its attention is now solely directed to studies of the College grade. The subjects taught are Mathematics (Analytical Geometry, Calculus, Dynamics, Astronomy), Science (Physics, Chemistry, Biology), Philosophy (Logic, Psychology, History of Philosophy, Political Economy, Ethics), Chinese Literature and English Language. The number of students has been yearly increasing, and now totals about 50. All are Christians. The course provided extends over a period of 4 years.

The site which has been selected is beyond the west suburb of Moukden, and includes 8 acres. The Chinese government sold two-thirds of this land at half the usual rates, and lent the remaining third for 20 years, with the option of outright purchase at the end of that term. This kindness is much appreciated by the two Missions concerned, viz, the Irish Presbyterian Church and the United Free Church of Scotland.

The building programme of 1910 included the dormitory block and two dwelling-houses. One or two more houses will be erected in the present year.

The opening ceremony took place on October 21st, 1910. The principal guest and speaker was Dr. D. Z. Sheffield. H. E. the Viceroy Hsi Liang with the Commissioner of Education and other high officials attended. Mr. R. Willis, H. B. Consul-General, also was present. The church of Manchuria was represented by Christians of every rank and age. Much satisfaction was expressed with the nature of the buildings raised. The guests commended the work done by the College and encouraged it to go on to a yet more useful future.

^{*} Unordained.

Missionary Journal.

BIRTHS.

AT Shanghai, February 21st, to Mrs. W. H. STANDRING, A. C. M., a daughter (Mary Torrence).

AT Peking, March 3rd, to Dr. and Mrs. E. R. WHEELER, Union Medical College, a daughter.

AT Boulder, Colorado, March 6th, to Mr. and Mrs. W. F. TYLER, C. I. M., a son (Walter Ernest).

Ar Sianfu, March 16th, to Mr. and Mrs. C. J. JENSEN, C. I. M., a daughter (Ellen Irene).

AT Lanchow, March 16th, to Mr. and Mrs. A. Moore, C. J. M., a daughter (Jessie Mabel).

AT Shanghai, March 28th, to Mr. and Mrs. T. GEAR WILLETT, C. I. M., a son (Knowlden Campbell).

AT Wuhu, April 12th, to Rev. and Mrs. F. C. CARTER, C. and M. A., a daughter (Frances Evelyn).

AT Peking, April 14th, to Dr. and Mrs. E. J. STUCKEY, L. M. S., a son (James Maitland).

MARRIAGE.

AT Chungking, March 23rd, Miss E. Rowan to Mr. A. C. Portway, C. I. M.

DEATHS.

AT Saratsi, N. Shansi, March 10th, Mr. G. E. E. SAMUELSON, C. I. M., of typhoid.

AT Ya-chow, West China, on the 26th April, Rev. C. A. SALQUIST, of the A. B. F. M. S.

ARRIVALS.

25th March, Rev. A. C. LINDEN-MEYER, Un. Evan. Ch. Mission, Hunan. Unconnected.

30th March, Rev. W. N. FERGUSSON, F.R.G.S., wife and child, for Chengtu, B. and F. Bible Socy.; Miss M. F. SMART, C. I. M., from N. A.; Miss BRISEID (retd), Shihtao.

Ist April, ERNEST, JOHNSTON, M.D., M. E. M., for Taianfu, Shantung; Rev. H. CASTLE, wife and 3 children (ret.), C. M. S., Shaohing.

Ioth April, Dr. R. H. Mole, U. F. C. of Scotland, Monkden; Miss F. SAUZE, C. I. M. (ret.) from England; Mr. and Mrs. C. Wohlleber, C. I. M. (ret.) from Germany.

14th April, Mr. and Mrs. D. UR-QUHART and child, C. I. M., from Australia.

16th April, Rev. J. A. HICKMAN, wife and child (ret.), C. M. S., Szechuan.

18th April, Mr. and Mrs. MANN, Miss Holmes and Mr. Toop, Bapt. Mission, for Peking.

22nd April, Rev. and Mrs. H. J. OPENSHAW, A. B. F. M. S. (ret.), for Szechuan.

DEPARTURES.

Ioth March, Mr. and Mrs. S. E. SMALLEY, A. C. M., for England. 26th March, Rev. and Mrs. W. Wup-

PERFIELD, C. I. M., for Russia.

30th March, Rev. and Mrs. H. Witt, C. I. M., for Germany.

IST April, Mr. and Mrs. A. H. FARRS and son, Mr. and Mrs. M. L. GRIFFITH and children, Dr. and Mrs. J. W. HEWETT and child, for Eng., Rev. G. A. and Mrs. STALHAMMAR, for Sweden, all C. I. M.; Mrs. G. JOHNSON; Mr. and Mrs. Th. SKRAASTAD and 2 children, for Norway.

3rd April, K. M. GORDON, Mrs. E. W. THWING and daughter, Tientsin, for U. S. A., Rev. J. C. DEAN, A. Ch. M.; Archdeacon Wolfe, Mrs. Wolfe, and Miss Wolfe, Miss Poulter, C. M. S.

Ioth April, Dr. G. WHITFIELD and Mrs. GUINNESS, C.I. M., for England. 11th April, Miss B. TALBOT, Am.

Pres. M., South, for U. S. A.
12th April, Bishop and Mrs. W. F.
McDowell and Eishop and Mrs. W. S.
Lewis, M. E. M., for U. S. A.; Mr.
and Mrs. E. J. THARPE and 2 chil-

dren, for England.

15th April, Mrs J. Watson and child, E. B. M., Chingchowfu; Mr. and Mrs. W. FNTWISTLE and family, Miss E. S. TWIZELL and Miss H. S. JOHANSON, C. I. M.; Rev. and Mrs. N. KULLGREN and 2 children, for Sweden. 18th April, Bishop SELLEW, F. M.

M., for U. S. A.

21st April, Rev. and Mrs J. Bell. and 3 children, E. B. M., Shensi, for England; Misses Benton and Wade, Mr. Bowler, C. M. S., Canada; Mr. and Mrs. B. Ririe and 2 children, C. I. M., Canada; Rev. M. L. Landis and Miss Ochme, C. and M. A., and Mr. Owings, S. Bapt. Mission, U. S. A.

25th April, Rev. and Mrs. P. R. STOCKMAN, Am. Ch. M., for U. S. A.; Rev. E. W. WALLACE, C. M. M. Soc., for Canada.

2nd May, Dr. R. W. DUNLAP and G. A. ARMSTRONG, A. P. M.; Mr. J. D. FROELICH, Y. M. C. A.; Mrs. E. L. KARR, So. Chihli Mission; Miss R. SPANGLER, Ref. Ch. Miss., and Mr. B. C. PATTERSON, wife and 5 children, So. Pres. M., all for U. S. A.



CHINA'S GREAT SAGE.

A Reconstructed Portrait.

THE CHINESE RECORDER

AND MISSIONARY JOURNAL

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Bishop J. W. BASHFORD. Rev. A. FOSTER. Rev. D. MacGillivray, D.D.
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Dr. J. Darroch. Rev. D. E. Hoste. Rev. F. Rawlinson.
Rev. A. H. Smith, D.D.

VOL. XLII

JUNE, 1911

NO. 6

Editorial

WE regret that the compulsory return of Mr. Bitton to England, on account of ill health—referred to more fully in our closing paragraph—has prevented us from Tract Work in carrying out the plans he made for full dis-China. cussion of the important subject of tract work. Whilst this issue owes much to him, the symposium on pages 343-346 is lacking in the deductions he wished to make from the replies received. A notable feature in Dr. Darroch's paper in this issue is the attention that has been paid to work all over China. The figures showing the issues and expenditures of the various Tract Societies in China, on page 334, show how much has already been accomplished, and indicate the unique opportunity for a work of coördination. We are glad to note that on page 336 Dr. Darroch includes the work of the C. L. S. and shows that whilst that Society has aimed at influencing the higher classes of China in favour of righteousness and civilization and Christianity, it has not neglected the more spiritual needs of the Church. It was well that attention should be drawn to the need for improvement in the appearance of tract literature. The rapid development in the matter of coloured illustrations has been a joy to many. Much, however, yet requires to be done, and as the Mission Presses cannot themselves take the initiative of printing on superior paper, in a style worthy of the work, we trust the Tract Societies will show some of the enterprise of the Scripture Gift Mission or even of the advertisers of commodities which in some cases are harmful to China.

WE are indebted to the Editor of the Boone Review for permission to present to the readers of the RECORDER in this issue a paper prepared by one of the senior Our Chinese students of Boone University, and read as a Contributor. graduating thesis by him. The scholarly tone and the breadth of view which this paper discloses are a tribute alike to the writer and to his tutors. It is safe to say that a band of young Christian men, such as Mr. Francis Wei, might by a whole-hearted devotion to the cause of truth in China change completely the whole face of the missionary problem in this Empire. One swallow does not make a summer, but it is a matter for rejoicing that we have this harbinger of good things to come. Our contributor may at least serve to demonstrate this; that we have in China native talent of equal worth to that of the foreign student, and by circumstance more perfectly equipped for dealing with the problems which Christianity has to face in this land. It will be seen that Mr. Wei's argument follows generally that adopted by Dr. John Ross in his scholarly book, "The Original Religion of China."

* * *

In the renewed discussion upon the relation of Christianity to the non-Christian religions of the world which the missionary more than any other class of thinker Christianity and has continually to face, it is certain that the Migher Buddbism. question will focus in the Far East upon the higher thought of Buddhism and the attitude of the Christian preacher towards it. In days not long since gone by there would have been found few ready to acknowledge that Divine truth was discernible in the heart of idolatrous systems of religion; iconoclasm in relation to everything in the nature of idolatry marked the average attitude of the missionary one or two generations ago. From that position we believe it is fair to state the majority of missionaries have progressed; still there exists amongst us no inconsiderable number who cannot conceive that Christianity has anything in common with faiths which are chiefly marked by corruption and degeneracy. If the Edinburgh Conference was fairly representative of modern missionary opinion, its position may be stated thus. The great non-Christian religious of the world do contain deep and abiding truths; these are as ancient highways leading to the goal of full Divine revelation. In the course of the centuries these highways have been overlaid by débris of ignorance and superstition; it becomes then the manifest duty of the modern missionary to clear and open these ancient highways, to make straight paths for the feet, and by so doing turn the life of nations into the way of Divine truth.

* * *

THERE remains another and more advanced school of missionary thought whose numbers are certainly few, although its influence is not slight. That school is repre-Wanted: More sented in our present issue by the veteran mis-Evidence. sionary, Dr. Timothy Richard, the result of whose Buddhist researches has been given to the world in his works "The Awakening of Faith" and "The New Testament of Higher Buddhism." It is the former of these which is the basis of the discussion now presented to our readers. certain of the writings of the Mahayana school Dr. Richard reads the tenets of the Christian Gospel to so great an extent that he feels justified in the use of Christian terminology when translating these writings into English. Here he parts company with almost all other Buddhist scholars, Christian and non-Christian alike. All those who are interested in this branch of religious enquiry, and especially missionaries to the Far East, anxiously await the presentation of the argument which is to justify the use of Christian Theistic terms in the translation of Buddhist literature. That argument has not yet appeared. So far as we are at present acquainted with the position, or are able to follow it, we cannot find upon grounds either of philology, history or theology sufficient warrant for so momentous a departure. More proof than is at present available is certainly needed to lift this method of translation from the realm of honest and interesting, but inconclusive, conjecture.

If these apologists of the Mahayana school are right, what then results? Suppose it possible that these students justify in a scientific manner their use of Christian terminology in dealing with certain Buddhist books, and show conclusively that the New Buddhism is Christianity writ with a Buddhist pen:—What next? Have they not then to proceed to convince both the Church and the world that Christian missions to non-Christian lands have not thereby become a work of obvious supererogation? The

essence of our Gospel and the justification of our presence lies in the New Testament teaching of salvation through the Divine Man, God's Son, Christ Jesus. If this essence of Christian Gospel teaching is already enshrined in Buddhist literature, what remains to demand the work of the Christian missionary on religious grounds? If it is found needful to say in justification of Christian missionary enterprise that history and life prove the failure of all schools of Buddhism to save men or to uplift nations, and that is what the Christian apologists for the Mahayana must and do say in face of the facts, then surely it follows that the "salvation" of which Higher Buddhism speaks is not the Divine Salvation we are commissioned to preach, for theirs is proven ineffective. In a word, tested by results alone, it is not the Christian salvation from sin, and may not rightly therefore be so spoken of without confusion. Such confusion when dealing with the central terms of Faith is not to be deemed of little importance. The Gospel will neither be more forcibly advanced nor more readily accepted by being presented in an attenuated form or a latitudinarian spirit. If Christianity as the essential and final Gospel is not unique, its missionary programme is set upon an unsound and mistaken basis.

* * *

EFFORTS to secure uniform courses of study in Mission schools are among the most practical methods of uniting the Christian forces now in China. It was to be Uniform Courses expected that efforts along this line would of Study. result in a number of courses somewhat sectional in character. This stage has already been reached. Back of these various sectional movements, and with a wider scope than any of them, is the committee on Course of Study appointed by the Educational Association of China. Following the purpose of its appointment this committee is now engaged on the problem of formulating a course of study for all Mission schools in China. In order that this course of study may be acceptable to as large a number of schools as possible it seems to us that the committee will need to keep in mind the following points: First, this course of study should be the result of a careful study and comparison of all existing union curricula, tentative or otherwise. In no other way can it be made broad enough to appeal to the constituency of the Educational Association of China. Then, too, for the present

it should comprise twelve years' work, ending with the last year of the academy or middle school. Again this course of study should indicate the subjects to be studied; it should not attempt to designate text-books. The reasons for this are Text-books are largely a matter of individual prefer-They change rapidly; new ones are constantly being issued in increasing numbers. Before the committee could get its course of study in the hands of the educational public many of the text-books designated therein would be laid on the shelf. But this committee can render real and effective service by indicating where the various tentative union curricula run along the same lines. A course of study kept within the limitations indicated will have a better chance for general acceptance than one which has originated in one section of China or which endeavors to settle the question of text-books. Only thus can this committee advance the unity of educational work in China.

* * *

WHILE listening recently to an address on the Relations of Chinese and Western Christian Workers, we noted that the speaker, a Chinese pastor, referred to a position taken Relations with by the Edinburgh Conference. Subsequent Chinese. examination of the records of the Conference failed to confirm the impression apparently in the mind of the speaker. This incident, which is likely not an isolated one. brought forcibly home the need that missionaries should see to it that their Chinese colleagues understand to some extent the ideas set forth in the findings of the various commissions which did most of the work of the Conference. If the impression gets abroad that the Conference was more liberal than those who do the work on the mission field the result will be a measure of dis-The incident also emphasizes the importance of such full and frank discussion between Chinese Christian workers and their Western colleagues of those problems still outstanding between them as was advocated in our last issue. is true that such discussion may not settle at once these prob-But nothing is to be gained by secrecy on either side. Hidden thoughts are apt to become smouldering suspicions; suspicions between brethren never help. Frank discussion will at least bring the problems out into the open in such a way that they will seem less terrible. A clear understanding of the reasons in the hearts of both sides will lead to closer fellowship which must surely come before any problems can be solved. Full and open confidence between Chinese and Western Christians is absolutely essential at the present time.

* * *

THE new agreement between Great Britain and China with regard to the opium trade was signed in Peking on May 8th. Our readers will find in "The Month" a The Opium reprint of three of the more important articles. Agreement. The subject of the opium trade will always be a humiliating one to all patriotic Britons, but we are glad to note in the recent developments some very cheering and hopeful circumstances. Great Britain has been not only willing to meet China in a generous spirit, even at the loss of considerable revenue, but she has recognized China's success in the work of prohibition. This success has greatly enhanced the prestige of China. When we consider the complications caused by the loss of revenue, and also the insidious nature of the cravings of opium, with its many aggravating social, physical, and moral issues, we are amazed at what has been accomplished and hopeful that this new power of will and willingness of mind will accomplish much for the betterment of China. The loss of revenue we have referred to will be more than counterbalanced by the increased material riches of a healthier nation, and the improvement of the nation physically ought to be accompanied by a more important moral advance.

* * *

Among the other important events of the past month may be included the issue of Imperial Edicts calling for the formation of a Cabinet and Privy Council. Some Other Amportant details are given in "The Month;" in addition Events. to these we understand that Prince Ch'ing will be President of the Cabinet and T. E. Na Tung and Hsu Shihchang, Vice-Presidents. On the 20th May an Imperial Edict was issued sanctioning the signature of the loan agreement for the Central Railways. The loan is secured on the revenues of Hunan and Hupeh. There has evidently been a recognition of waste and inefficiency in past methods of railway administration, and considerable interest has been awakened in the Edict appointing H. E. Tuan Fang Director-General of the Central Railways.

The assassination of the Tartar General Fu Chi at Canton on the 8th of April, followed by the attempted murder of the Viceroy on the 27th of the same month, are grave symptoms of the pent-up discontent which exists everywhere, but is nearer the explosive point in Canton than in any city in the Empire. The comments of the press indicate that public opinion is on the side of the revolutionaries. Fu Chi is derisively represented as discussing in Hades with En Ming, the murdered Governor of Anhwei, the ethics of crime. Living officials, under thinly veiled pseudonyms, are pilloried as occupying positions of greater or less torment in the infernal regions and, generally speaking, the press comments are so savage as to constitute a danger to peace. Fortunately the Chinese reader knows his editor and does not take too seriously these sanguinary diatribes or our expectations of future tranquillity would be less hopeful than we would care to admit.

* * *

The readers of the Recorder will be pleased to learn that Dr W. W. White expects again to visit China this coming summer. The meetings held by him and his party at the various sanitariums last summer will be still fresh in the minds of many, and it is to be hoped that even greater blessing may attend the conferences this season than last. In view of the delicate situation which exists with reference to differing views on certain lines in reference to the Scriptures it is hoped that earnest prayer will be offered up that God may give unity to His servants, even in the midst of diversity, and that He Himself will accomplish that which without Him it is impossible to hope for.

* * *

return of Mr. Bitton to England on account of ill health and his consequent retirement from editorial work on the Recorder. Mr. Bitton has rendered most valuable and acceptable service, not only in carefully prepared and thoughtful editorials, but also in planning for special numbers of the Recorder and in securing suitable writers for the different issues, so that his services will be missed not only by the readers of the Recorder, but especially by the Editorial Board. We trust that the return to England may result in speedy and permanent restoration to health and that he may return to give yet many years of acceptable service to the missionary body through the pages of the Recorder.

The Sanctuary.

"The effectual fervent prayer of a righteous man availeth much."—St. James. v. 16.

"For where two or three are gathered together in my name, there am I in the midst of them."—St. Matthew, xviii, 20.

All hail! Adored Trinity!
All hail! Adored Unity!
The Father God, and God the Son,
And God the Spirit, Three in One!

Behold, to Thee this blessed Day Our grateful thanks we duly pay For Thy rich gifts of priceless worth, The saving health of all on earth.

Thee Three in One we thus adore, Thee One in Three for evermore; In Thy sweet mercy shall we find A shelter sure for all mankind.

O Trinity! O Unity!
Be with us as we worship Thee;
And to the Angels' songs in light
Our prayers and praises now unite.

Amen.

PRAY

That the hostile attitude towards Christian truth of the Chinese may be turned into one of welcome. (P. 337.)

That the Chinese nation may accept with full belief the greatest message ever intrusted to mortal to deliver. (P. 329.)

For the conversion to Christ of that large and ever-growing body of students whose voice is to be heard in the future deliberations of those who guide the Empire. (P. 338.)

That the Evangelistic Association may fulfill its intention of giving suitable literature to the church and the world. (P. 330.)

For the nine Tract Societies and for the Christian Literature Society and the work that they are doing. (Pp. 334, 336.)

For religious tracts to meet the need of the present time and that will be effective for their purpose. (P. 343.)

That there may be found those who will write such books as will meet the needs of the student class whose minds are hesitating between two opinions. (P. 338.)

GIVE THANKS

For the men who have prepared the evangelistic literature we have at our disposal now, and for this work that they have done. (P. 330.)

For the great artists of the world who have consecrated their powers to illustrate the Gospel. (P. 342.)

For the liberality of those throughout the world who make possible the distribution of Bibles and tracts as they are needed. (P. 341.)

MORE RULES FOR A HOLY LIFE.

To fear the day of judgment.

To dread hell.

To desire eternal life with all spiritual longing.

To have the expectation of death every day before his eyes.

To watch over his actions at all times. To know certainly that in all places the eye of God is upon him.

To keep his lips from evil and wicked discourse.

Not to be fond of much talking.

Not to love much or violent laughter. To give willing attention to the sacred readings.

To pray frequently.

Every day to confess his past sins to God in prayer.

Not to fulfil the desires of the fiesh.

To hate self-will.

Not to desire to be called a saint before he is one.

Every day to fulfil the words of God in action.

To love chastity.

To hate nobody.

To have no jealousy.

To indulge no envy.

Not to love contention.

To avoid self-conceit.

To reverence seniors.

To love juniors.

To pray for enemies in the love of Christ.

After a disagreement to be reconciled before the going down of the sun.

And never to despair of the mercy of God.

From St. Benedict: "The means of doing good works."

Contributed Articles

Religious Beliefs of the Ancient Chinese and Their Influence on the National Character of the Chinese People*

BY FRANCIS C. M. WEI.

T.

HE study of the religion of the ancients is not merely a matter of curiosity. It is an important field for the student of comparative religion, for no modern system of religion can be fully comprehended unless the history of its development and growth is traced back to the first stage of its existence. But the study is not to be monopolized by the theologians. Its interest will be participated in as well by the historian and the politician, as it helps in no ordinary degree to elucidate the history and to account for the peculiar characteristics of a people. "A man's religion," says Carlyle, "is the chief fact with regard to him. A man's or a nation of man's. Of a man or of a nation we inquire therefore first of all, What religion they had? Answering this question is giving us the soul of the history of the man or nation. The thoughts they had were the parents of the actions they did; their feelings were the parents of their thoughts; it was the unseen and the spiritual in them that determined the outward and the actual; their religion, as I say, was the great fact about them." It is with the object of testing the truth of this statement of Carlyle's that we shall approach the study of the religion of the ancient Chinese, while the other phases of the study will only receive so much attention as the aim in view will require.

This study is by no means an easy task. The folklore of the ancient Chinese from which we should expect most of our information has long been lost, if any ever existed in literature. The probability is that it was obliterated by Confucius when he edited the classics. The only source open to our study, then, is the classics in their present form, and for this reason we have

^{*} Reprinted, by permission, from the Boone Review.

NOTE —Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

to depend chiefly on the authority of the classics for the statements in this essay.

At the very outset it may be asserted that no record of any organized religious institution or any definite priesthood of the ancient Chinese can be found in the classics. Nor is there any "sacred book" existing outside of the classics that embodies the ancient religious ideas and beliefs of the race. To the question whether the ancient Chinese had ever had any positive religion, we may unhesitatingly answer in the negative. But when we take religion to mean "the thing which a man does practically believe, the thing which a man does practically lay to heart and know for certain concerning his vital relation to this mysterious universe, and his duty and destiny therein," we shall find not a few indications in the ancient literature of the Chinese, particularly in the Shu King or the Book of Historical Documents (書 經) and the Shi King or the Book of Odes (詩經), which distinctly show the ancient religion of the people.

To do ample justice to such a wide subject is beyond the scope of a short essay like the present one. A full treatment of it would occupy easily a volume of considerable size, and its undertaking would mean nothing less than many years' labour. In this essay only two points will be treated. These are: I. The Idea of Shangte; II. Ancestor Worship.

I. THE IDEA OF SHANGTE

A fair knowledge of the way in which the idea of Shangte or the Supreme Lord grew up among the ancient Chinese necessitates a brief review of their physical surroundings. generally believed by the historians that the ancestors of the Chinese people were a branch of the Turanian race, which had separated itself from the main stock in the West and emigrated into the basin of the Yellow River. This band of Turanians, after years of wandering, settled themselves finally near the present province of Honan and there formed the nucleus of the Chinese nation. It is easy to see how the geographical and climatic features of that district early aroused the inquisitive minds of the primitive Chinese to the meaning of this myterious universe. The gigantic mountains which met their eyes in every direction, and which supplied them with fuel and game; the fertile soil which, though unlike the tropical forests does not give them fruits and nuts without cultivation, was yet able to

ensure the due reward of their labour; and the Yellow River, roaring on its way to the sea from its unknown source, which was generally supposed to be in heaven, and sweeping along with it sometimes thousands of lives and not unfrequently all the property on its banks; these must have impressed deeply the minds of the ancient Chinese. Further, the climate of the district was of such a character that observations of the heavenly bodies early occupied the attention of the ancient inhabitants of the Hwangho valley. The sun which gave them warmth and ripened the fruits; the moon which shone on them when they sat around the door of the hut to chat and to enjoy themselves after the day's toil, and which, before the invention of the torch was, we must remember, the only great source of light when the night set in, and finally the stars and planets scattered in the heavens and twinkling with their mysterious light; these, again, appealed strongly to the primitive mind as so many sources of power. Then the seasons with their regular coming and their respective attendants, the smiling spring with her birds and flowers, the energetic summer with his intense heat and bright sunshine, the sober autumn with the howling winds, and the dreary winter with his grave face; these also struck them with a sense of wonder. It is not surprising, therefore, that these objects of nature should be worshipped by the ancient Chi-We find it recorded in the Book of Rites that sacrifices were offered to mountains and rivers, the sun, moon, and stars, hills and streams, forests and valleys, weather and the seasons.

What is the meaning of this worship of the objects of nature is a question we must answer. We cannot very well agree with the opinion that it is "a service of God."* It is too much a forced statement to say that the ancient Chinese were serving God when they buried the sheep and the pig at the Altar of Great Brightness (理少华於泰昭), or when they performed the ceremonies at the Altar of the Royal Palace (王宫), or at the Altar of the Light of the Night (夜明). But to do them justice we need to point out here that the ancient Chinese did not worship the sun and the moon as the Canaanites worshipped Baalim and Ashtaroth. When they worshipped the objects of nature, they worshipped them as objects of nature only, not as so many personal deities who were supposed by other races to have the presidency of those natural objects. A

^{*}See Prof. James Legge's lecture on Chinese Religion in the "Religious Systems of the World."

passage in the Book of Rites serves to make this clear. "Sacrifices should be offered to the sun, moon, and the starry host, for to these the people look for light; and also the mountains and forests, rivers and valleys, mounts and hills, for these are sources of wealth to the people (及夫日月星辰民所瞻仰也山林川谷丘陵民所取財用也).

However, we have to penetrate deeper into the feelings of the ancient Chinese in order to reach the true explanation of their worship of natural objects. In the classics there are indications that they were sensible of the existence of some superior power to which they owed respect and gratitude: respect for the natural forces which they perceived working in the universe, and gratitude for the blessings which they received in various forms, as the warmth of the sun, the light of the moon, the wealth of the mountains and rivers. But their imagination was not strong enough to carry them one step further in order to realize this superior power in a clear-cut conception. Accordingly they stopped at the worship of the objects of nature, which impressed their minds, but which to their inner feeling were merely the media, not the real sources, of the power revealed in the workings of this mysterious universe.

The development of this vague and implicit idea of the existence of a superior power into the conception of a personal and spiritual Being was brought about by a different course, not by imagination or reasoning, but by common sense. ancient Chinese lacked the imaginative power of the Greek mind, but they possessed, to a great extent, the sense of order and law of the Roman people. The regularity of the seasons, the order of the movements of the heavenly bodies, and the general harmony of the universe, -these could not be accounted for except by the existence of a controlling power which had the government of all. This gave rise to the idea of Shangte, the Supreme Lord. The name of Shangte for the Supreme Being or God is frequently used in the ancient classics, although it is rarely found in the later literature. According to the Book of Rites, it was to Shangte that the Son of Heaven should pray for grain in the first month of the year (是月也 祈 穀 于 上帝). This is a very suggestive statement. Rain and soil are essential elements for a plentiful crop in China. Yet the record is that the ancient Chinese made their prayers to Shangte, not to the "God of Rain," or the "God of the Soil." Again, a catastrophe on a mountain or the drying up of a

river was often recorded in Chinese history as a calamitous sign. But it was interpreted not as the wrath of the spirits of the mountains and river, but as a warning from Shangte.

What then is the nature of this Shangte of the ancient Chinese? Is He a personal deity like Jehovah, or is He considered merely as equal to nature in the manner in which a pantheist would regard his deity? The answer to this question is in the classics. But before we proceed thither, we must discriminate carefully the various senses in which the word "Tien" (天) is used in ancient Chinese literature, in order to attain a definite and clear conception of the idea of the ancient Chinese concerning the Supreme Being.

In the first place, "Tien" (天) is used to signify the visible firmament overspreading the earth; for instance in the following passage from the doctrine of the Mean (中庸): "The heaven now before us is only this bright spot, but when viewed in its inexhaustible extent, the sun, moon, and stars, and constellations of the zodiac are suspended in it, and all things are overspread by it" (今夫天斯昭昭之多及其無窮也 日月星辰繫焉萬物覆焉.) Secondly, it is used to indicate nature itself. The Book of Changes (易 經) says: "Heaven produces sacred things and the sages conform with them in their actions" (天生神物聖人則之). Thirdly, it is used as equivalent to fate, as when Confucius exclaimed, "Heaven rejects me" (天 喪 予). Finally, "Tien" (天) is employed as a denomination for the Supreme Being. "Heaven is going to use the Master as an alarm bell" (天 將 以夫子為木鐸), says a friend of Confucius. The sage himself used the word in the same sense when he said impatiently to his vainglorious disciple: "Shall I deceive Heaven?" (吾誰欺欺天乎).

From this it is evident that Dr. Faber's opinion that the Chinese word "tien" is totally inadmissible as a designation of a personal God, is not well grounded. The Chinese are not distinguished by clearness of thought. They are not accustomed to clear-cut conceptions, nor very particular about the terms they used to signify various ideas. When "tien" is used in so many different senses in the classics, it is not surprising for a foreigner, who is so fortunate as to possess part of the Greek mind, which is the common heritage of Westerners, to come to the conclusion, at his first approach to the Chinese literature, that the conception of the Supreme Being of the ancient Chinese is either pantheistic or naturalistic. We must be free from

the bondage of words. Words are often misleading. Let us try in every case to get at the real ideas which the words are intended to convey, rather than to construe the words themselves. Bearing this in mind we may now proceed with an unbiased mind to inquire what attributes the ancient Chinese assigned to the Supreme Being, whom they worshipped and served as the Lord of this universe.

The first point that impresses the student of the Chinese classics is that the ancient Chinese conceived of Shangte entirely as an invisible being. There is not the slightest trace in the classics that Shangte is represented in human form. It is a very well put statement that there is less anthropomorphism in the ancient Chinese literature than in the sacred books of any other people; the Hebrews not excepted.* Fancy is often the cause of anthropomorphism. That there is little anthropomorphism in the Chinese classics can be partially explained by the inefficiency of the imagination of the people, which is also the cause of the slow development of the fine arts in the country. But this is not more than a partial explanation. It is not fair to refuse credit to the ancient Chinese for this noble conception of the Supreme Being so rarely found among primitive people.

But Shangte, being invisible, is not "the infinite blank," entirely unthinkable, as is the doctrine of the Neo-Platonist. The ancient Chinese were not mystics. Their minds were not at all tending to that direction. Though invisible, Shangte is not unthinkable. He was conceived of as majestic and glorious. In the Book of Odes, He is described as great and majestic. "Great is the Supreme Lord, beholding this lower world in majesty" (皇矣上帝臨下有赫). In the same book, we have also the following lines:—

"The bright and glorious Lord Supreme (明昭上帝) Will in them give us a good year" (迄用康年).

Further, the idea frequently met with among modern scientists—the idea that God is the master mechanic, who, having finished his work and endowed it with forces by putting into it the necessary springs and by winding them properly, is now far away from the world and has no concern with mortals—finds no parallel in the ancient Chinese. According to them, Shangte is "beholding this lower world."

^{*} See Martin's Hanlin Papers, "The San Kiao."

"The Lord Supreme is with you (上 帝 臨 汝), Have no doubt in your heart" (無 貳 爾 心), are two of the most striking lines in the Book of Odes.

Thus far it is clear that Shangte is invisible, majestic, glorious, and omnipotent. This, however, will not satisfy those who maintain the notion that the Chinese conception of the Supreme Being is pantheistic. How can we distinguish Shangte from the God of the pantheist? Is Shangte a personal deity or merely an impersonal blind power? To be brief, the answer to these questions is evident from the appellation "Shangte," by which the Supreme Being was known to the ancient Chinese. "Te," or Lord, implies distinctly a personal meaning. There is therefore no need of an extended argument to show that Chinese theism is quite free from any pantheistic tinge. For those who will think otherwise, in spite of this clear evidence, we need only quote one passage from the Book of Historical Documents, and leave the judgment to themselves. "The fame of him (King Wan) ascended up to the Supreme Lord, and the Lord approved" (聞于上帝帝休). Can this be said of any pantheistic God?

As to the nature of Shangte the ancient Chinese emphasised most His justice and impartiality. "The way of the Supreme Lord is not invariable (for He will reward or punish a man according to his actions). On the good doer He sends down all the blessings, and on the evil doer He sends down all miseries" (惟上帝不常作善降之百群作不善降之百殃). But His love and mercy were not passed unnoticed. He was said to love the people. It is recorded in the Book of Historical Documents that "Heaven loves the people" (惟天惠民). In the same book it is said that "Heaven compassionates the people, and what the people desire, Heaven will be found to give effect to" (天矜于民民之所欲天必從之).

What is most noticeable in the Chinese conception of Shangte is that Shangte is never represented as revengeful. He is ready to punish the evil-doer. But in doing so He is merely enforcing the moral law. "It is not the Supreme Lord that has caused this evil time," so runs a verse in the Book of Odes, "but it arises from Yiu's not using the old ways" (匪上帝不時殷不用舊). Shangte is just and impartial. But to conceive of Him as capable of being enraged with revenge, to think that He can be debased by that destructive passion which shows only the weakness of man, that

passion which brings misery and ruin upon this world, is far from the mind of the ancient Chinese.

Passing now to another point—the relation of Shangte to the people—we shall begin by quoting a passage from a speech delivered by Tang, the first sovereign of the Shang dynasty, which is thus recorded in the Book of Historical Documents: "The great Supreme Lord has conferred even upon inferior people a moral sense, compliance with which would show their nature invariably right"(惟皇上帝降衷下民若有恒性). In the Book of Odes, also, the same idea is expressed. "Heaven in producing mankind gave them their various faculties and relations with their specific laws" (天生蒸民 有物有則). It is the same idea again that we find at the opening of the Doctrine of the Mean: "What Heaven has conferred is called the nature; an accordance with this nature is called the Path of Duty; the regulation of this path is called Instruction." Thus Heaven or the Supreme Being is the source of man's moral sense. He bestows upon man His nature, and to act in accordance with this nature is the fulfilment of His will. In the Book of Historical Documents, this doctrine is expounded in a more lengthened form. "From heaven are the social arrangements with their several duties: to us it is given to enforce those five duties, and then we have the five courses of generous conduct! From heaven are the social distinctions with their several ceremonies; from us proceed the observances of those five ceremonies, and then they appear in regular practice. When sovereign and ministers show a common reverence and respect for these, do they not harmonize the moral nature of the people? Heaven graciously distinguishes the virtuous; are there not the five habiliments, five decorations of them? Heaven punishes the guilty; are there not the five punishments to be severally used for that purpose? The business of the government! Ought we not to be earnest in it? Ought we not to be earnest in it? (天 叙 有 典 勅 我 五 典五惇哉天秩有禮自我五禮有庸哉同寅協恭和衷 哉天命有德五服五章哉天討有罪五刑五用哉政事 is the Supreme Lord, the ruler of mankind," says the Book of To the ancient Chinese, the Supreme Lord is ruler of mankind in the literal sense of the term. Government is actually thought to be from Him. In His hands is the supreme guidance of the state supposed to be. On earth, however,

the sovereign is appointed to be His vicegerent. Thus spoke King Wu, the founder of the Chau Dynasty: "Rulers and instructors are appointed in order that they may be able to assist the Supreme Lord and secure the tranquillity of the four quarters of the empire" (作之君作之師為其克相上帝龍級四方). This brings us to the discussion in a more detailed manner of the relation of Shangte to the ruler, which idea has much weight in Chinese history and is therefore worthy of close attention.

The ruler of the ancient Chinese reigned by divine right. He owed his position only to the appointment of Shangte. Neither the theory of social contract, nor any other theory of government which makes the ruled masters of the ruler, has any affinity in the idea of the ancient Chinese. But we must not be misled by the term "divine right," and understand it as that notorious doctrine maintained by the Stuart Kings of England, which cost Charles I. his head, and caused so much conflict between the English people and their kings in the first part of the seventeenth century. The true idea of the divine right of the ancient Chinese rulers is best expressed by Professor James Legge as follows: "They have no other divine right to their positions but that which arises from the fulfilment of their duties. The dynasty that does not rule so as to secure the well-being of the people, has forfeited its right to the throne." "Heaven loves the people and the rulers should reverence this mind of heaven" (惟天惠民惟皇辟奉天). That is the proper function of the ruler. As soon as he fails to discharge his duties as such a function, he ceases to be the ruler of the people. "If within the four seas there be distress and poverty, your heavenly-conferred revenue will come to a perpetual end" (四海图第天禄永終), is an admonition given to the Emperor as recorded in the Book of Historical Documents. The fall of the Hea dynasty will serve well as a concrete instance. As "the king of Hea was an offender, and falsely pretended to the sanction of Heaven on High, to spread abroad his commands among the people, the Lord (Shangte) on this account viewed him with disapprobation and caused our Shang to receive His appointment'' (夏王有罪矯誣 上天以布命于下帝用不臧式商受命). When the appointment is thus decreed, it becomes the duty of the newlyappointed ruler to execute the will of heaven. Thus said T'ang: "The sovereign of Hea is an offender, and, as I fear the

Supreme Lord, I dare not but punish him "(夏氏有罪予是上帝不敢不征). Much to the same effect spoke King Wu, when he addressed his hosts and allies on setting out on their march against the cruel King of Shang: "The iniquity of Shang is full. Heaven gives command to destroy it. If I did not comply with heaven, my own iniquity would be as great" (商罪貫盈天命誅之予弗順天厥罪惟鈞).

There is one more point about the Chinese conception of Shangte, which is worthy of mention. Shangte is not a tribal God of the Chinese. He was regarded by the ancient Chinese as their governor, but His government extended beyond the Chinese boundaries to other tribes and communities. not a local king, but king of mankind. He punished the prince of the Meaou (黄) as well as the sovereign of Hea. the great, when he set out to subdue the Meaou, thus addressed his soldiers: "Ye multitudes, listen to my orders. Stupid is the prince of the Meaou, ignorant, erring, and disrespectful. Despising and insolent to others, he thinks that all ability and virtue are with himself. A rebel to the right, he destroys all the obligations of virtue. Superior men are kept by him in obscurity and mean men fill all the offices. The people reject and will not respect him. Heaven is sending calamities down upon him" (禹 誓 于 師 日 濟 濟 有 衆 咸 聽 股 命 蠢 茲 有 苗昏迷不恭侮慢自賢反道敗德君子在野小人在位 民藥不保天降之咎).

(To be concluded.)

Evangelistic Tracts and Literature*

BY JOHN DARROCH.

N addressing myself to the preparation of a paper on evangelistic tracts and literature I cannot but ponder the significance portended by the formation of this new organisation. The entire missionary body has always been an Evangelistic Association. One may be pardoned for hesitating to believe that this new Association is needed. Yet the fact that a number of the busiest missionaries in China were willing to leave the pressing duties appertaining to their

^{*}Prepared for the first triennial meeting of the Evangelistic Association of China.

respective fields of work, and congregate together to deliberate on the problems of evangelisation in China, is a forceful testimony that, in the opinion of the men best qualified to judge, such an association not only promises to be useful, but is, at this moment, an absolute necessity.

The evolution of an organism is always from the simple to the complex. In a rude and barbarous State every individual is at once warrior and architect, farmer and mechanic. The units of which the State is composed are like the separate grains in a sandheap. They have proximity but no cohesion, still less have they interdependence. The more highly civilized the community becomes, the more complex is the interrelation of the individual members. Specialization is, then, a sign of development. We may take it that the formation of this Association indicates a forward movement of the missionary body, and a development, in the direction of efficiency, of its far-flung battle line.

The members of the Medical Association of China are medical experts. Members of the Educational Association are educational experts. Or, if the modesty of the ladies and gentlemen who form the membership of these bodies forbids them to assume the name of "experts," they will at least readily admit that they have dedicated themselves to the cause of Christian education or medicine as the case may be.

In the same way this Association is composed of evangelistic experts or, at least, of those who have dedicated themselves to the one great purpose of evangelism. In other words, they have devoted themselves to the work of proclaiming to the greatest nation on earth the greatest message ever intrusted to mortal to deliver. It is a high choice, and I am honoured in being privileged to write on one aspect of their chosen work.

THE WORK THAT HAS BEEN DONE IN THE PREPARATION OF EVANGELISTIC LITERATURE.

It is only by a knowledge of the past that we are able to prognosticate the future. We shall not plan well for the future production of evangelistic literature unless we are familiar with the stock of books already in existence. I fear that even well-informed missionaries are unable to keep in touch with the wealth of literature which the Tract Societies already place at their disposal. In a paper, prepared by Rev. G.

Miller, and published in the January Recorder for 1910, the following sentence occurs:—"The Evangelistic Association will select and prepare suitable literature for its work. We are already indebted to the Tract Societies for the good work they have done, but we feel that in this department there are still great possibilities." Everyone interested in Christian literature in China will note with keen pleasure that this young Association is girding itself for the great task of giving suitable literature to the church and the world. But before we project our plans into the future, let us note what others have done for us in the past, that when we, in our turn, essay to handle the tools which older hands are laying down, we may show ourselves to be workmen that need not be ashamed; labourers worthy of our hire.

Few of us realise how stupendous is our debt to the men who prepared the evangelistic literature which we have at our disposal now. Their writings, scattered broadcast over China, have done as much as all the preaching of all the missionaries to win from heathenism the men who form the church of Christ in China to-day.

It is worth remembering that the man who, by his literary work, has done more for the evangelisation of China than any other missionary, is living in the city of Hankow to-day. I refer to the Rev. Dr. Griffith John, a man whom we all delight to honour. That keen and tempered mind is no longer swift to respond to the volition of its master. The golden bowl is breaking: the Lord is calling the worn out labourer home, for his darg is finished and his rest is due, but the conference recently held was unspeakably the poorer that his illness robbed it of his counsel and guidance.

In a book recently published by the Chinese Tract Society called 師生辨道 or "A Dialogue on Christianity," a Chinese pastor tells how he became a Christian. A friend, knowing that he was a bigoted Confucianist, gave him a copy of Dr. John's 德慧人門 "The Gate of Virtue and Knowledge." As he read the book he felt as if the store of wisdom which he had attained by the study of the classics, and which had hitherto seemed so profound, was steadily shrinking, until he, who before thought himself rich and increased with goods, saw that he was poor and blind and naked. He next obtained Dr. Martin's 天道溯源 "Christian Evidences," and the process of his conversion was rapidly completed. This incident seems

to me so richly significant that I cannot refrain from quoting it. We see here that the study of two books, one written by the oldest American, the other by the oldest British missionary in China, has led a young Chinese scholar to Christ, and, in the true order of apostolic succession, he too writes a book to win others to his Saviour.

TRACT SOCIETIES IN CHINA.

The aim of the recently formed Association is the evangelization of China, and this paper is written to show how much the evangelistic literature now in existence is adapted to attain this end and to provoke a discussion which will show what other literature is needed, and how our present stock can be improved and made more suitable for its purpose.

First I wish to call your attention to the splendid service that is being rendered to the cause of evangelism by the Tract Societies already in existence.

SHANGHAL.

The work of the Chinese Tract Society in Shanghai is too well known to need description. With the substantial help of the Religious Tract Society of London this Society published the well-known Conference Commentary, and indeed almost all the commentaries on the Scriptures in Chinese are publications of this Society. The report for 1910 says:—

"Some of our largest and most important publications have been out of stock and been reprinted during the year. Among these may be mentioned The Conference Commentary, The Bible Dictionary, Topical Index, etc.; it being the largest year's work ever done by the Society. And the income from sales is among the greatest, reaching the very large sum of \$10,979.62, and for printing we have paid \$17,300.44, the largest since the Society was organized.

OUR YEAR'S WORK.

We have printed twenty new works, making 217,200 copies and 3,193,200 pages. We have reprinted one hundred and ten of our standard works, making 565,000 copies and 18,406,000 pages. Or a total of 130 different works and 782,200 copies, equal to 21,599,200 pages. Reckoned at 12 mo. it equals 28,599 200 pages. We have distributed, including grants, 441.058 copies of books and tracts, equal to 11,299,824 pages. During the thirty-two years of the Society's existence there have been printed \$153,246.22 worth of books and tracts, and distributed during the same time 160 351,356 pages."

This is surely a record of good work well done, and deserves the heartiest commendation.

HANKOW.

The virile and vigorous Central China Tract Society has its headquarters in the city of Hankow. It already possesses a fine depôt of its own, and is now building extensive premises to serve as printing department, offices, etc. The work done by the Hankow Society in the dissemination of good Gospel tracts throughout the Chinese-speaking world is beyond all praise. Only those who have experience in building and financing large schemes have any idea of the labour which the committee has undertaken in this effort to improve the Society's efficiency. They have made the whole missionary body their debtors by the service they have rendered and are still rendering to the cause of evangelism in China.

The report for the year is full of praise for what God has enabled the Society to accomplish and of buoyant hope for the future. The report says:

"It may be remembered that in the last report special praise was given to God because the circulation had reached almost three millions; the actual figure being 2,976,777 issues. It is with a feeling almost too deep for expression that it is now placed on record that the issues from the depôt have during the past year numbered 4,333,459 copies, of which only 75,648 have been supplied to other Societies for re-sale. As the table will show, almost one-half of our issues have been sold below cost-price, a fact which emphasises what has already been said about our need for further aid if our work is to be sustained on these lines.

Total circulation in 1908			2,208,619.
7.1	,,	1909	2,976,777.
11	,,	1910	4,333,459.
Increa	se over I	909	1,356,682.
This e	normous	circulation	can be analysed thus:

I. Tracts and books sold at or above of	cost	•••	***	72,320
2. Tracts and books sold under cost			***	2,004,139
3. Tracts for free distribution:				, ., .,
Week of prayer topics				50,000
Introduction to New Testament	•••		***	1,270,000
John iii. 16			***	200,000
Pictorial Tracts	•••	***	***	240,000
Scripture extracts	•••	***	•••	200,000
'Distribution Fund' tracts	•••	•••	•••	282,000

4.318,459"

SZECHWAN. .

West of the Yangtse gorges there is a China separated by great mountains and deep ravines from the China of the North, South, and East. Here, with its headquarters in Chungking, is the West China Tract Society. Founded in 1899 its first year's receipts amounted to less than 38 taels. Last year the Society put into circulation 1,509,528 Christian books and tracts. The balance sheet for the year shows an income and expenditure of 16,953.96 dollars. Two fields are open to this Society which can be entered by no other. I refer to the openings for evangelistic effort in Thibet and among the Miao tribes. The Society secured types for printing in the languages of both these peoples. The business side of its work has grown so largely that a missionary, Mr. G. M. Franck, has had to be found who will devote of his whole time to this most necessary side of the Society's work; and, its report shows that, taken altogether, the West China Tract Society is one of the most vigorous and active organizations in China.

PEKING.

The North China Tract Society has its headquarters in Peking, but for the convenience of its business work and the better distribution of its literature it has recently purchased a valuable property in Tientsin, where the agent's office and depôt will henceforth be located. The report for the present year strikes a jubilant, even a jaunty note. The sales were never so good; the outlook never so hopeful. The books and tracts circulated during the year amounted to a total of 361,194, having an aggregate of 7,973,648 pages. The sales amounted to a sum of \$5,268,07, an increase of more than \$2,300 on those of the previous year.

The North China Tract Society has also been compelled to secure for itself an agent who makes it his sole duty to attend to the business side of the Society's work. Mr. Grimes has been so successful in his efforts that he has increased the sales and reduced very considerably at the same time the Society's printing and other expenses. This has so encouraged the executive that they declare their aim to be to make their publications "the most attractive and at the same time the most reasonable in price to be found in China." We wish them all success in the path they have marked out for them-The other Tract Societies will by no means be willing to be outdone in the production of their books, and as a result of their healthy competition we, who purchase and circulate their tracts, may expect that these booklets will be better written, better printed and better illustrated than anything we have yet seen.

The South Fukien Tract Society at Amoy was organised in 1908, and last year was able to circulate 114,085 publications. Something like 16,000 of these issues were written in Romanised Chinese. The balance shows that the Society expended \$4,135.26 in the course of the year.

The North Fukien Tract Society has its headquarters at Foochow. It reports a circulation of 73,090 issues and an expenditure of \$2,613.63 during the year.

The Hongkong Tract Society pushes the sale of English Bibles and tracts more than that of Chinese literature, but last year something like \$500 worth of Chinese tracts were sold from the depôt.

The Manchurian Tract Society, with its headquarters at Mukden, has not aimed at producing but rather at distributing the literature produced by others. The Society has circulated a considerable quantity of good literature during the year, but that is accounted for in the issues of other Societies, so our friends in the north have the honour of doing the work, but the returns are credited to those who produced rather than to those who actually circulated the tracts.

Canton. I have not the figures stating the circulation from this Society during the year, but as its expenditure amounts to \$2,304.29 I take it that its circulation was about on a par with that of, say, the Fukien Tract Society, and to give an approximate completeness to my tabulated statement I will take it that from Canton some 70,000 tracts were circulated during the year.

Appended is a table showing the issues and expenditure of the Tract Societies in China:—

Society.		Circulation.	Expenditure.
c. T. S.	Shanghai.	Copies 782,200, pages 21,599,200.	\$23,824.08
C. C. T. S.	Hankow.	Issues 4,333 459.	34,218.80
		For buildings.	18,562.95
W. C. T. S.	Chungking.	Issues 1,249,528.	16,953.96
	Amoy.	,, 114,085.	4,135.26
_	Hongkong.	,, 34,430.	1,038.00
N. C. T. S.		Copies 761,194, pages 7,973,648.	10,000.00
	Canton.	Issues 70,000.	2,304.29
	Foochow.	,, 73,090.	2,613.63
	Manchuria		

It is not possible to reduce all the 'issues' of the various societies to a common denominator. One 'issue' may be a one page tract, another a one hundred page book. But this is a fact of great significance; there are nine tract societies occupying positions of strategic importance in China, and these issued,

during the year that is past, many millions of tracts and spent more than \$100,000 in the prosecution of their work.

If we regard ourselves as a great war council, convened to discuss the best way of assaulting the fortress of heathenism, then these societies with their depôts represent the arsenals from whence we must draw our ammunition for the purposes of attack.

The Evangelistic Association is to be congratulated that at the commencement of its career it finds itself in possession—I may put it that way, for these tract societies exist only to serve the missionary body—of such a mighty auxiliary force. The committees governing the tract societies I have named, are composed of the ablest missionaries in their districts. (I am sure I may say so without giving offence to other able men who benefit by their work). The tracts stored in the depôts have been written by some of the best scholars who ever came to this country, and are as effective now as they have been proved to be in the past.

It may be said that some of the publications of these Societies cannot be called good literature. There is truth in this objection, and none feels the force of it more keenly than the Societies concerned. Every publishing house has some books that make a hit and some that fall flat, and the Tract Societies are, in this respect, not different from other publishers. But you are not bound to buy and circulate what you disapprove of. Any society will allow you to choose what you like from its catalogue and will not quarrel with you for leaving severely alone whatever literature does not commend itself to you. If someone further objects that not one of the societies has in stock the kind of tract which he believes to be needed, then, I say let that man provide the tract that is needed. The societies will gladly publish it for him if it is approved by their Examining Committee. need you fear that their scrutiny will be hypercritical. objection we have noted proves that the Tract Societies have responded rather too readily to the desire of the missionary author to see his effusion in print. The meshes of their examination nets have been too wide, and much has passed through that had better been rejected. We may fairly claim that this is a point in favour of, rather than against, the Tract Societies. There is only one sure test of seed capacity. grain is cast forth and buried in the dark earth. If it has the

germ of life in it, it will come forth; first the blade, then the ear, then the full corn in the ear. It is in like manner with the missionaries' message committed to the press in tract form. It is cast forth into the world, and the test of its fitness to live is the measure of response it awakens in those to whom its message comes. It must not be taken as altogether blameworthy in the publishing Societies that they have not accepted manuscripts only from leaders of the missionary host, but that they have been quick to encourage the rank and file in their sometimes abortive efforts to set forth in writing the message of salvation to the Chinese race.

THE C. L. S.

There is another great publishing society in China labouring along nearly the same lines as the Tract Societies—The Christian Literature Society. Last year it issued from the press 213,930 copies with nearly 16,000,000 pages and expended in the general work of the Society something like \$31,000 besides a very large sum spent in building a splendid block of offices. The policy of the Christian Literature Society differs slightly from that of a tract society. It aims not so much to reach the masses as the classes, to influence the leaders of public opinion and through them to reach the multitude.

It is sometimes said, by way of reproach, that the C. L. S. does not aim at the conversion of individuals, but seeks to create an atmosphere of general friendliness and brotherly kindness between Christian and heathen. I do not think such a statement of the aim of the Society is a true one. A study of the catalogue issued by the C. L. S. will show that, while the Society has consistently aimed at influencing the higher classes in China in favour of righteousness and civilization and Christianity, it has not neglected the more spiritual needs of the church. But I pray you to consider what a very important thing is this atmosphere of kindliness and toleration which some people belittle, and how much it would assist our work if this was the prevailing attitude of the official classes in China toward Christianity.

I have heard it said that D. L. Moody once remarked that he never knew a man to be converted who sat through a meeting with cold feet. The great evangelist was pleading then for comfortable, well-lighted halls in which to hold his meetings. The principle underlying his remark is that a great deal of preliminary work must be done before you can see souls sayed. And unless that work is done, and well done, your best efforts, however wisely directed and prayerfully conducted, will avail nothing. To see this illustrated on a national scale we have but to remind ourselves of what took place during the reformation in Europe. A writer in Chamber's Encyclopædia says: "By the middle of the sixteenth century it seemed as if the revolution must sweep all before it and the papal system be as completely effaced by Protestantism as paganism had been effaced by Christianity. By the close of the same century Europe was portioned between the two religions by the same dividing lines as exist at the present day." Now, why should the reformed doctrines have swept Europe like a prairie fire during the first years of the sixteenth century and during the four hundred years that have elapsed since then have failed to win a single Principality for Protestantism? The answer is that during that fateful half century men's minds were kindly disposed towards new light. Since that date men, in the opposing camps of Protestantism and Roman Catholicism, have looked on each other as duellists, stripped for the encounter, eyeing each his antagonist along the glittering edge of his rapier. It boots not in these circumstances that you have the most cogent arguments and the highest reason on your side. are not then disposed to listen to reason or argument; your case has no chance of being considered much less accepted.

Now the attitude of China, vis-à-vis the Gospel, has hitherto been that of the embittered Romanist confronting Protestantism. If the C. L. S. succeeds in changing the disposition of the officials and literati of this country towards Christianity into that benevolence and kindly front with which Europe at first welcomed the reformation, it will do more for the furtherance of the Gospel in China than can be computed in figures or tabulated by statistics.

EVANGELISTIC TRACTS NEEDED NOW.

Turning from the consideration of what has and what is being done to the consideration of the new developments needed in our work to-day, I note first that we are not called to do over again the work of our predecessors. The older missionaries prepared their tracts for the needs of the scholars of their day. Their work was done in such wise that it needs no

improvement and scarcely any addition. It is fully thirty years since Dr. John wrote his tracts and longer still since Dr. Martin wrote his Christian Evidences, but to this day these productions are without rivals or competitors in their own field. But a new China has arisen, and there are important classes to be considered now, no one of which was in existence thirty years ago.

THE STUDENT OF THE NEW LEARNING.

The first of these is that large and ever growing body of students which has more than a smattering of Western learning, is quite conscious of its own importance and is determined that its voice shall be heard in the deliberations of those who guide the Empire.

There are those who speak contemptuously of the students of to-day and shake their heads dolefully as they compare them with the graver scholars of a bygone generation. It is difficult to take seriously men who chatter lightly the names of Darwin, Huxley, Spencer and the other great rationalist scholars of the Victorian age when one is absolutely certain that the speaker's acquaintance with these great men is limited to their names and a hazy impression that they taught something that was in some way antagonistic to Christianity. it is as certain that the students of to-day will rule China to-morrow as that those who were the students of thirty years ago are ruling China to-day. It is not at all necessary that these young men should have an intimate and accurate acquaintance with anti-Christian writers in order to be biassed against the truth. The dim and hazy impression I have alluded to will prejudice their minds and influence their attitude towards Christianity quite as effectively as though their opinions were based on wide reading and logical reasoning. Some day that attitude may, in a large measure, determine the success or failure of somebody's efforts to propagate Christianity in a particular district. It is therefore a matter of imperious necessity that we should have books written to meet the need of those men of the student class whose minds are hesitating between two opinions. The fact that their opinions are yet in an inchoate condition, constitutes an urgent call to us to put the argument for Theism before them in a convincing manner before these impressions crystallize into a mould of permanent antagonism to religion.

I am often asked to suggest books suitable for young men; some of them in our theological institutions, whose faith is being shaken, because they have read somewhere that science is opposed to revealed truth. Our tract societies have, so far as I know, published little to meet the difficulties of such men. The Rev. F. Ohlinger has written Ways and Byways of Evolution. Dr. MacGillivray has written Evolution and Religion and Dr. Darroch has written Evolution and the Origin of Life. These are all good, and will doubtless be found useful. A series of articles by Revs. W. A. Cornaby and Evan Morgan, reprinted from the Ta Tung Pao, has been published in book form under the titles "A Comparative Study of Religious Values in Social Progress" and "Modern Intellectual Developments." These two books ought to appeal powerfully to thinking men.

THE MANDARIN-READING POPULACE.

We have always had in mind those who, by reason of their lack of education, cannot read our books and tracts in Wên-li, but could make shift to read the Gospel message if it was presented to them in the Mandarin, which is their mother tongue. This class is an ever growing one. Western learning is now taught in all schools and colleges in China, and owing to the time taken up with those studies the students' acquirements of classic Chinese fall far short of the attainments of scholars of the old régime. The consequence is, that even books prepared for students, must be couched in much simpler language than in the days when a profusion of obscure allusions, resuscitated from the writings of forgotten authors, was the most certain proof of a scholar's learning.

There are those who cannot be termed students but who secure three or four years' tuition at school and have then to turn to and earn their living. In the old days these few years would have been devoted to laboriously memorising unintelligible classics which, when school was left behind, were promptly forgotten. Nowadays what such a scholar learns is of more use in the every-day affairs of life and, after he leaves school, books in simple phrase are, in a measure, intelligible to him. There is therefore a large and growing class able to read and appreciate books in Mandarin to whom Wên-li is unintelligible.

Already much has been done by the Societies in the production and circulation of Mandarin tracts, but efforts to extend

and improve this style of tract should be unremitting. We must particularly guard against slipshod work in the preparation of this Mandarin and colloquial literature. A good Wênli is easier to attain than a good Mandarin style, and nothing but the best is good enough for our purpose.

MANDARIN TRACTS.

Besides the publications of the Tract Societies mentioned above there are a few others who have done good work in the preparation of Mandarin literature.

Dr. Hallock, of Shanghai, has secured a selection of tracts in Mandarin from Chinese writers, and many of these do not betray the blemishes in style which sometimes disfigure tracts in the colloquial prepared by a foreigner.

The Rev. W. E. Blackstone has prepared ten tracts in Mandarin and Wên-li called "Illustrated portions, I to 10," and is issuing these in connection with the Los Angeles "Free Distribution Fund." The tracts have been very carefully prepared and are being printed in Germany on fine paper; each with a beautiful coloured illustration on the front. A million and a quarter copies are ordered as a first consignment, and doubtless many millions will be distributed in the course of the administration of the fund. There are also two booklets, the "Wonderful Universe" and "Truth Sought and Found." These tracts, being produced in first class style, and moreover, being offered free, will be greatly appreciated by workers whose activities in the line of a free use of helpful tracts are often cramped for lack of funds.

A NEW STYLE OF TRACT IS NOW NEEDED.

The time has come when a general knowledge of the Gospel is so diffused in China that tracts containing a direct appeal to the reader to decide instantly to be Christ's should be of the greatest value. It is no longer so necessary as it once was to appeal to the reader's reason to prove to him that there is but one God and that Jesus is the Christ. These postulates may be taken for granted, and the appeal to repent and believe the Gospel may be made directly to the conscience.

"The Broadcast" series of tracts published by Mr. Allan Cameron in Changsha have been prepared with this idea in mind, and the fact that nearly two millions have been circulated, attests that they meet a long felt want.

Many of you have had sent to you from a well-known friend of missions in Liverpool a copy of the book "The Traveller's Guide from Death to Life." That book contains precisely the kind of Gospel appeals which are needed in our work to day. It relates a multitude of incidents showing how different men were brought to the Saviour. Stories of what God hath wrought in other lands are likely to be used to reproduce the like miracles of saving grace in China. This book has had an enormous circulation and has brought salvation to multitudes in the homelands. It has been translated and is on sale at all the Tract Society depôts. Through the kinduess of Mr. S. J. Menzies it is to be sold at less than a third of its actual cost. Liberality of this kind will bring gladness to the hearts of many workers and will surely receive the Master's gracious reward.

ILLUSTRATIONS.

In the past our books have been too dingy and dull looking. We must illustrate and brighten them if we hope to obtain the maximum of usefulness with them. Each of the publishing societies recognises the need for improvement in the appearance of its books, but none of them is making very rapid progress in attaining the end aimed at.

The Religious Tract Society of London has already sent to China more than 20,000 beautiful coloured illustrations with Scripture texts for wall decoration. These have been so much appreciated that the Society intends to develop greatly this branch of its work.

The Rev. F. W. Baller, Dr. MacGillivray and some Chinese friends have prepared the letterpress for some fine coloured illustrations of Scripture subjects, also issued by the Religious Tract Society. The tracts have been printed in London, and the first consignment is already delivered to the tract societies and may be seen at any of the depôts. I confidently anticipate a circulation of hundreds of thousands, possibly millions of these new tracts.

CHINESE ILLUSTRATIONS.

The question is sometimes asked, Ought we not to use more Chinese and fewer foreign pictures to illustrate our tracts? The reply is, We should use both and we should use them as plentifully as possible, but we should use the best only. The greatest artists the world has known, have consecrated their powers to illustrate the Gospel, and the most priceless pictures in existence are those that paint the Saviour of mankind. To illustrate some subjects—the parables, say and for some people—the unlettered class—Chinese pictures have an advantage over those drawn by foreign artists. Yet we must remember that our pictures as well as our sermous must be true. We have no more right to depict the disciples of Jesus or His audiences dressed in Chinese costume than we have to represent them in European dress. They were Jews and should be portrayed in the dress they were accustomed to wear. Nor need we fear that the Chinese will not be able to appreciate foreign pictures. Chinese magazines are oftener illustrated with half-tone blocks of scenes in foreign lands than with any other pictures. In Shanghai Chinese crowd to the cinematograph shows and laugh at the comic pictures as heartily as foreigners. It is evident then that so far as pictures are concerned the Chinese will soon appreciate everything that appeals to ourselves as being pleasing in colour and correct in execution.

BOOKS FOR THE CHILDREN.

In the good old days there were no Sunday-schools in China; in the better new days in which we are now living there are at least 100,000 scholars in Chinese Sunday-schools. The Sunday School Union issues a quarterly booklet of notes on the International Lesson and illustrated lesson leaslets, but there is a keenly felt need for suitable books for the bairns. These should be brightly written and plentifully illustrated.

The Religious Tract Society is auxious to see a "Boys' Own Paper" started in China. The committee has offered to provide the funds to issue a first class periodical and has asked one of the Tract Societies to undertake its production. The Chinese Tract Society has made many efforts to induce one of the missionary Boards to set apart a man to edit the paper and undertake other editorial duties rendered necessary by the resignation of its secretary, Rev. J. M. W. Farnham, D.D., but so far it has been unable to secure a man to fill this very important post.

It is certain that no work will yield better results in the days to come than that of teaching and training the young. The Chinese boy is just as much a boy as the Western boy,

and though he has been defrauded of his inheritance for long ages he is now coming to his own. Jesus is calling the little children to come unto Him. Let us strive to smooth the way for them that we may at last receive the Master's "well done". "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me."

Symposium on Tract Work in China

The following questions were sent out to some representative missionaries and though the time was limited a number of replies have been received. The following are published as being representative and suggestive rather than exhaustive.

QUESTION 1. Are the Religious Tracts now available for circulation meeting the needs of the present time and are they generally effective for their intended purpose?

Ans. With a few exceptions they are not.—Rev. I. Genähr.

In my opinion Religious Tracts now in use are not meeting the present needs, nor are they generally effective. This arises from the fact that many of them present truth in crude forms with cruder terminology. They are prepared for the illiterate, and are therefore not suitable for present-day needs, which embrace whole classes of educated Chinese who, a few years ago, had no interest in Christian truth.—Rev. F. HARMON.

If you wish men to enter, you must show them the door; if you desire the blind to see, you must heal their eyes. This is an everlasting law to which the church itself can be no exception. The tracts issued by the Tract Societies are tools wherewith the doors may be opened, medicine by which blind eyes may be healed. But it is necessary that affairs should be managed in accordance with the spirit of the times and laws be reformed in order to reach the widest usefulness. Tracts have been issued in large numbers for many years, and those who have been awakened and led to repentance and belief in the Lord, through the influence of these tracts, are beyond computation. They have had results; truly they have had results. But tracts should be applicable to the present needs of China, and not all of them meet this need, for the circumstances in which China now finds herself, the needs

and dangers of the present and the tendencies of men's minds all show constant change. If we seek to meet these needs we must adapt our methods to their necessities and our promises to their expectations; this is the only good plan.

In the Gospels, for instance, the Jews hoped for a Messiah, and to meet this hope, Matthew pointed to Jesus as the Messiah. The Romans sought for power, and Mark showed them the power of the Lord as the reward of faith. The Greeks looked for the perfect man, and Luke pointed to the perfect Jesus; this is what is meant by adapting our promises to their expectations.—王修篇. (Translated.)

2. What class of tract is, in your opinion, most in need of strengthening and revision, and what subjects call for special attention?

Ans. We badly need apologetic tracts of a higher order than those available.—Rev. I. GENÄHR.

In my opinion tracts written from a scientific standpoint, proving the existence of God, His wisdom, righteousness and love, are needed. It should be shown that if a man's heart is unregenerate he cannot save his country; moreover, it should be pointed out that only in the Gospel is there hope for the redemption of China.—王爱棠. (Translated.)

3. Are the Tract Societies sufficiently meeting the call for literature for Christian enquirers and church members?

I am afraid they are not. In fact I know of very little good literature for Christians.—Rev. I. GENÄHR.

I think I would say yes to this question. It, however, will not be so in ten years if the church grows in wisdom as well as in stature.—Rev. F. HARMON.

I dare not say yes to the word "sufficiently" for what was formerly "sufficient," for the needs of the church is not necessarily "sufficient" now. What is "sufficient" for the ordinary Christian is not necessarily "sufficient" for the student in the theological seminary. Since you have condescended to ask me, I venture to reply if your honourable Tract Society will persevere in the path of progress you will certainly arrive at the stage when you can claim that the literature issued is "sufficient."—陳全鏞. (Translated.)

4. Have you any general suggestions to offer for the greater efficiency of tract work?

My feeling is that if funds permitted the Tract Societies would do well to have a few men set aside to deal exclusively with tract work.—Rev. F. HARMON.

Martin's Evidences, Faber's Civilization East and West, Dr. John's Gate of Virtue and Knowledge, 尚志 Dialogue of a Pupil with His Teacher, are all books that have been greatly blessed. They should be printed in large quantities and sold at reduced prices.—陳全鏞. (Translated.)

The definite enlisting of Chinese and foreign missionaries in study of their fields, the need of the fields, the strong and weak points of the tracts now issued, a constant correspondence of the Tract Society people with these workers on these points, expenditure of money from headquarters for satisfactory Chinese literary work. A style with more life in it, a book with more intellectual meat in it. A basis of living purpose not so much didactic as educative, a range of subjects which meets life in all its changing phases to-day, and all centred in the faith which is in Jesus Christ. This seems to me the ideal.—Rev. J. C. Garritt, D.D.

I am a great believer in tract distribution, and have distributed and sold tens of thousands. It is a regular part of my evangelistic work, and all my preachers are engaged in such work and take tracts with them into the villages. We are not using one hundredth of the power that lies in judicious use of tract distribution. We can learn a lesson from the tobacco men. They spend tens of thousands of dollars in attractive placards and are always remodelling and changing and trying to get attention focused on tobacco brands.

The tracts should always have pictures on the cover and between covers. Look at the style of pictures gotten up by the Scripture Gift Mission. I received recently 2,000 of their Gospels, and they sell as fast as we can hand them out. They are attractive outside and in. Of course the Tract Societies cannot compete with those who give away their tracts, but we can learn a lesson from their manner of making tracts attractive. Show windows have much to do with sale of fine goods.

There is a great place for broad-cast tract distribution. We ought to give away half a million sheet tracts every year in every province, and sell as many others as possible. I am sending you a tract in 4-character style by one of my native preachers. You see how attractive he has made it, and he has sold large numbers at I cent a copy. . . .

It is quite difficult to sell a tract for more than 2 cash unless it be of unusual large size, and too large defeats the end. Every Tract Society should be largely subsidized, and we must not expect to get back full value of the tract. The tobacco companies give away every kind of attractive sheets.

We ought to have tracts, well illustrated, giving information as to the value of sanitation and hygiene, and such information could be supplemented by a short statement as to the supreme value of our doctrines as bearing both on soul and body.

Tracts in leaset form showing the great economic loss in idolatrous worship, and how those funds would build schools and hospitals, and keep streets clean, and preserve life, would be appreciated by all classes.

A few tracts of a special kind, showing the folly and waste of idolatry and the power of Christian truth as essential to the highest type of civilization, as well as to future life would, if carefully prepared and attractively illustrated, be of The masses will be led to consider the claims of vast service. future happiness by proving to them the great value of our religion as bearing on present life, showing how to keep streets and homes clean, and how to avoid plague, and how to get pure water, and screen out flies, and make open drains, and how by giving up follies of idolatry they could save scores of millions to give their children education. These things need to be hammered into their minds and hearts day after day and by means of millions of tracts, and we must keep at it from January to January, always changing and improving and making our leaslets and tracts so attractive and valuable that they will use them. I trust you may be very successful in making a big advance in this mighty agency.—Rev. A. A. FULTON, D.D.

"The Awakening of Faith," as included in the Catalogue of Christian Literature Society, Shanghai.

Read before the Hangchow Missionary Association in June, 1908,*
BY RIGHT REV. G. E. MOULE.

HE task of presenting to our Association a version of two or three pages of the Buddhist Treatise on the Awakening of Faith was suggested by the proposal to place the Treatise on the Tract List of the Association (i.e., for translation and discussion.) I learnt then for the first time of the translation of this Treatise by Dr. Richard, published by him on the ground of its "preaching," in Dr. Richard's phrase, "a Gospel of great hope to the greater part of the Eastern Asiatic Continent"; as in fact "an adaptation of Christianity to ancient thought in Asia . . . an Asiatic form of the same Gospel of our Lord and Saviour Jesus Christ," and "thus furnishing the deepest bond of union between the different races of the East and West, namely, the bond of a common religion." Dr. Richard, whose great learning and even greater devotion to the best interests of his fellow-men are known and honoured by us all, has found God, both transcendent and immanent, in the Treatise, and also Messiah; the former under the disguise of Buddha, the latter of Julai, the equivalent of the Sanscrit Tathâgata, the highest designation of Buddha.

The Treatise is, as Dr. Richard remarks, "profoundly philosophical," and is "as hard to understand as Butler's Analogy." Having taken part, either as patient or operator, in many examinations in the Analogy, and having during the past month, guided by Dr. Richard and helped by an elaborate commentary of the T'ang dynasty (end of the 7th century) endeavoured to make myself acquainted with the "Awakening," I venture to assure the inexperienced that Butler is

^{*}The paper to which this note refers was not written for publication, but for the limited purpose indicated, namely to be read before a meeting of the Hangchow Missionary Association. The writer has consented to its insertion in the RECORDER only in the hope that Dr. Richard may see his way to explain his principles of translation, and that other students, better read in Buddhism than the present writer, may contribute to throw light on the very important question, whether any form of Buddhism can be a Gospel of Salvation for mankind.

The Sanscrit terms quoted in the paper are derived from Dr. Eitel's Manual; the translator knowing no Sanscrit.—G. E. Moule.

child's play to the Chinese of Maming or his interpreter Chên-ti. The Analogy is closely reasoned and requires close attention, but the materials of its logic are all drawn from the world of common experience, while the Buddhist lives and moves, except for a brief interval when he is inculcating moral precepts and prohibitions, wholly in a world of mental speculation. His world is the pantheistic one, in which all beings whatever, good or evil, transitory or lasting, are but forms of the one soul, and the aim of the believer is by personal effort, not without some obscure help from an indeterminate influence, to master the sensuous tendencies of his being, so as gradually to win emancipation and be found worthy to be born into the presence of Buddha and share his perfection.

My own study of Buddhism begun more than forty years ago, has been slight and intermittent. Very early in it I felt the fascination of the historical greatness of Buddhism as a wonderful effort of the human mind to solve the problem of life and death, and, on the practical side, to relieve human misery by self-restraint and active benevolence. The heroic self-sacrifice of the pre-Christian missionaries, who carried Buddhism from its cradle in North India to the South, North and East, and gave comparative civilization to some of the most truculent savages of that time, added to the attraction of the subject. Some, too, of its philosophical terms at first seemed to suggest a connection between the teaching of Gautama and that of the Bible, notably Tathagata, with its Chinese equivalent Julai, which seemed so nearly akin to the ό ων και ό ην και ό έρχόμενος of the New Testament. convents, set like the kindred monasteries of the West, ever in some lovely valley or on some mountain fastness, and dominated by the calm dignity each of its presiding Buddha, were not, I confess, without their own peculiar charm. study, however, of such authors as St. Hilaire, Edkins, Eitel, Beal and Monier Williams, and of the two or three pieces of Chinese Buddhism I have found time to decipher, has convinced me that the essential characteristics of revealed religion are conspicuously wanting in Buddhism, primitive or developed. Speaking under correction, and of Buddhism in general, it is atheistic to all intents and purposes. For us "there is one God the Father, of whom are all things and we unto Him, and one Lord Jesus Christ, through whom are all things and we through Him." For Buddhism, including I am afraid

"The Awakening of Faith," there is no God. All things alike are forms of the one soul. Creation is unknown or frankly denied. As a substitute we find emanation, permutation, evolution under the persistent influence of the chain of causation. Dr. Richard, it is true, does not hesitate to write "God," now as equivalent of Buddha, now, if I mistake not, of the philosophical term 真如, suchness, sometimes rendered in Dr. Richard's translation by the Platonic "Archetype." The Archetype may be self-existent, but is impersonal; Buddha, under some aspects at least, personal, is not unique, self-existent, nor creator. There is a triad or trinity in Buddhism, as also in Brahmanism. The Trinity of Christian revelation is of Persons co-equal in uncreated divinity, while the Buddhist "San-pao" is a group of three mystic personations, Buddha (or Fo), an animated being made perfect in Nirvana; Dharma (in Chinese Fa), the philosophic Law or doctrine which he promulgated; and Samgha (in Chinese Sêng), the monastic community, which follows his teaching and represents him in the world of form. Salvation is the keynote of both religions; in Christianity salvation from sin, against conscience and against God, consequent on pardon received by faith in a Divine incarnate Redeemer, and attested by a changed life under the influence of the Holy Spirit, and developed largely under discipline consisting in part of a share in the sufferings of the Redeemer. In Buddhism, as there is no God to judge or to redeem, and, so far as I have read, no conscience. there seems also to be no idea of sin as sin. The "hearterrors," to quote the "Awakening," are simply errors, productive of suffering which, rather than sin, is the dread of the devout Buddhist; and deliverance is looked for, not through pardon but as the result of wisdom directing, and "faith" sustaining the believer in meritorious self-restraint. Another great Christian doctrine, the Resurrection of the body, of course found no place in Buddhism, since in it, so far as I have read, metempsychosis has preoccupied all the room of Eschatology. The ethical benevolence of Buddhism has been referred to, and compared with the selfish codes of other non-Christian religious it can hardly be overpraised. On the other hand it cannot be compared with Christian charity, prompted by gratitude to the Redeemer, sustained by a sense of the brotherhood of all mankind in the incarnate Son of God and disavowing the claim to merit which taints many a passage in the "Awakening."

Dr. Richard tells us that "the Mahayana Faith is not Buddhism properly so called, but an Asiatic form of the Gospel of Jesus Christ," and quotes Mr. Beal's book on Buddhism which refers to the "Awakening" as a pseudo-Christian book. (Mr. Suzuki, the Japanese scholar who has also translated the "Awakening," will not hear of this.) That the two great religious were in contact during the early Christian centuries is well-known. The legend of Barlaam and Josaphat (really Joasaph) contained in the writings of John, a monk of the convent of St. Saba on Mt. Sinai in the 7th century, has been found by Max Müller to agree, incident for incident, with the much earlier legend of Buddha's conversion; Joasaph being a corrupt transliteration of Bodhisattva and Barlaam the ascetic whose instructions were the young prince's first aids on the path of knowledge. Barlaam and Josaphat are new saints of the Roman Church which keeps their festival on November 27. The legend contained, among other allegories of human life, the Avadana which in its Chinese form I translated for this Association and afterwards contributed to the China Branch of the Royal Asiatic Society in 1884.

Mr. Beal ("Buddhism in China") speaks of the author of our tract, Asvaghôcha or Maming, as flourishing A.D. 50, under the Indo-Scythic king Gondophares, the Gondoforus of the Legenda Aurea, said to have inflicted a martyr's death on St. Thomas. Beal has translated Asvaghôcha's "Life of Buddha," and with regard to the "Awakening" he says: "This Treatise has never yet been properly translated, but, so far as we know, is based on doctrines foreign to Buddhism and allied to a perverted form of Christian dogma. It will be found, I am convinced, there was an infusion into Buddhism of foreign elements drawn from contact with Syria and its neighbourhood, which affected Northern Buddhism in a marked degree." Whatever influences, however, had modified Asvaghôcha's Buddhism, his "Life of Buddha" is witness that he had by no means adopted either the Christian Cosmogony or "Plan of Salvation." Beal ("Buddhism in China," p. 179) quotes from the Life a passage in which the idea of creation, and incidentally that of salvation otherwise than by works, are scouted as erroneous views sure to be dissipated in the mind of the true believer. Six centuries later than our author there seems to have been some advance towards vaguely theistic views. At p. 181 Beal quotes the following from a Chinese Commentary on a Life of Buddha: "Tathagata was manifested as a human being because of his infinite love and compassion." But all this, whatever its value, does not appear till centuries after the "Awakening," in which moreover Tathâgata, like Buddha, is plural as well as singular. At this later period, indeed, we are told, on the authority of Mr. Hodgson, that in Nepal, amongst other sects, there is "a theistic sect of Buddhists in which the existence of a supreme God is taught." This, however, says nothing as to the Theism of the "Awakening."

The T'ang Commentary on that tract contains interesting speculations on several of the terms of the Treatise which, if found in its text, might suggest the presence in it of a theistic, though not of a Christian, leaven.

A Version of the Chinese Text (pp. 1 to 4, line 3) of the Awakening of Faith

A TREATISE OF THE COMMENCEMENT OF THE FAITH OF THE Title:

GREAT CONVEYANCE (Mahâyâna).

Composed by Maming Pusa (Asvaghôcha of Benares, ob : c.A.D. Author:

100).

Translator: Translated by Chên-ti, Doctor of the Law of the Three Baskets (3 Collections, Eitel. Tripitaka), of Tienchu (India),

under the Liang (A.D. 502 to 557)

VERSES.

Let (all the faculties of) life return to (that from which they Line 1: sprung, the Triratna pervading) all the ten regions of space.

To (Buddha, Fo 佛) the most excellent instrument (業) universal in knowledge; (業 "instrument" equals Trividha dvara, or 三業 or 身口意 Eitel.) Lines 2-4:

His independence unhindered by bodily form;

The most merciful saviour of the world.

And also to the reflex of his body (or sentient being.) Lines 5-7:

The archetypal ocean of his spiritual nature, The treasury of his immeasurable merit.

(The above three lines have for special theme Dharma, (Fa 法), the Law, doctrine, or spiritual representation in the world,

Line 8:

of the absent Buddha.)
To the ascetics in the body (?) who wait. ("in the body," 如 實。)
(The above line is on Sumgha (Sêng 僧), the Monastic Com-

munity.)

(The purport of the Treatise.) Lines 9-12:

Because we wish to cause (call) mankind (or all animate being).

To abolish doubt and part with corrupt prepossessions, To cause to arise the correct faith of the great Conveyance.

That the seed of Buddha may not be cut off.

Saith the Treatise: Having the Law we can cause to arise the Mahâyâna's (Great Conveyance's) faculty of faith. For this cause it is right to make a statement. The statement has five parts. What are the five? The first is the part of causes.

The second the part of definitions (T. R. fundamental doctrines).

The third the part of exposition.

The fourth the part of the culture of the believing heart. The fifth exhorts to the cultivation of what is advantageous. I. First let us speak of Causes.

It is asked: What causes exist for composing this Treatise? It is

replied: There are eight kinds of such causes. What are the eight?

The first, the cause in its general aspect, namely to call mankind (?) to quit all misery and attain the highest joy. It is not (i.e. our cause, motive is not) the pursuit of fame, gain and honour in the world.

The second, the wish to expound the root truth of Julai (Tathagata) to

call mankind to understand correctly without error.

The third, to call mankind in whom the root of goodness has ripened its fruit to persevere (be able to endure) in the law of the Mahâyâna and not to backslide from faith.

The fourth, to call those of mankind in whom the root of goodness is

slender and scanty to cultivate the believing heart.

The fifth, to make known a method of destroying evil hindrances and well guarding the mind in utterly forsaking stupid lethargy and escaping the net of corruption.

The sixth, to make known the practice of abstract contemplation of the appropriate remedies for the mental errors of common men and of the two

schools (lit. Conveyances).

The seventh, to make known the method of fixed (special) meditation so as to be born in the presence of Buddha and surely not to fall back from (forsake) faith.

The eighth, to make known advantages and exhort to asceticism (or

practical works.)

For these causes and such as these was the Treatise composed.

It is asked (further): In the Sûtra there exists this law complete; what need is there for repeated statements? It is replied: Although in the Sûtra this law exists, since the sensations and actions (T. R. abilities and attainment) of mankind are different, their reception of meanings is consequently various. When Julai whom we speak of was in the world mankind had acute sensations (acute senses, or keen ability). A mighty speaker, i.e., Julai, his form and mind were preëminent; his perfect speech proceeding from him, different classes alike understood, and it was not necessary to discourse. Since the demise of Julai some of mankind can of their own ability hear extensively and acquire the meaning (of the teaching). Some of mankind, also of their own ability, though they hear but little yet understand much. Some of mankind being without mental ability of their own, yet through extensive discourse thus get the meaning. Of course there are of mankind some again who finding extensive discourse and many sentences irksome, mentally delight in summary sentences which yet comprise much meaning, and thus get to understand. Thus our Treatise is made for the sake of summarily comprising the limitless sense (T. R. Application) of the vast and deep law (or mind) of Julai.

II. Having stated the part of causes, let us secondly state that of defini-

tions (T. R. Fundamental Doctrine.)

Mahâyâna, summarily speaking, has two divisions (or species). What are the two? The first, Law; the second, Attributes. But when we say Law we mean the mind (heart) of mankind. This mind comprises the law of all in the world and out of the world (T. R. saved and unsaved). And in consonance with this mind are manifested its attributes according to Mahâyâna. Why so? This mind, as the embodiment (objective existence) of the true type, in fact manifests the substance (T. R. nature) of the Mahâyâna; and this mind, as liable to birth, death and the chain of causes, can manifest the self-substance, embodiment and use of the Mahâyâna. The Attributes (**) we have spoken of are three-fold. What are the three? The first is vastness of substance (T. R. nature), meaning that the archetype of all law (mind) is homogeneous without addition or subtraction. The second is the vastness of embodiment, meaning that the treasury of Julai is fully furnished with the merits of the infinite nature. The third is the vastness of its use (exercise), meaning its ability to produce all the results of good causation in the world and out of the world (T. R. among . . . saved and unsaved).

All the Buddhas relied on this as their Conveyance, all the Pusa make

this law their Conveyance to the land of Julai.

Some Remarks on the Foregoing Paper

N these days when the study of Chinese literature is at a sad discount, it is of great service that our dear Bishop Moule should bring out of his treasure of life-long Buddhist studies so many points of importance gleaned from Beal and others; such knowledge of Buddhism greatly increases the influence of every missionary, and it is no light thing for us to know that so influential a missionary as the Bishop has given so much time to this work.

I desire to thank the Bishop most heartily

- 1. For all the time and thought he has bestowed upon this little book of mine;
- 2. For his too kind words with regard to myself and my labours. And also
- 3. To express an appreciation of the high compliment which he pays to many things which are to be found in Buddhism.

It is quite true that in order to estimate properly the true value of any religion we must understand its points of weakness as well as its strength. The weaknesses of Buddhism are apparent enough. I fully agree with Bishop Moule

- a. That early Buddhism is atheistic;
- b. That the "San Pao" to whom the Bishop refers are not the same as our Christian Trinity at all;
- c. That the doctrines of Creation and Sin are not to be found described by Buddhists as Christians describe them.
- d. That the Resurrection which is so integral a part of our Christian faith is not dwelt on.

On the other hand I am grateful to the Bishop for pointing out

- I. That there existed in Nepaul a Theistic sect of Buddhists. This fact in itself serves to show that in certain minds the doctrines of Higher Buddhism might be identified with belief in a personal Deity; to this extent therefore Bishop Moule justifies me in using the name of God for Fo; at least it shows that to certain Buddhists themselves the doctrines of Higher Buddhism might be used as a means of teaching a theistic faith.
- 2. That in a commentary six centuries later it was explained that "Tathâgata was manifested as a human being because of his infinite love and compassion." Here at any rate is a Buddhist state-

ment which teaches incarnation, showing that the idea of a human manifestation of the Infinite was conceived of within Buddhism; to this extent again the author justifies me in the use of the term Incarnate one or Messiah.

At the same time I am grateful to the Bishop for his specimen translation and for pointing out that while there are likenesses between the two religions there are also great differences. The Buddhist doctrine is vague, impersonal and dateless; the Christian is definite, personal and historical. Christianity has what the other lacks, and without which the other must always be at a loss in dealing with the practical problems and needs of human life. While we sympathize with the Buddhists in their endeavour to discover the fundamental truths of religion, it is the great privilege of our Christian position to lead them to clearer views of these tremendous problems.

During the last five years there has been much fresh ground discovered by the study of Japanese Buddhism

- 1. By Professor Lloyd in the publication of "Wheat among Tares" (Macmillan, London), and "Shinran and his work" (Kyo-Bun-Kwan, Tokyo).
- 2. By E. A. Gordon in "Messiah," which gives the story of the great influence of Christianity over modern Buddhism in Japan.
- 3. By myself in "The New Testament of Higher Buddhism" (T. and T. Clark), which contains in addition to the "Awakening of Faith" a translation of the Essence of the Lotus (not the Lotus itself translated in the Sacred Books of the East).

For those interested in this subject, these books furnish new facts of the utmost importance, especially as Lloyd also says that many of the doctrines of the Shinran sect are "identical" with those of the Christian faith.

TIMOTHY RICHARD.

Translation of the same by Dr. Timothy Richard.

OPENING HYMN.

I yield my life to the All, To the ALL SOUL, full of good, In wisdom all complete, In power all divine, In pity—would save all.

To LAW which does embody The Archetype of all. To Church which does contain The Archetype in Seed,

That men may be delivered From doubt and evil ways; Get Faith in the great School Perpetuating God!

CHAPTER I.

REASONS FOR WRITING THE BOOK.

QUESTION I.—What are the reasons for writing this book?

Answer I.—The reasons for it are eight.

A. Generally speaking, it is to induce all living beings to depart from the way of all sorrow and to obtain the highest happiness, instead of seeking the glitter of fame and wealth of this world.

B. It is to make clear the fundamental idea of the incarnate god (Ju Lai)

in man, and to lead all beings in the right way avoiding error.

- C. It is to lead those ripe in goodness to continue in the Mahayana Faith without failing.
- D. It is to enable those in whom the root of goodness is very small to cultivate faith more and more.
- E. It is to show how to remove evil hindrances and to strengthen well the mind, to keep far from mad pride and to see through the deceits of vice.
- F. It is to show how to study and correct the errors of ordinary men and the errors of the two inferior schools (the Hinayana or elementary school and the Madhyi-mayna or middle school of Buddhism).

G. It is to show the means by which one may ascend to the abode of

God (Buddha) and never lose faith.

H. It is to show the benefits of this Faith and to exhort men to practise it. These are the main reasons for writing this book.

QUESTION II.—As the Sutras, or classic Buddhist Scriptures, explain

these things fully, what need is there of repeating them?

ANSWER II.—Although the Sutras have discussed these things, yet as men's abilities and attainments are different, the reception of instruction is necessarily different. When the Incarnate god (Ju Lai) was on earth, all men were able to understand Him. His body and mind far excelled those of all other men. When he delivered his perfect words all living beings, though different in kind, understood him alike, and therefore there was no need of explanation.

But after Ju Lai's death we find that some men, after widely reading the Sacred Scriptures, have the power unaided to understand them; we find that others after only hearing a little of the Sacred Scriptures have the power unaided to understand much; we also find that some have not sufficient intelligence to understand the Scriptures unassisted by extensive explanations, whilst we find that others dislike voluminous writings and prefer a terse style which embraces many principles and which they are able to understand.

Thus this book is written for the last class of men which desire to know the general principles of the great and profound Law of Ju Lai with its

infinite applications.

CHAPTER II.

THE FUNDAMENTAL DOCTRINE OF THE MAHAYANA FAITH.

Having explained the object of writing this book we now proceed to consider the fundamental doctrine of the Mahayana Faith. The great school (Mahayana) speaks of the Eternal Soul of the universe, His nature and His attributes.

- A. By His nature is meant the soul of all living beings. The soul embraces that of saved and of unsaved beings, and it is this universal soul that characterises the great school. For it is the Archetype's True Eternal Form which is the nature of the Mahayana Faith; and the Archetype's temporary form in life which is able to make manifest the nature, form and use of the Mahayana Faith.
- B. As to the attributes of this soul they are three. The first is the vastness of its nature. All things are originally one and the same and an eternally fixed quantity in the True Form. The second covers its vast manifestations. In the person of Ju Lai, the True Form Manifest, there are infinite possibilities stored up as in a womb. The third is its vast power. It is able to produce all good among all classes of living beings, saved and unsaved.

all good among all classes of living beings, saved and unsaved.

All the enlightened Buddhas follow this Mahayana Faith and all the Chief Apostles (Pusas) attain to the perfection of Ju Lai by the methods of

this Faith of the New Buddhism.

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一藏法 師

In Memoriam.

Dr. Arthur F. Jackson arrived in China in November, 1910, to assist Dr. Christie in the new medical college, Moukden. Shortly after his arrival he was invited by the government to take charge of the quarantine quarters at the Chinese Railway Station, where he had to inspect crowded inns and come into close contact with the most virulent forms of the plague. Amidst strenuous and faithful work, he contracted the dread disease and died on January 25th.

AVE ATQUE VALE!

Τ.

Fresh from the schools wherein he gained high fame, And from the fields that well his prowess knew; Dowered for service in God's Holy Name; Still on his head youth's dew.

II.

A spirit stainless and a heart elate, Wholesouled, and fired with love of life and men; We deemed his strength, by purity made great, Was as the strength of ten.

III.

Yet he lies low! death-smitten on the field.
On the far frontier of God's battle line
He bowed his brave young head, content to yield
His life to love divine.

IV.

He faltered not, though pestilence bred fear In lesser hearts, Christ's man was he and true. His skilful touch and word of whispered cheer The dying coolie knew.

V

Hail, Christian soldier; bravely hast thou done! We who remember give God thanks for thee. Thy martyr spirit life through death has won,

Life in eternity.

VI.

Thy grave lies heaped with mound of alien earth,
Far from the home where love and care were thine.
Yet on the home and land that saw thy birth
Light from that grave shall shine.

VII

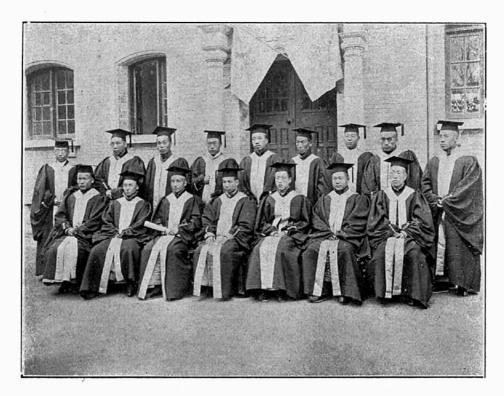
Brief was thy service; but for thee need fall
No tear, nor pass the semblance of a sigh,
Thou hast found kindred meet in Heaven's bright hall,
God's heroes! crowned on high!

VIII.

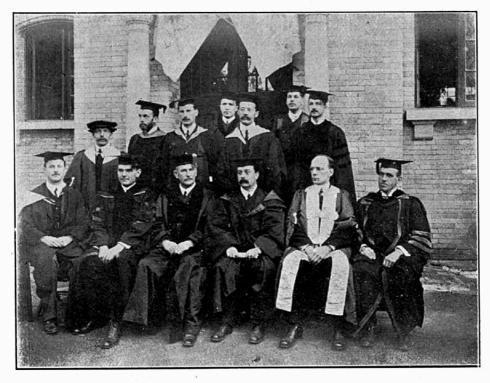
For thou dost know the glory and the song
Which fill with wonder all that holy place,
And thou art crowned amidst the martyr throng
Who look upon God's face.

NELSON BITTON.

Union Medical College, Peking.



The Graduating Class.



The Teaching Staff present at the Graduation Ceremony.

Correspondence.

TRAVELLING ON THE LORD'S DAY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Though intensely busy with famine relief work, in addition to much evangelistic misson work, I cannot refrain from taking time to write these few lines to express my appreciation of, and hearty thanks for, what "An Observer" says in your April issue re Travelling on the Lord's Day. I hope every one who reads the RECORDER, no matter what his opinion on the subject discussed may be, will seriously and prayerfully think over what is said in this courteous, reasonable, earnest letter. The way the day is disregarded by many who profess to believe in the Fourth Commandment as recorded in Exodus xx. has caused me very grave alarm. I am sure many young missionaries are shocked, as I was, when first coming to China and seeing the practice of some.

If we hold views regarding the Fourth Commandment which allow us to disregard the prohibitions found therein as recorded in Exodus xx. had we better not cut it out of the ten? Regarding it as some do, is not hanging it up in the chapels encouraging our Chinese brethren to lightly esteem the other nine commands and, in fact, the whole Word of God? I am sure it is. "In it thou shalt not do any work, thou nor thy son, nor thy daughter," etc. If we hang this up on our walls can we constantly act as some of us do?

> Sincerely yours, Wm. F. Junkin.

SUNDAY SCHOOL LESSONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your editorial paragraph re Sunday School Development in March number of the RECORDER will be read with interest and encouragement by those engaged in Sunday School work. It seems also to afford a fitting opportunity for an appeal to the Centenary Conference Committee on the subject, in the hope that they will soon be able to give greater consideration to requirements of missionaries living a long way from the coast. For some years we in the West have had our Sunday School Lessons, but in the interest of unity, over a year ago, I dropped these to take up the Conference Lessons which it is hoped to make "t'ung hsin," and I have advised others to do the same. But the result so far has been very discouraging, as in no quarter thus far have the Lessons reached us until weeks after they were due; sometimes I have noticed by the post mark that they have been sent off from Shanghai a few days before the quarter opened, meaning that they have not reached us until four or six Sundays have been struggled through without them, and then we have the post-date ones left on our hands. Letters to headquarters have produced apologies from men overworked and with whom we sympathize, but no real correction of the fault. We are now approaching the second Sunday of this quarter, and have no idea when the Lessons will turn up. This is of course fatal to proper preparation and very materially diminishes the value of the lessons and the interest taken in them by the Chinese. For Szch'wan the Lessons should be posted at least one month before it is time to study up the beginning Lesson. If all cannot be sent together, better send the few which are prepared, and so preserve the continuity.

As similar conditions may exist in other inland parts, and as this is not a personal complaint, but is meant to help the efficiency of a public department, I venture to ask you to publish this letter, and remain yours, etc.

A WORKER IN SZCH'WAN.

"IN VINDICATION OF THE CH'UN-CHIU."

To the Editor of "The Chinese Recorder."

DEAR SIR: If it was with "deep satisfaction" that the editors of the RECORDER presented to its readers the article of "A. M.," "In Vindication of the Ch'un-ch'iu," the sense of satisfaction on the side of many a reader of the RECORDER cannot have been less deep when reading "A. M.'s" valuable contribution and elucidation of a much vexed question, viz., What are we to understand by the name "Ch'un-ch'iu?" Does the book we know under this name and which the Chinese ascribe to Confucius, does this book include the oldest and most free of the ancient commentaries the "Tso-ch'uen" along with the text? And if so, is this then perhaps the book of which Mencius spoke in such high terms of praise, putting it side

by side with the gigantic deeds of the Emperor Yu? He says: "In former times Yu repressed the vast waters of the inundation, and the Empire was reduced to order. Chow Kung's achievements extended even to the barbarous tribes of the west and north, and he drove away all ferocious animals, and the people enjoyed repose. Confucius completed the 'Spring and Autumn,' and rebellious ministers and villainous sons were struck with terror." (Cf. Menc., Book III, Pt. II, Chapter IX.)

In the critical study before us we find much of which we can approve, and though "A. M." is cautious enough not to affirm positively that Confucius must have been the author of the Tso-ch'uen, he has no doubt established the proof that if we take the eulogistic words of Mencius seriously, as we are bound to do, they can only mean that he used the name "Ch'unch'iu" in a wider sense than we do. And by doing so he has laid all those who hope for a revival of the palmy days of Chinese classical scholarship, so far as the missionary body is concerned, under a great obligation.

It is not evident from "A. M.'s' contribution whether he is aware or not that a German scholar has arrived at the very same conclusion with regard to the Ch'un-ch'iu. In his "Geschichte der Chines. Literatur," published in Leipzig, (the 1st edition appeared in 1902), the late Prof. Giube has given a most painstaking examination to the question, making it very plausible to accept the explanation "Tso-ch'uen" does not mean "Commentary of Tso," but rather "the left Commentary" or "the Commentary to the left of the text," and that this commentary has been written by the Master Himself, though of course he maintains with "A. M." that the Tso-ch'uen, as we have it now, is not from one hand, that some one's notes certainly were added to it.

It is with interest that we look forward to "A. M.'s" further contributions on this subject, discussing the relative reliability of the Ch'un-ch'iu and the Tsoch'uen.

> Yours truly, J. Genähr.

FEDERATION.

To the Editor of "The Chinese Recorder."

DEAR SIR: It was announced in the May number of the REC-ORDER that I had been asked to render what service I could to the cause of federation throughout China, and I shall be very pleased indeed to render any help I can. May I make use of your columns to ask the secretaries of those Provincial Councils which have been formed to kindly send to me, c/o London Mission, Shanghai, any printed constitutions and other information which may be available?

This is the psychological moment to carry out the terms of Resolution VII. of the Shanghai Conference Resolutions on Federation and Comity. Any one reading the Edinburgh reports on "Carrying the Gospel" and "Coöperation and Unity" will, I am sure, feel that now is the time to supply our home supporters with a plan of campaign for each province and thus for the whole Empire. When we have done this for China, India will follow suit, for India

is copying the China federation movement, and in a comparatively short time we may see a world-plan evolving which will enable us to adjust our total resources to meet our total needs. What a tremendous responsibility rests upon us to see that we are using our forces economically in view of Islam's challenge in Africa and other countries.

Can we know that we are using our forces strategically and economically unless we meet together as missionaries and with our Chinese brethren for mutual consideration of our plans in the way provided for in provincial councils?

Some say: 'In our province a federation council is unnecessarv because there is no overlapping.' But this is the negative side only. What about the positive and aggressive side? Are there plans readily accessible which will show how that province can be thoroughly evangelised in say a generation? From the trend of events at home I am sure that those provinces which can produce the most sensible cooperative plan on rigidly economical lines with the maximum use of Chinese workers, will receive the greatest support from the wealthy students of missions which this generation is furnishing.

I have heard that in one province federation is retarded because some of the workers say: "Federation would mean interchange of members, and while we are prepared for that in our own province we are not prepared for it with some of the missions in other provinces." If it is possible in the province concerned need our brethren look with anxiety further afield? And in any case while in my opinion interchange of members is ideal,

a federation council can well exist without subscribing to this as a condition.

The irreducible minimum, however, is that friends shall be willing to come together to mutually consider the best means for carrying on the work in the area in which they find themselves and to work together as far as they conscientiously can. There are many directions in which coöperative efforts present no difficulties to any one.

The instances we have all seen of waste of time and effort for want of mutual consultation are quite enough to condemn our present system. The amount of ignorance of one another's plans is deplorable. No campaign should be conducted for a single day on the lines only too prevalent in many parts of the Empire.

This is one side of the question. Another is that in view of recent happenings, e.g., the presentation of the Scriptures to the Throne, the government's attitude towards self-governing churches, the agitation for religious equality, the establishment of churches in connection

with the so-called 自立會, the widening breach in some cases between the Chinese Christians and the foreign missionaries, we are in the most urgent need of drawing closer together and of forming the national council at the earliest date.

In conclusion may I say that there are six points on which information would enable us to present a comprehensive view of the work in a province:

- 1. Present staff, Chinese and foreign.
 - 2. Present statistics.
- 3. Facilities for the training of workers.
- 4. Finance, income per head per member per annum.
- 5. Work to be done, map, area, population, etc.
- 6. Staff needed. How Chinese to be trained and paid.

I shall be glad to collect, arrange, and publish any information that may be available, and I trust I may have the hearty cooperation of all who believe that the hour has struck for this work to be done.

T. COCHRANE.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Half a Century in China: Recollections and Observations, by the Venerable Arthur Evans Moule, B.D. Illustrations and Map. Hodder and Stoughton, London. Shanghai.

The Venerable Archdeacon Moule has done well in preparing this book of observations and recollections. Few missionaries have spent so many years in this country and fewer still have had such rich and varied experience of the ups and downs, the joys and sorrows of a missionary's career. It is plain that our venerable friend in his quiet English parish hears "the east a' callin," and many of his friends in China find their thoughts turn wistfully to his English home. May it be light at eventide with the good man so well loved by

his Chinese flock and with her to whom he dedicates this book in the words: "To E. A. M. My Companion and Never-failing Helper through Fifty Years."

The book is beautifully printed and illustrated. It entices one to read it by the beauty of its get up, and if one picks it up it is impossible to lay it aside till one has read to the last page.

The chapter on "The Taip'ing Rebellion is one of great historical value. It has also all the vivid and graphic interest of the writing of one who was not only an eye-witness of the stirring and tragic scenes depicted but who was many times in imminent danger of his life either at the hands of the "rebels" or the equally ferocious and untrustworthy "imperialists." The chief actors in the great struggle are described sympathetically by one who was a personal friend to each. We are told that Captain Roderick Dew summoned the rebel chiefs in Ningpo to surren-"On the 30th the rebels scornfully rejected Captain Dew's proposal. They claimed the settlement as belonging to the Heavenly King. "Come on you Dew!" said Fan, "and let us see which is cock and which is hen." And the Captain came At 3 p.m. Captain Dew led a storming party and was first on the wall. His lieutenants -Cornewall Lewis and Hugh Davis — were just behind him, and Lewis was instantly shot dead. They were shoulder to shoulder and actually touching each other. Lieutenant Davis described to me next how he felt the shock and shudder in his comrade's body as he was struck and fell. marine and a bluejacket were killed at the same time. The gallant Captain Kenny, of the

French gunboat L'Etoile, was mortally wounded, but the storming party gained a footing on the walls and the Tai-pi'ngs fell back. It was a perilous position. There were not two hundred Englishmen opposed to the rebel garrison, twenty thousand strong. Captain Dew told me the following day that he thought for the moment all was over. But just then the cooks and stewards of the Encounter, who were left in charge of the ship, seeing their Captain's danger trained their big gun on the wall and let fly a shell, which burst between the opposing columns. The Tai-pi'ngs wavered, broke and fled."

The chapter on "Rumours and Legends" is so interesting that one wishes to quote it entire. Certain it is that whoever reads this chapter will not only be captivated by the human interest of it but will gain an insight into Chinese manners, customs and modes of thought such as long study of a drier kind would fail to give.

The stories of missionary labours, successes and failures are of great interest and will, without doubt, stir up some of those who read them in the home lands to devote their lives also to the evangelization of this great Empire. No better reward for writing this volume would be coveted by the venerable and learned author.

J. D.

ACKNOWLEDGMENTS.

MACMILLAN & CO'S. LIST.

English Classics. Kingsley's Westward Ho! and Hereward the Wake. With Introduction, Life of Kingsley, Notes and Index. Price 2/6d. each.

English Literature for Secondary Schools. Narratives from Napier's History of The Peninsular War. Edited by Maurice Fanshawe. 1/-. Siepmann's French Series for Rapid Reading. Charlotte Corday, by François Ponsard. La Jaquerie, by Prosper Merimée. Le Tailleur de Pierres de Saint-Point, by Lamartine. 1/- each.

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Siepmann's German Series. Elementary. Musikalische Marchen. By Elise Polko. Edited by Mrs. M. G. Glazebrook. 2/-. A School Algebra. Part II. By H. S. Hall. 1/6.

Modern Commercial Practice with correspondence. By F. Heelis. 2/6.

The Educational Review.

Nankin University Magazine.

Government and its Relation to National Welfare. A lecture delivered before the Y. M. C. A., Hongkong, by R. H. Kotewall.

Missionary News.

The Famine

The last distribution was planned for May 20th, though doubtless there will be much distress after that. Prospects for harvest are good.

Two Protestants and two Catholics took famine fever, but recovered. Father Perrin, however, died of it on May 11th at the Presbyterian Hospital at Hwai-yuen. The committee has received over \$100,000 and some 310,000 taels with money still coming in.

Summer Homes for Missionaries

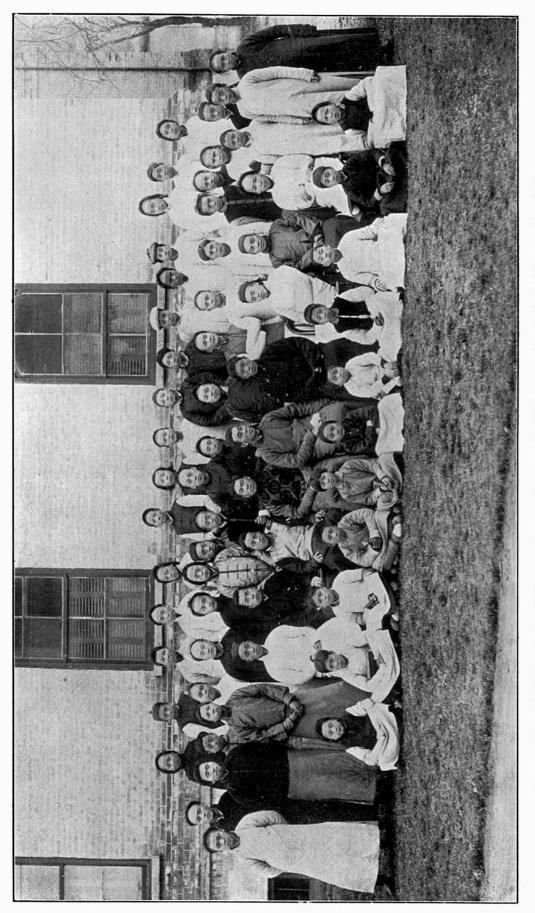
We have been asked to intimate to missionaries living in Central China that the Council of the North Valley Association at Chikungshan have several houses to rent to missionaries for the coming season, full particulars of which may be obtained from Dr. George A. Huntley, the Hospital, Hanyang (via Hankow).

School for Missionaries' Children

A very pleasant gathering took place at Weihuifu, Honan, on the fifteenth of March, when the school for missionaries' children in connection with the Canadian Presbyterian Mission was opened. Some thirty-five persons were present, including the eight charter pupils of the school. These numbers will be considerably augmented in the fall when missionaries now on furlough return with their contingent of scholars, while it is expected that a limited number of children may be received from neighboring missions.

A new two-storey building has been erected on land adjoining the Mission compound; class rooms, dining room and recreation room occupy the ground floor, while the second floor is devoted entirely to dormitories and bath rooms, where running water is supplied from a capacious tank.

Two very well qualified ladies, Miss M. S. Sloane and Mrs. W. Ratcliffe, are in charge of the teaching and care of the children; the curriculum is at present of a somewhat primary character, providing for education up to twelve to fourteen years of age. Should any desire information regarding the school, they may obtain such from Rev. W. Harvey Grant, Weihuifu, Honan, who is chairman of the Board of Trustees.



Pastor Ding Li Mei and the Officers and Members of the Volunteer Band of the University of Nanking.

A Notable Work among Students.

Rev. Ding Li-mei came to Nanking March 18th and began his special meetings on the 19th. His coming had been anticipated with deep interest and a good deal of prayer by the Christian teachers and students of the University. Mr. Ding preached morning and evening to a crowded church with marked interest from the first. Two meetings a day were held at first: one for the college and high school students and one for the Intermediate School.

The meetings were characterized by an earnest spirit of prayer. Mr. Ding felt this was more important than much preaching. The interest grew steadily until over thirty of the University students had decided to lead a Christian life, and over sixty had enrolled in the Volunteer Band for special Christian service. In the month since, the work has gone on among the students, especially in their efforts to reach their fellows and to preach to those who have not heard the Gospel.

At the farewell meeting to Pastor Ding, Mr. Liu Ging-fu, a graduate teacher, reviewing the reasons for gratitude to Pastor Ding, named the following special reasons:

Pastor Ding had deeply stirred the religious spirit of the whole student body. Before he came many Christians even were quite indifferent about their religious life. Now all are deeply in earnest about their religious life.

Pastor Ding had been used of God to deeply stir the patriotic spirit of the whole student body. Not by the call to war or talking of war but by pointing out the way of service to country and fellow-countrymen.

Pastor Ding had been the means of changing the life purposes of many. Many who were Christian without any very definite purpose had been

led to a conviction of a definite life purpose.

Pastor Ding had been the means of stirring up the college spirit of the students, making them more thoughtful for one another and more concerned for the real honor of the institution.

The general effect upon the whole tone of the student body was very marked. The results in the lives of the individual are deeper than they themselves can realize.

The Late Dr. D. L. Anderson.

The following In Memoriam appreciation has been sent us by the Soochow Missionary Association. We printed an appreciation by Dr. A. P. Parker in last issue.

Rev. D. L. Anderson, D.D., President of the Soochow University of the M. E. Church, South, and missionary to the Chinese for twenty-eight and one-half years, died at his home in Soochow on March 16th, 1911. In the death of Dr. Anderson the Soochow Missionary and Literary Association has lost one of its oldest and best known members and the cause of missions one of its most faithful workers.

He was a man of sterling character and was ever the Christian gentleman in all of his dealings with his fellowmen and co-labourers. His life was a constant benediction to all with whom he came in contact. Though highly educated and of exceptional ability, he was a man of rare humility. It could be truly said of him: "This one thing I do." He lived for the University and for the advance of Christianity through the work of higher education among the young men of China. The University will stand as a monument to his untiring energy and zeal.

His work also extended to the church. Himself a strong preacher, he exerted a powerful influence for good upon the Chinese workers and pastors with whom he was associated. Though exceedingly busy, he was always ready to give counsel and advice to all who came to him. Rev. Lee Dzong-don, one of the leading

preachers of the Christian church in China, at the funeral services both in Soochow and Shanghai bore high testimony to the influence for good which Dr. Anderson's life and counsel had on his own life.

Honorable and useful in public life, and kind and loving in his own family circle, he will be sadly missed. The Father having called him from the midst of life's duties, we desire to extend our sincere and heartfelt sympathy to his own family, his relatives and friends and to his Mission, and we ask that a copy of this appreciation be spread on the records of the Association and printed in the RECORDER and home papers.

R. C. WILSON, O. C. CRAWFORD, T. C. BRITTON,

Com. Soochow M. and L. A.

How Christian Endeayour Helps.

An experience of some seven or eight years of the Y. P. S. C. E. in connection with the C. I. M. in Wenchow, Che., has enabled us to see something of its benefits in a work established over forty years, and so beyond the initial stages.

For the most part what I write applies to the work in Wenchow city, the first established and best organized of our societies, which now number about forty, including men's, women's and junior, but is true in a less degree of the country ones too.

Before the advent of the C. E. we had no definite plan either for securing systematic Bible study by the rank and file of converts, nor for getting any considerable number of these to do regular Christian work, though from very early days periodical Bible schools for workers and the enlistment of unsalaried local preachers have been features of the work here; while self-organization and self-government had made but little advance.

One of the first benefits of the C. E. was to bring together the earnest spirits of the churches for a definite purpose in connection with their Christian profession and at fixed and frequent And of course the intervals. very association together in the name of Christ and for work for Him has not been in vain. Then in city and country the meetings, always held on Sunday and usually before the morning service, mean to many an effort in earlier rising and punctuality, and the removal of the temptation to gossip for the meeting hour at least, and often for most of the leisure time of the day, that being now given to preparation or direct soulwinning effort.

The regular opportunity for united prayer, more simple and informal, often very definite in response to requests and gradually becoming less the prerogative of a few veterans of L. M. and P. M. characteristics, has been a great boon and has transformed all the prayer-meetings in many of our churches.

While some of our country C. E.'s find the regular topics rather beyond them at present, they have been most helpful to our city C. E.'s and to many in the country, both men's and women's. Taken from all parts of God's Word they have necessitated a much wider study than our people were formerly contented with and have accordingly deepened their knowledge of things spiritual. The sales from our station book-room of entire Bibles have been phenomenal and are still growing, and the Old Testament is no longer an unknown and rather dreaded region with most, nor does a reference in church to some passage prior to the first Chapter

of Matthew bring up the look of hopeless bewilderment once general. Recently the development of the C. E. in a country church with total congregations of about 140 brought its preacher along post-haste to take back 20 complete Bibles for them. This again means greater efforts to read on the part of many. Most of our male members and all but a very few of the women were quite illiterate at the time of their conversion, and though always they were urged to learn to read and most learned characters enough to follow hymns and many parts of the Gospels, the rest of the New Testament and all of the Old were almost universally regarded as too difficult. But the fixed topics have incited many to face even the O. T., and often we have been witness to determined application to mastering an O. T. or Pauline topic by men or women who not long since did not know a character, and this often again with the patient help of some one better educated. When our C. E. topics come to be specially compiled for the church in China, and not merely translated with a mingled Western and Shanghai flavour, I believe their utility will be further increased.

That each one is expected to have the subject prepared and to speak if called on-and this in an audience of those who avowedly meet to learn rather than to teach—has been a great help to the diffident and shy and has got many a one on his or her feet who otherwise would have remained silent until now. Not a little in the way of spiritual gifts and unexpected talent has been revealed and developed thus, and more than one salaried preacher and quite a number of volunteers have been discovered and brought out into full service in the church in this way.

The evangelistic spirit has also been kindled and nurtured in our C. E.'s. "Cottage meetings" are held in the various parts of the city five evenings in the week and generally in members' homes and shops, and each Sabbath, after the afternoon service, one or two bands meet in such shops in turn and open them for evangelistic meetings. Open-air campaigns have also been conducted in and near the city the first few days of the last two years. The previouslyexisting desire of almost all to win their relatives and friends for Christ has been notably fostered and made more effective by the C. E. and its methods.

Some cases of loving relief of the necessities of fellow-members have cheered us,—quite half the maintenance for years of one suddenly paralysed, and very generous help towards one blind and another dying of consumption, having been given by the city C. E.; while special efforts in the church, financial and practical, have been carried through by them without outside suggestion or help.

One of our surprises has been how after the initial stages most of the organization of the societies and their committees has been carried on with often no help or suggestion from outside, or anyhow with but very little. This augurs well for the future complete self-government of the churches at large, and is meanwhile a most valuable training for those who will have to bear this burden ere long, and this without forcing upon them offices for which they may not be yet fit.

All these ends have doubtless elsewhere been met in whole or part by other organizations directly or indirectly connected with the churches, but I have only recorded just how the C.E. has helped us these last few years in Wenchow, in the hope that others may be led to try if its methods will not supply in other churches in China what may be felt to be lacking in the way of personal Bible study, individual work for Christ, training in organized service and the like.

EDWARD HUNT.

First Graduation Ceremony of the Union Medical College, Peking.

The time of harvest is ever the time of rejoicing and gladness; the labour and toil of the planting and tending is forgotten in the joy of the garnered fruitage.

Such was the spirit of the first Graduation Ceremony of the Union Medical College, Peking, on Friday, April 7th. What the missionaries of 1901, gathering up the scattered remnants of mission work in Peking, saw with the eye of faith we are privileged to see in actual fulfillment. Many a time during the intervening years the difficulties have seemed insurmountable, but ever in answer to prayer God has provided the men and the means to carry the work to its present proud position as the most complete attempt in China to give a full education in Western medicine. To the outward eye the fabric appears but brick and mortar, but those who know, find it founded on faith and cemented by prayer.

The ceremony had been postponed some time because of the needs of the plague work, in which nearly all the graduates were engaged; at the earnest, request of the Chinese authorities they were allowed to continue their valuable work till the end of March. This delay made it possible for Dr. Cochrane to be present and enjoy what is so largely a result of his indomitable courage and persistent faith.

There being no room in the College large enough to accommodate the expected guests, a spacious pavilion was erected in the quadrangle and was made very gay with various decorations, in which the flags of China, Britain and America predominated.

His Excellency, Grand Councillor Na T'ting, who represented the Throne at the inauguration of the College, was again present to address the graduates and present them with their diplomas. Representatives of the various Boards and other high Chinese officials were present, and many others sent good wishes and congratulations.

The International Plague Conference, in session in Moukden, sent the following message:

The International Plague Conference unites in congratulating the Union Medical College on the graduation of its first class of students to-day. They welcome the graduates to the membership of the medical profession and send them their best wishes for a successful career. Sze.

The missionaries of Peking and Tungchow attended in force; the Medical College alone has the honour of combining in one the efforts of all the missionary societies in Peking.

Thirteen members of the teaching staff were seated on the platform and made a brave show in the varied academic costumes of their respective colleges. The sixteen graduates were attired

in caps and black Geneva gowns faced with purple satin. The foreign style of head-gear obscured the fact that all but three had sacrificed their queues to the needs of plague work and the growing sense of dissatisfaction with this appendage.

The College diploma is printed in English and Chinese. It has a border of green and gold dragons, and the Æsculapian sign in the centre surmounts the College seal in red; the whole producing an effect quite distinctive and pleasing to the eye.

The Union Medical College is unique amongst the missionary colleges in China in having a diploma granted to its graduates by the Imperial Board of Education. This reads as follows:—

The Union Medical College of Peking at its inauguration was registered by this Board. Now a student of the said college, Mr. Wu San Yuen, entered its classes in the 1st moon, 32nd year of Kuang Hsu and continued till the 12th moon, 2nd year of Hsuan T'ung. The period of five years being completed this Board appointed examiners to hold an examination along with the Faculty of the College, and he obtained 81% of marks, thus attaining the standard required. Therefore this diploma is issued allowing him to act as a physician.

The following is a note of the student's birth and parentage:—

Wu San Yuen—age 32. Family home—Chili, Hochienfu, Kuchenghsien.

Great grandfather— Kuan, Grandfather— Ju Hsiang, Father— Cheng Chiao.

This is to be held by Wu San Yuen, a graduate of the Union Medical College, Peking.

Sealed by the Board of Education.

1/3/3 of Hsuan T'uug.

Sir John Jordan, the British Minister, presided at the ceremony. The meeting opened with the Doxology and prayer by the Rev. C. Y. Cheng, pastor of the L. M. S. Church and member for China of the Continuation Committee of the Edinburgh Conference. Sir John Jordan then spoke of the inauguration of the College five years ago and the difficulties now largely surmounted, paid an eloquent tribute to the part played by the doctors and students in fighting the plague, and concluded with an earnest exhortation to the graduates to use to the full their professional skill as a valuable asset in the advancement of the great Empire, whose illustrious Empress laid the foundations of the Union Medical College.

His Excellency Na T'ung then read an address of very hearty congratulation on the graduation of the first class of students, spoke of all the help given by the College in plague work, and exhorted the graduates to be true to this fine example set before them by their professors and fellow-students of service and sacrifice. This address was translated by Dr. W. W. Yen, of the Foreign Office, being rendered into beautiful English and delivered with an enunciation that many of us envied.

At the close of his address His Excellency handed the diplomas to the graduates, who were received with hearty applause by the large audience.

Dr. Cochrane followed with a brief statement of the history of the work from the time—50 years ago—when Dr. Lockhart began medical work in Peking. During these 50 years we have given about one and a half million treatments, and have cured in our wards many thousands of patients. We have laboured for five years amid great difficulty to train men who should go out

each to duplicate as far as possible the work we are doing, and thus by fighting disease and death to save life throughout the Empire. But we are still far from perfection. When we commenced the work 50 years ago, it cost, including salaries, about 5,000 taels per annum; it now costs between 60,000 and 70,000 taels every year, and the expenditure is still growing. Chinese friends and foreign friends have assisted us. The dormitories bear the name of a friend in England who has helped us most liberally from the commencement of the work. Friends in England are now making it possible to erect hospital buildings worth 60,000 taels, but if the work is to become more and more efficient we need more money for buildings and more money for annual ex-We need public health and bacteriological laboratories and hospitals for specialties.

The work that remains to be done is immense, and we crave earnestly for the help we need.

Too often when people of different nationalities meet it is to fight and quarrel. Our object is to love one another, to help one another to save life, to bring peace and goodwill, happiness and salvation to this great Empire.

The American Minister then delivered an eloquent address on the noble and self-sacrificing work done by medical men in all lands.

The last address was delivered in Chinese by Dr. W. A. P. Martin, who shares with Dr. Griffith John the honour of over fifty years service in China. He urged the graduates to give themselves whole-heartedly to the service of their fellow-men.

After a vote of thanks by the Dean, Bishop Scott closed the meeting with the benediction.

E. J. STUCKEY.

The Month.

THE PLAGUE.

The improvement in conditions and abatement of the scourge reported in our April issue was maintained until the vanishing point. So far as the Sanitary Department of Moukden have been able to get returns it seems that the total number of deaths in sixty-five districts is 42,755, The International Plague Conference was successfully carried through. From a telegram from the correspondent of the N.-C. Daily News, it appears that the evidence that was taken at the International Plague Conference at Mukden confirmed the view that the disease originated in tarabagans, a species of marmot, and that it was transmitted by force of circumstances to human beings. Mules occasionally transmitted the disease. The decline of the epidemic was attributable mainly to the precautionary measures taken and to the attenuation of the

bacillus when left without support. The virulence of the disease was maintained throughout. It was found that sputum particles alone were infective and the theory of the infectivity of the breath was not sustained.

TROUBLES IN CANTON.

The Acting Tartar General, Fu Chi, commanding the troops at Canton, was assassinated on the evening of 8th April. His assailant was a Chinese (animated by anti-Manchu sentiments) who had recently returned from the Straits Settlements. The murderer fired four shots. The General's body-guard fied. The police subsequently arrested the assassin, who stated that his only reason for the crime was political.

Later reports showed that the revolutionary outbreak at Canton was spreading. At Fatshan there has been serious rioting, and the mob set fire to four yamens and also burnt other property. At Shiuhing the Prefect was assassinated, whilst the Shamsui Magistrate has also been murdered.

At latest despatch matters had wellnigh resumed normal conditions.

THE NEW CABINET.

Edicts announcing the formation of a Cabinet and Privy Council were issued on the 9th of May. With regard to the new Cabinet the latter will assist the Throne in undertaking the responsibility of government. president possesses a power of veto over ministers and of control over viceroys. The president and vice-presidents will sign Imperial Edicts, but in respect of departmental affairs these must be countersigned by the minister concerned. The minister of the Army and Navy will report direct to the Throne and subsequently to the president of the Cabinet. The Privy Council's duties will be personally to advise the Throne. It consists of a president, and vice-president and thirty-two advisory ministers appointed by the Throne and ten councillors, who will be experienced politicians and will speak but not vote. Half the numbers of the council will constitute a quorum.

THE RAILWAY LOAN AGREEMENT.

The Hu-kuang Railway Loan Agreement has been signed between the Yuchuanpu (Ministry of Posts and Communications) and the Internationa group; the amount being for £6,000,000, bearing interest 5 per cent. and repayable in forty years. The loan is secured on the revenues of Hunan and Hupeh.

The proceeds, after payment of outstanding liabilities connected with the contemplated lines, will be applied to the construction of one mainline, connecting Wuchang, Yochow, Changsha and Yichanghsien, at which point it will join the Hankow Canton line, and further to the construction of a main-line starting at Kuangshui on the Peking-Hankow line, and proceeding by Siangyangfu and Chingmenchow to Ichang and Kweichowfu, and ultimately to Chengtu.

THE NEW OPIUM AGREEMENT.

Under the arrangement concluded between the British and Chinese governments three years ago the British government undertook that

if during the period of three years, from January 1st, 1908, the Chinese government should carry out their promise with regard to the reduction of production and consumption of opium in China, they would continue in the same proportion of ten per cent. the annual diminution of the export of opium from India until the completion of the full period of ten years in 1917. In the new agreement the British government recognise the sincerity of the Chinese government and the success which has attended their efforts during the past three years and agrees to the continuance of the 1907 agreement on certain conditions. Our readers will be interested in the following articles in the agreement :-

Article II.

The Chinese government have adopted a most rigorous policy for prohibiting the production, the transport and the smoking of native opium, and His Majesty's government have expressed their agreement therewith and willingness to give every assistance. With a view to facilitating the continuance of this work, His Majesty's government agree that the export of opium from India to China shall cease in less than seven years if clear proof is given of the complete absence of production of native opium in China.

Article IV.

During the period of this agreement it shall be permissible for His Majesty's government to obtain continuous evidence of this diminution by local inquiries and investigation conducted by one or more British officials, accompanied, if the Chinese government so desire, by a Chinese official. Their decision as to the extent of cultivation shall be accepted by both parties to this agreement.

During the above period one or more British officials shall be given facilities for reporting on the taxation and trade restrictions on opium away from the treaty ports.

Article V.

By the arrangement of 1907 His Majesty's government agreed to the dispatch by China of an official to India to watch the opium sales, on condition that such official would have no power of interference. His Majesty's government further agree that the official so dispatched may be present at the packing of opium on the same condition.

Missionary Journal.

BIRTHS

AT Peking, May 1st, to Dr. and Mrs. T. BRAGG, L. M. S., a daughter (Grace Elizabeth).

Ar Hanyang, May 4th, to Dr. and Mrs. George A. Huntly, A. B. F. M. S., a son (Leslie Albert Myers).

AT Hwaianfu, May 13th, to Rev. and Mrs. Hugh W. White., S. P. M., a son (Hugh William).

Ar Peking, May 13th, to Mr. and Mrs. E. J. Peill, a son (Ralph Sidney).

MARRIAGE,

AT Shanghai, May 16th, 1911, Mr. H. L. GEORG, C. I. M., to Miss S. Schur.

ARRIVALS.

April 29th, Rev. and Mrs. D. NELson and three children, from U. S. A., Am. Luth. Mission; Rev. A. Syden-Stricker, wife and daughter (ret.), S. P. M., Chinkiang.

April 30th, Misses C. READSHAW, G. BANKS and S. A. CREAM (ret.), from Eugland, C. I. M.; Dr. JORGEN NELSSEN, from Norway, Nor. Miss. Soc.; Rev. Thos. Torrence (ret.), A. B. S., Chengtu; Rev. G. MILES, wife and two children (ret.), Wesleyan Mission, Hankow; Rev. H. B. RATTENBURY (ret.), wife and children, Wes. M., Wuchang; Miss MACFARLANE, Ch. Scot. Mission, Ichang.

May 6th, Misses R. E. SAMUELSON and A. LINDBERG, from Sweden, C. I. M.; Miss H. HEIKENHEIMO, M.D., and Miss KESAJARVI, Finland Mission Society.

May 7th, Dr. and Mrs. Morris, A. C. M., from U. S. A.

May 13th, Miss GILMORE and Miss McCRACKEN, M. E. M., Nanking.

May 14th, Rev. GEO. DOUGLASS and wife (ret.), Un. Free Ch. of Scot., Manchuria.

May 20th, Rev. A. S. COOPER, A. C. M., Ichang.

May 21st, Rev. R. DOERING (ret.), wife and child, B. and F. B. S.; Rev. JAMES STEVENSON, Irish Pres. M., Manchuria.

DEPARTURES.

April 15th, Mr. and Mrs. T. Sel-Kirk, from Rangoon, for England, C. I. M.

May 2nd, Rev. and Mrs. A. W. EDWINS and 2 children, and Miss H. HEDSTROM, for U. S. A., Rev. W. H. HUDSON, wife and 7 children, for U. S. A., S. P. M.; Mrs. LOCHEAD and child, Can. Pres. Miss.

May 5th, Dr. R. B. Ewan, wife and 2 children, for Canada via Europe, Can. Meth. Miss.

May 14th, Mr. and Mrs. G. E. PALMBERG and Mr. F. BIRD, for Australia, C. I. M.

May 15th, Dr. E. H. HUME, wife and 3 children, for U. S. A., Yale Miss.; Mr. and Mrs. Mowarr and child, for Canada., Can. Pres. Miss.

May 18th, Rev. D. MACGILLVRAY, for England via Siberia, C. L. S.

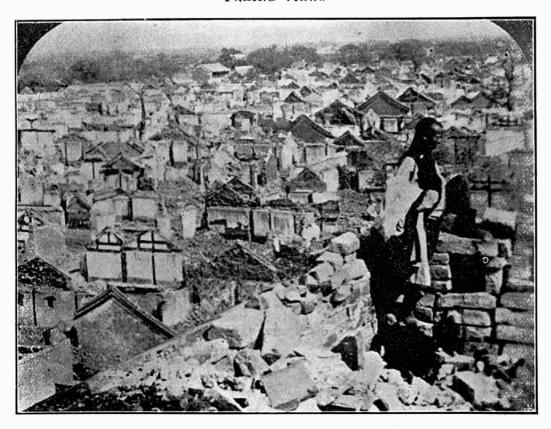
May 22ud, Mr. and Mrs. H. S. NICHOLS, C. and M. A.; Mr. S. M. GORDON, U. S. A.; Rev. KARL LUDVIG REICHELT, via America, for Norway, Nor. M. S.; Rev. W. NELSON BITTON, L. M. S.

May 23rd, Mr. A. H. BROOMHALL, via Siberia, for England, Mr. and Mrs. T. W. Webster, Mr. and Mrs. H. H. Curtis, Miss E. Wallace and Miss F. E. McCullock, for Australia, C. I. M.; Rev. Johl Johnson, for U. S. A., Rev. Edmund J. Lee, for U. S. A., Mr. and Mrs. Ramsay and 2 children, Am. B. S., Chengtu.

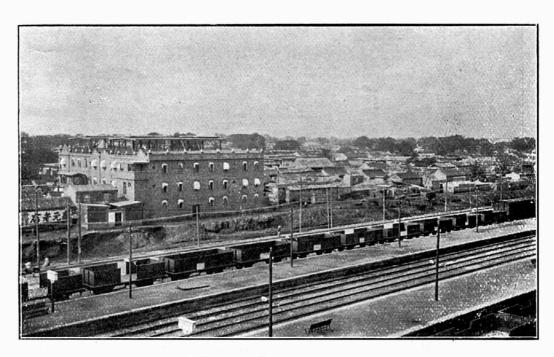
May 30th, Mrs. F. E. Lund and child, A. C. M., Wuhu, for Canada.

May 30th, Rev. and Mrs. Skol, D and daughter, for Sweden.

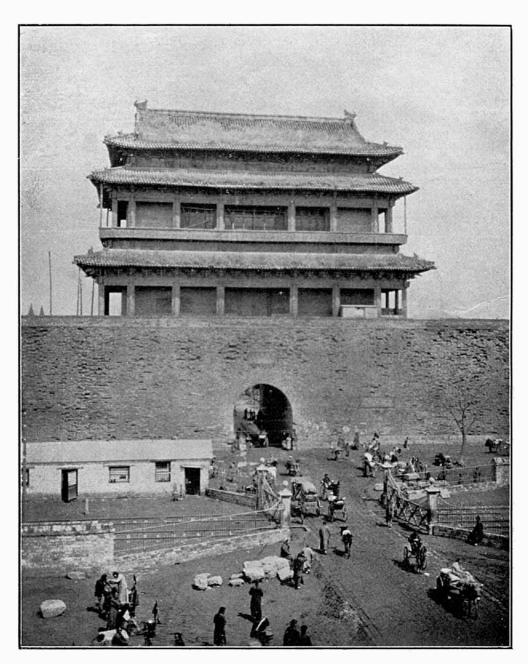
PEKING VIEWS



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SAME SECTION, 1910.



HATA MEN, PEKING.

THE CHINESE RECORDER

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VOL. XLII

JULY, 1911

NO. 7

Editorial

THE papers which we give in this issue showing the progress of the work in different parts of China are not only encouraging but inspiring. Especially in Man-H Decade of churia, where the government has worked under Progress. great pressure on account of the presence of two rival nations, have the developments been remarkable from a political point of view. Every weakness on the part of China is made a pretext for encroachment or interference on the part of Russia or Japan. When we consider the difficulties China has had to contend with in the way of obtaining suitable instructors for such a multitude of pupils as she has had to deal with, the advance made in the city of Moukden, as recorded by Mr. Inglis, is simply wonderful. And if one journeys as far west and south as Szechuen and Kweichow he finds there remarkable proofs of the change which is coming rapidly over all of China. And as to mission work; if one were to take his stand at the beginning of this decade and try to look down the ten following years, the most fervid imagination would not have dared to picture the advances and triumphs which have been actually achieved. Boxerism left a pall over the whole land, but one which was speedily lifted, and the decade which preceded this could not compare in its achievements with those of the present. And one of the most encouraging signs of the times is the fact that the missionaries are beginning to realize the necessity of combining their forces and co-ordinating their

efforts; mission Boards are coming together to talk over matters of common interest in a way that was not thought of a decade ago; and a real science of missions is being talked of, even if not yet brought into practice. So that one can but ask, If the past ten years have wrought so much more than was expected, what may we not hope for in the decade to come? With God it is always "some better thing", and it will be in accordance with His Word and His Will if we expect still greater and better things.

* * *

WHATEVER the secret or open attitude of the Chinese towards the foreigner, or their lack of understanding of the spiritual treasures he offers, as a nation they Material . are sufficiently astute to welcome and assimi-Progress. late whatever material benefits he brings. Their prejudices do not blind their business sense. National pride does not prevent them from seeing the advantages of electric light plants and municipal systems of water supply, as the presence of such plants here and there proves. Even in out of the way places one comes across attempts to apply the simpler laws of sanitation. The science of forestry is receiving thoughtful attention; though the application of its principles must be carried out on such a vast scale that an onlooker is staggered at the task. Modes of travel have changed and with them have come attempts at good roads. We remember how a visit to a large Agricultural College in Canton, with its partially developed plant, and foreign implements kept to be looked at only, brought home to us the fact that what other nations can do, China also can and will do. The evidences of the development of China's own vast untouched resources meet the watchful eye on all sides.

* * *

Inroads have been made into the ancient social structure of China. While the Chinese lack the patriotic fire of the Social Progress.

Japanese, yet a living national consciousness has appeared. Back of this is dimly seen a national conscience which has already driven far back the great curse of China—opium, and has made determined attacks upon another national evil—gambling. A new day has dawned for women which has shown them their own possibilities and has started them towards attaining them. In the ports where

Eastern and Western life mingle most freely one can see evidences of a pulling away from old customs that suffer in the light of Occidental social codes. There is seen a desire to take over those things which do not too much tend to alter Chinese characteristics, as when it is decided to cut off the queue but retain the national costume; an exceedingly wise reservation. In social intercourse, whether diplomatic or private, there is a recognition of the worth of all peoples that redounds in making the Chinese freer in their attitude towards the members of other nations and wins for them higher social regard. The greater freedom of intercourse, due to changed modes of intercommunication, is slowly developing a mode of speech that in its make-up suggests a range wider that that of any of the many existing dialects. To sum up, we must say that the foundation of a new social structure has appeared.

* * *

WHILE all that has been contributed by the West to progress in China has not come through the missionary, yet we are justified in saying that without the zeal of Spiritual Progress. the missionary for the propagation of spiritual benefits the open doors which have let in Occidental civilization would be still largely shut. For that reason we rejoice in the great progress in matters concerning the higher welfare of humanity—a progress which can be seen without the appointment of a special commission to investigate. Student Conferences are now being conducted in various parts of the country in which Chinese leadership is the most encouraging fact. We no longer need to grieve overmuch over the limitations in evangelistic work done by foreign missionaries, for the churches in China now have their strong men who are stirring the dry bones; men who can walk free from the things that hedge about the missionary. The art of conducting great evangelistic campaigns has been learned and is being utilized. Within a few years has come into existence the Evangelistic Association of China wherein one can spell out the letters of yet greater progress. The last decade has seen most of these steps forward in spiritual leadership. The great problem for the foreign missionary now is to use what he has to give in the way of help, so as to make it count for most, without getting in the way of those Chinese leaders who are also feeling the burden of responsibility for the work.

As wise men it behooves us not to shut our eyes to the tares—mixed with this wheat of progress. There are some phases of the changes going on in China we wish Undestrable we did not have. As, for instance, a weakening Accretions. of that sense of business integrity which marked the dealings of Chinese merchants with foreigners a decade or so ago. It may have been due in part to "face", yet nevertheless it made the word of a Chinese merchant his bond. Now, as a result of contact with representatives of "high finance" it is not rare to hear of cases where even written agreements are easily broken. For this the users of unchristian business methods must answer. Again the views of the men who bask in the light of Christianity and yet seek to prove it darkness the atheists and infidels—are spreading. They are making themselves felt and furnish a tremendous problem for those who desire China to be more than a pancake turned over merely to burn again on the other side. Then, too, China has stood for the arts of peace; she is learning from the West the arts of She may want to practice what she learns. Thus, with the things that her friends want her to learn, are coming the things that true Christianity stands against all over the world, but which are sometimes charged up against it. Which will win out? The growth of the undesirable or the progress of the good? God and a united Christian army can answer that in the right way!

* * *

But let us remember that up to this point, what has been done outside of the missionary propaganda has been mainly attempts to grasp ideals, which are not in every Organess in case clearly seen. The recognition of this fact Mdeals. need bring with it no discouragement, for ideals never die! China, as a nation, has entered upon the day of the open mind. The Chinese Press, while tending at times to the sensational, is yet disseminating information eagerly sought. The ideals of independence, representative government, and national prestige will yet burst the chrysalis of reactionism. The recent attitude of the Chinese Government towards Chinese sufferers from the Revolution in Mexico, means a new ideal of national solidarity and governmental responsibility. We have helped to give China these ideals. It is our privilege and reward to see them work! The decade just past has brought some changes in the relation of missionary institutions to Chinese institutions; it has not lessened their power and influence. In matters spiritual the missionary must help; in matters educational the missions must set up institutions that will be models without being rivals. God has used us to plant his ideals! Let us depend on Him to work them out!

* * *

THE most notable topic during the past week, all the world over, has been the Coronation of King George and Queen Mary of Great Britain. All round the coast line Coronation of China, and far into the interior, British Celebrations. subjects have celebrated the event in a thorough manner, and members of other nations have entered heartily and sympathetically into the various functions. In the service held in Peking, conducted by Bishop Scott, Prince Tsai Hsun represented the Emperor, whilst among the others present were Prince Tsai Tao, Prince Yu Lang, Prince Pu Lun, T. E. Na Tung and Hsü Shih Chang. Among the humbler but none the less important meetings were the intercession services in Shanghai and other centres where the religious side of the Coronation was emphasized and special prayer offered on behalf of the King and Queen as well as for the whole British Empire.

We are glad to note that among those receiving Coronation honours Dr. Dugald Christie has been made a Companion of the Order of St. Michael and St. George. We heartily congratulate Dr. Christie on this honour, which reminds us of his splendid record of service, including heroic labours in war and plague times, and a Christlike devotion to the uplift and healing of the poor and suffering, in the exercise of which he has earned the sympathy and respect of the official and non-official classes in a unique manner.

* * *

We shall probably have to wait some time before knowing what is the actual population of China, but the latest estimated number of inhabitants, as given in the Imperial Maritime Customs statistics, is 438,425,000, which is somewhat more than the proverbial "four hundred millions". One can but wonder, however, how much dependence can be placed on these figures, especially as those for single provinces vary so from time to time. We noted recently a writer mentioning the population of the city of Nanking as three quarters of a million, with the qualification that this was probably excessive. In the Customs

tables it is given as 267,000, or but little over a quarter of a Shanghai is given as 651,000; but the British and American Settlements alone contain nearly if not quite a quarter of a million, and the addition of the French Settlement and the native city with its extensive suburbs would certainly seem to warrant a larger figure than the above. Where so much depends upon the caprice of officials, who have very strong reasons for making the population of their district other than it actually is, it is impossible to come to anything like even an approximately satisfactory estimate of the inhabitants of this great land, and we fear we shall still have to wait a goodly number of years before a reliable census is taken of the people. That would require an expense and a degree of organization of which China is not yet capable. We should remember, in justice to China, that it is the biggest task of its kind in the world.

* * *

OUR attention has been called to a paragraph in the # ** 月報, the organ of the Seventh day Adventists, for the fifth Moon. It is set forth in this article in all A caution. seriousness that the foreign Powers have really decided on the partition of China. The article states that after partition the present officials are to be retained at their posts, only the financial control is to be in the hands of foreigners; the whole procedure to be moulded on the action of Japan when she took control of Korea three years ago. The article concludes, "When the Government heard of this they only sighed and did not even discuss it with anyone. The Prince Regent heard it and said 'I am accustonied to hearing rumours of this kind: they are not worthy of credence.' Alas! Alas! The Government is willing that the Country should perish. Although they heard this startling evil tidings they regard it as of no consequence. We cannot blame them. It is the people of the country who are to be blamed. Since you know that the Government is unreliable you ought to spring up and prepare to save the Country from destruction. If you do not do so the sin of the people is as great as that of the government." The Chinese are accustomed to the diatribes of the daily press and usually take their sensational leaders with the proverbial grains of salt, but Christian periodicals have established a reputation for veracity which is a most valuable asset. It is a pity that

our contemporary should trade on this hardly won reputation to publish a canard which is well known to every missionary in China to be without a scintilla of truth. It is no wonder that the Chinese who read this statement in a professedly Christian paper were much disturbed by it.

* * *

WE are not sorry that some of our friends are calling attention to certain features of the Sabbath question; for the fact remains that whatever our views as to the The Sahbath. binding nature of the Sabbatical law, there is no question but that the Sabbath is needed, and, rightly used, is one of the choicest gifts of God to men. No one who lives and labors among the multitude of China with its ceaseless round of unvaried toil, can question the good that would come to them from the proper observance of a Day of Rest. only problem is, How best to give it to them? How, wisely, to discriminate between "law" and "Gospel"? How to differentiate between the "letter that killeth" and the "spirit that giveth life." Undoubtedly there are divergent views among the missionary body as to what constitutes a proper observance of the day, and to what extent, in the beginning of the work, beset with such difficulties as it is in China, it should be made binding upon the Chinese Christians, and also as to the personal liberty which should be accorded to each one as to the things which are allowable, as, e.g. our correspondents' letters about avoidable travel upon that day. There is this to be said, however, that whatever our personal views, we may always cherish a feeling of kindly sympathy for our brother from whom we differ, and whom we perhaps are disposed to call "weak," and even at the cost of personal inconvenience avoid giving offence, or doing that which to others has "the appearance of evil." It is well to remember, also, that there is a natural tendency towards laxity in the observance of the day, which if allowed its course would end in its utter destruction. In this connection it is interesting to note that a prize essay, which was written in Chinese by Mr. Yu Shu-jung of Shantung, has been translated into English and circulated in the United States by the Woman's National Sabbath Alliance. Its title is, "China should adopt a Day of Rest," and the essay sets forth in strong but not overdrawn language the benefits which accrue from the observance of the Sabbath, and how much China is in need of just such a Day.

The Sanctuary.

- "The effectual fervent prayer of a righteous man availeth much."St. James, v. 16.
- "For where two or three are gathered together in my name, there am I in the midst of them."—St. Matthew, xviii, 20.

"St. John wrote his Epistle when the world believed in idols and false gods without number. And those false gods were not thought of as we think of God. They were not thought of as being all Light, and having in them no darkness at all. They were believed to be not more perfect, not more holy, not more pure and good, than the men who worshipped them. All the evil things which men find in themselves, and in one another, they were ready to find in the gods whom they prayed to and trusted in. It was indeed a new message when Christ's Apostles came and told the heathen that 'God is Light, and in Him is no darkness at all.' A new message; and in those days, a strange and hard one. For men liked to believe that God was no holier and better than themselves. They liked to believe that the sins and works of darkness in which they took pleasure were also found above in the God who ruled the world. It was, they thought, an excuse for their sin, that in those to whom they prayed the same sin was found. It was not to any one either a welcome or a likely message that 'God is Light, and in Him is no darkness at all." -- Church: Village Sermons.

PRAY

- 1. That the West may give to the East of the best that she has in store. (P. 381).
- 2. That the attitude of the Chinese towards Christianity may continue to change, and the consequent opportunity of Christian Missions continue to enlarge. (P. 398).
- 3. For a continued advance in the sense of disgust at cruelty, desire for more humane treatment of prisoners, and willingness to help the distressed on the part of the Chinese. (P. 390).
- 4. For the guiding hand of God in the perils and opportunities of the

beginnings of constitutional government. (P. 389).

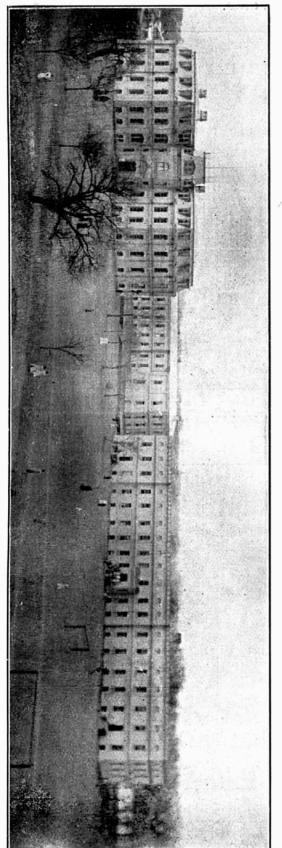
- 5. For the worthiness and the influence for good of the rapidly growing public press. (P. 389).
- 6. For constant growth in the sentiment against slavery, foot-binding and opium smoking, and such spiritual growth as freedom from these evils alone can allow. (P. 385).
- 7. That the sudden change in the lives of the women of China may be kept free of evil results. (P. 389).
- 8. For the Christian Missions throughout China, that they may have always a large courage, and sufficient funds, with which to carry out plans commensurate with their opportunities and so maintain their position of leadership and not fall back into one of mere rivalry with Chinese institutions. (P. 391).

A PRAYER

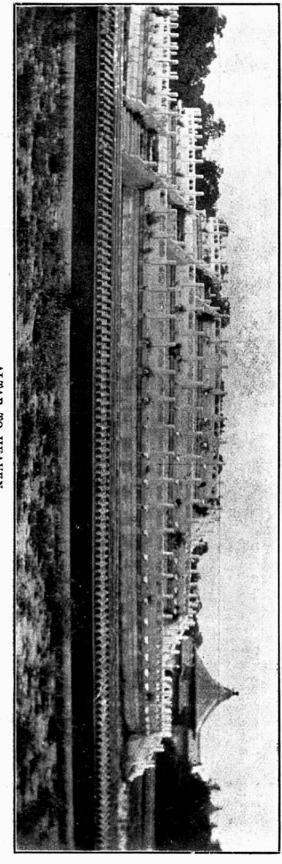
O Lord, make bare Thy holy arm in the eyes of all the nations, that all the ends of the world may see Thy salvation; show forth Thy righteousness openly in the sight of the heathen, that the kingdom of Thy Christ may be established over all mankind; hasten the coming of the end when He shall deliver up the Kingdom unto Thee, and having put down all rule, and authority, and power, and put all things under His feet, He Himself shall be subject unto Thee, and with Thee, in the unity of the Holy Ghost, Three Persons in One God, shall be our All in All. Amen.

GIVE THANKS

- 1. For the changes of the past ten years and their promise for the future. (P. 381).
- 2. For the success already attained in the effort to close the opium divans and gambling dens. (P. 389).
- 3. For the coming to a consciousness of itself on the part of the Chinese Church, coincident with the gaining of recognition from and understanding by the people as a whole. (P. 392).



ALTAR TO HEAVEN.

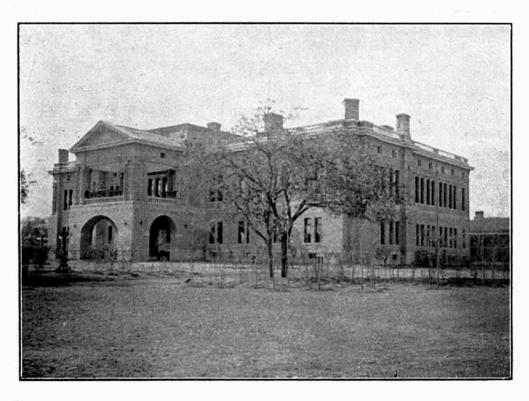


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FOREIGN OFFICE.

Contributed Articles

Peking, 1900-1910

BY REV. H. H. LOWRY, D.D.

FEW years ago while standing on the wharf at Ashtabula on Lake Erie I saw a train of cars laden with coal drawn up to one of the large "whale-back" steamers. A large crane, worked by machinery in charge of one or two men, reached down its long steel arms and lifted the car with its fifty tons of coal and emptied it into the vessel. My thoughts immediately recalled the long trains of camels—the most ungainly looking animals in the world—each animal carrying two bags of coal, and requiring five days to make the round trip from the mines fifteen miles distant to Peking. It was a vivid illustration of the contrast between the East and the West. may still sing, "East is East and West is West;" but the transformation that has been going on during the last ten years is full of promise that the intellectual, social and moral forces of the Twentieth Century are rapidly giving to the East the civilization of the West.

The declaration is frequently made by persons well informed that "China has made more progress during the last decade than any other nation in history." It is probable that the chief cause of this development will be referred to by future historians as "The Boxer Movement." While the uprising of 1900 was but the culmination of a series of influences that had been in operation for a century, yet it certainly furnished the initiative in awakening the nation to the demands of modern civilization.

If the most optimistic well-wisher of China ten years ago had prophesied the changes that have already taken place, he would have been considered as much of a visionary as the ignorant and superstitious populace considered the ancient philosopher who affirmed that the world moves. In estimating the progress of the last ten years we should take into the account the tremendous resistance of ignorance, prejudice, and conservatism of officials, literati, and people that had to be overcome.

NOTE —Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

It is only by constantly bearing in mind the force of this opposition that one can fully appreciate the changes that have occurred. The changes are more apparent in Peking and Tientsin than in any other sections of the empire. Large portions of these cities were destroyed and had to be rebuilt.

Peking was originally laid out on a scale of magnificent proportions that reflects the power, great executive ability, and far-reaching plans of her ancient founders. To be privileged to stand on the highest pavilion of the Coal Hill and look over the buildings and massive gateways of the Palace with their vellow, glazed tile roofs glistening in the sun like burnished gold, with the courts and gardens extending nearly two miles further to the south, and the city stretching out two miles to the east and west, and to the front more than four miles to the outer wall of the Chinese city, is to get a conception of oriental splendor nowhere else possible in the empire. The Tartar city "lieth four-square," with walls fifty feet high and forty feet wide four miles on each side. The Chinese city is a parallelogram about five miles long and two in width, and joins the Tartar city on the south. The nine gates of the Tartar city are surmounted by the most imposing towers of any city in the world, ancient or modern. The streets had been regularly laid out in right angles; the main thoroughfares being more than one hundred feet in width.

Unfortunately the streets had been utterly neglected for centuries, and their wretched condition has been the subject of constant criticism by visitors. They were very imperfectly lighted by small oil lamps shielded by a paper protection, elevated four or five feet above the street level on wooden standards. In dark nights even these imperfect lamps were seldom lighted. It was not only "the polite thing" for travellers to carry lanterns, but a matter of necessity. Paving the streets had never received a serious thought. Heavy carts labored through the streets in mud to the axle, and passengers had to pick their way along the sides as best they could. Modern vehicles were an impossibility.

Originally there was an extensive sewage system which no doubt served its purpose very well while kept in repair. Through long neglect the sewers became thoroughly obstructed, the covering and side walls had fallen in, leaving great openings exposing large pools of filthy water, offensive to sight and smell and deleterious to health. During the summer rains these

broken sewers could not carry off the water and the streets were flooded, making them almost impassable and in places dangerous. There are well authenticated instances of Chinese having been drowned in these filthy pools on the streets.

Evidences of the power of *Feng Shui* were seen throughout the city. Standing on the city wall, aside from the Palace buildings, the temples, and gate towers, scarcely a roof could be seen above the tops of the trees which during the summer made the city look like a dense forest. There were only three or four houses in the city with two stories, and these had been built by foreigners.

Now all this is so changed that the visitor gets the impression of a new, modern city, especially as he enters the section that suffered the wholesale destruction of ten years ago. The city can now be reached from Tientsin in three hours by train instead of three or four days by boat or two days of most uncomfortable travel by cart as formerly. In 1900 the railway approached within two miles of the outer wall, but now trains land passengers on either side of the Chienmen, immediately in front of the Imperial Palace. Coolies are present in great numbers, clamoring to take men or baggage to any part of the city-for a consideration. All the main thoroughfares have been macadamized, and in some places a beginning has been made in paving the sidewalks. In place of the ancient lamps electricity lights the streets, which are kept fairly clean, being swept by an army of coolies. During the past winter snow fell in considerable quantities, but the sweepers removed it as promptly and efficiently as it would have been done in a large city in the West.

Another improvement of very great importance is the installation of waterworks. This will be more and more appreciated as the years go by and the people learn more perfectly the relation of pure water to the health and comfort of the community. In this connection the government is preparing to spend a million taels to construct a complete sewerage system.

Little more than ten years ago a single line of telegraph was brought into the city to connect the Foreign Office with the outside world. The wire passed under the city wall and along back streets to avoid observation. To-day one of the finest buildings in the city is the new telegraph office, situated in a very prominent place where messages are publicly received

and sent to all parts of the world. Telegraph and telephone poles with a perfect net-work of wires are so numerous that they no longer attract attention.

Feng Shui exerts no further influence in the erection of high buildings. Fine buildings of two, three and four stories have been erected not only in the Legation quarters and where foreigners reside but in all parts of the city. The Foreign Office, the Board of War, Palaces, Banks, College buildings, official residences, and other attractive structures, with Western styles of architecture, are gradually changing the appearance of the city. The foundations are being laid for the Parliament building on the model of one of the great capitals of Europe. The new buildings for the Imperial University are to be outside the north wall, and will be a very imposing group when completed.

Politically, great changes have taken place. The absolute monarchy of a few years ago is rapidly being replaced by a Constitutional Government. Besides the Provincial Assemblies which have been held and which have inaugurated many radical reforms, the National Assembly has held its first session in the capital. It was an experiment, without administrative powers, to prepare the way for the future Imperial Parliament, but it awakened the thought of the world by the orderliness and dignity that characterized its proceedings and its advocacy of the most drastic reforms, as well as by the boldness with which it criticised long-established customs and inefficient methods of administration, and especially its severe denunciation of the Grand Council for incompetency. One of the most important results of its action was to shorten the time fixed for the opening of a representative Parliament, and the demand for the immediate establishment of a responsible Cabinet was sanctioned by the Throne.

The conservatism of the old time officials is still very strong in the counsels of State, yet the progressiveness of the large number of young men who have been educated in modern schools and in Western lands is a powerful leaven that will inevitably introduce a new order. A striking illustration of the growing influence of these educated young men was seen in the intelligent methods adopted for the suppression of the plague in Manchuria. During the first few weeks of the scourge the officials were either inactive or indifferent in doing anything to check its progress, and their opposition had to be

overcome before anything effective could be done. It was through the intelligent action of the young men who had received a scientific training and their representations to the Prince Regent that measures were adopted which resulted in eliminating the pest, and thus removed any excuse other nations might have put forward for political interference in the affected districts.

Socially there have been great changes. The frequent interviews of Mrs. Conger with the Empress Dowager after 1900 had great influence in breaking down the prejudice against friendly social relations between foreigner and Chinese. It is no longer surprising to see Chinese princesses and ladies of high official rank freely commingling with other nationals at various social functions. Friendly calls are frequently made and returned in homes where a few years ago it would have been impossible. Receptions, "At Homes," International Tennis Parties, etc., no longer occasion remark because of their rarity. Sedan chairs are scarcely ever seen on the streets. Carriages drawn by fine horses with drivers and footmen in livery have taken their place. Societies and clubs are formed for the purpose of bettering the condition of the people. Sanitation is creating new ideas of cleanliness. The streets are kept comparatively clean, and customs that formerly offended every sense are disappearing from public places. Receptacles for garbage are provided at convenient distances and their contents hauled away under direction of the police. largely owing to the scientific ideas of sanitation that measures were so successful in preventing the plague from spreading throughout the city.

The external and material changes are the most noticeable, but there are evidences of the growing power of the deeper, spiritual influences that tend to the upbuilding of character. An edict has been issued against the degrading system of slavery. Although so far it has had no appreciable effect it will have large influence when the reform comes to the front in the near future. The sentiment against foot-binding is growing, and the anti-opium crusade will inevitably lift the moral life of the people to a higher plane. The recent mention in an Imperial edict exempting certain Boards from attendance at the Palace on Sundays, and the notice that the Cabinet would not be in session on those days are more than "straws" to indicate the direction the moral thought of the nation is taking.

A visitor to Peking cannot but be impressed by the evidence of great progress in the establishment of a modern system of education. The old examination halls have disappeared, and fine modern buildings are seen in all sections of the city. Some of these buildings may be justly criticised from an architectural point of view—the reason for which is apparent—but many of them are large and imposing and well-equipped for educational work.

It seems unfortunate that in the very beginning, when there was such a splendid opportunity, there was not a well-organized plan for the entire scheme of education for the empire. Great advantages would have been secured if the grounds and buildings of the Imperial University could have been planned under the advice and direction of the best architects of the world. This would not only have provided for a magnificent group of buildings in accordance with the highest pedagogical experience of centuries of experiments in the west, but also would have given an additional inspiration to scholars to seek the advantages of, and take special pride in, a great national University so artistically attractive and liberally supported by the Imperial Government.

As it is, various schools and colleges have sprung up in all parts of the city with little or no correlation to each other. The Imperial University is erecting a series of fine buildings on extensive grounds outside the north wall. The main building will be completed within a few months. The engineering building will follow later, but the opportunity to make an imposing group of buildings with the most scientific and economical arrangement for the work of a great University has been overlooked. Yet one cannot fail to be impressed with the genuine effort the government is making to establish modern education, and the advance of the last ten years can but call forth the admiration of all who are interested in the civilization of the nation.

Canton, 1901-1910

BY REV. W. W. CLAYSON, B.A.

HOSE who have had the good fortune to live in Canton during the last decade have seen changes which have come with such rapidity that it has been difficult to keep track of them all. In the south we were spared the terrible convulsions which marked the Boxer outbreak. Though this part of the Empire did not share in the catastrophe it has participated to the full in the changes which have resulted therefrom. In reviewing the period it may tend more clearly to show the changes made and the progress achieved if we roughly classify the movements under a few heads.

I. Material Progress.-Were anyone who left Canton a dozen years ago to return to-day he would be bewildered by the changes he would see on every hand. At the beginning of the decade the first sod of any railway in the province had not been cut. Now there are several lines running in various directions. One to the West River, one to Kowloon, and on the main trunk-line to Hankow nearly one hundred miles are in working order. In the construction of these lines there has been endless delay, squabble and fraud, but in spite of all this things have moved and are moving. When the writer of this article came to Canton some twelve years ago, the river front was a squalid sight. Filthy mud banks, at intervals wretched squatter's huts, endless boats of all sizes, along the whole length. It was the dumping ground for rubbish, dead animals and often dead bodies. At one point a mass of socalled "flower boats", in reality floating brothels, were anchored. Now the whole length has been reclaimed. There is a fine wide bund with lofty buildings, trees, rickshaws, electric light, making a fine water-front for this great city. Ten years ago the kerosene lamp was seen and smelt everywhere, to-day hundreds of shops and houses and some streets are lighted by electricity. In 1900 the sole source of water supply was wells, or the "fragrant" water of the river. During the last four years a modern waterworks has been instituted and we can now at quite moderate rates have a good constant supply of filtered water laid on to any house desiring it. Ten years ago steam launches were coming into common use, to-day one sees a number of gasolene launches. The day of the sampan is passing; the motor launch has arrived. Away from the river front the streets are as narrow as ever, but they are certainly cleaner. A systematic attempt is made to clear away garbage, with good results. In the better class residential quarter the spell of "fung shui" seems to be broken. All around one sees houses better built. Windows are more common. Some houses are built in semi-foreign style, some even with verandals. There is more regard to conditions of health and comfort. Various industries have been started. Large cement works under official patronage have been initiated. Cloth factories are being set up. The official buildings have in some cases been rebuilt in quite modern style. A few weeks ago I attended the opening of a brick-making factory turning out bricks at the rate of 40,000 a day, made from sand and line, by a new process, with the latest machinery imported from Germany.

2. Political Progress.—The decade has been one of ceaseless agitation. The revolutionary propaganda has been incessantly carried on. Secretly but untiringly these societies are moving and the leaven is working. The recent attempt at revolution in Canton failed, it is true, but it shows how events' are turning and was a sharp reminder of the presence of this element in our midst. It cannot be said that the influence of the officials has grown stronger during these years. Piracy, robbery and crimes of violence are all too prevalent. authorities seem powerless to suppress these continual disturbances. The constant change among the higher officials militates against any firm and settled policy. Since 1900 there have been no less than nine viceroys. With this continual alteration it is no wonder that the grip of the higher officials on the province is often slack. There has been a marked growth in the national spirit. This has shown itself in certain strenuous movements. Three times we have had boycott movements. Once against American goods because of the indignities Chinese immigrants entering the United States had to endure. At another time against Japan as a mark of resentment of her high-handed treatment of China. This boycott cost the Japanese a loss of 30,000,000 yen in trade in one year. The third was a much smaller affair, though it caused some stir. directed against a British steamer because of the injuries a Chinese passenger was said to have received from one of the These ebullitions may appear to some signs of retrogression, but to others they are tokens of the presence of a

feeling, often misguided it is true, but still claiming much of our sympathy. These methods certainly called attention to wrongs inflicted and forced them into the public view. The public press becomes more and more a power. Everything of note throughout the Empire and the world is noted and discussed as it bears on China. There is an ever-increasing resentment of injustice, and perhaps too often a quickness to imagine it even when it is non-existent. The promise of constitutional government was eagerly welcomed and the early carrying of it to fruition is strenuously demanded. Officials are discussed, wrongs brought to light, public opinion stirred up on the side of better government. All this makes for progress. Often it is progress through storm, but it all tends towards a better future.

- 3. Social Progress.—The changes in social customs have been most marked. Foreign dress is becoming more and more common. Everywhere one sees foreign goods of every description. Large departmental stores are being opened, stocked with the latest things from abroad. As one watches in the streets the strings of coolies carrying the bridal outfit for weddings it is quite common now to see foreign furniture, beds. wardrobes, dressing tables and such things forming a part of the preparation. There is a more lavish display, wages have risen, the cost of living has advanced and the standard of comfort is steadily rising. The change in the life of the women is remarkable. They have gained a freedom which is surprising, sometimes it even passes beyond liberty to license. Women and even girls go about the street quite freely. Ten years ago in a girls' day-school it would not have been unusual to find half the scholars with bound feet. To day one scarcely ever sees a girl with bound feet and many women who formerly were deformed in this way have unbound their feet. Another generation should see the end of this barbarous custom. women and girls are getting more education, are looking out for a career, are striking out new ways for themselves as nurses, doctors, midwives. They are refusing to bow the knee to custom just because it is old. They are asking for and obtaining consideration.
- (4) Moral Progress. The Canton of to-day is different in two notable aspects from the Canton of 1900. Then, in street after street of any size you passed the opium divan and the gambling den. Now all these centres of evil have been closed. Liceused gambling has been put down, we trust for ever.

The lotteries which were the bane of the province have been suppressed. Though one cannot claim that the Chinese of to-day in Canton have made gigantic strides in the matter of morals, yet it is a welcome sign of the strength of public opinion that it has been possible to carry out such drastic changes as these. There is a quickened sense of disgust at cruelty, a desire for a more humane treatment of prisoners, and a willingness to help the distressed. All this gives cause for heartfelt thankfulness to those who desire above all the moral health of the nation.

(5) Educational Progress. One might have expected that in this centre, which is most alive to the need for change, and most ready to welcome new ideas, the modern educational movement would have made wonderful progress. tell the advance has not been so great as might have been hoped for. There has been a great deal of work done, money expended, many schools opened, but the result is not what it ought to have been. For this very partial success there have been many causes. First, the continual changes in officials, and the apathy of the greater part have been a large factor in the non-success of the schools. Of all the viceroys from 1900-1910 only Tsen Shan Huan showed a warm interest in education. The rest were apathetic or reactionary. Then the intensity of the national spirit was a hindrance. There was a distrust of foreigners and an unwillingness to obtain their assistance. Even in the Viceroy's College foreign teachers have been kept down to the minimum number possible. Incompetent Chinese, at large salaries, were employed to teach subjects of which they had the merest smattering of knowledge. The pupils soon found out the deficiencies of the teachers and lost all respect for them. Discipline suffered. The more conservative of the people were quick to criticise the unruly conduct of the pupils. The problem was tackled from the wrong end. Instead of concentrating on the normal schools and securing a supply of teachers fitted to teach, schools of all grades were opened everywhere only to be soon closed for lack of teachers. Still, things are righting themselves. Every one recognizes that modern education has come to stay, and as the newer subjects and methods are better understood the schools will be better staffed and more efficiently taught.

It cannot be said either that the Christian Missions have taken full advantage of the opportunity which the sweeping changes of the last decade have put in their grasp. They have been hampered by lack of funds, but also by a lack of courage. If five years ago a well-planned union scheme for normal training for men and women had been initiated the missions might have had much of the training of the teachers of the future in their hands. During this time the government have gone ahead with their normal schools, and now the mission normal schools which are being started will be competitors rather than leaders. Then, not all the missions realise that it is essential to make the curriculum of their schools conform to the government code. thus can they be prepared to fit into the national scheme of education and not be looked on as foreign schools in During the decade there has been an ever-increasing number of scholars in the Mission Schools. To-day the opportunity is brighter than ever. Education suffused with the Christian spirit is recognized as of ever-increasing importance as an evangelising agency. The outstanding feature of the educational situation as far as the Missions are concerned has been the establishment of the Canton Christian College. Ten years ago this institution was just starting. These years have been years of steady progress. Those in charge of it have had high ideals, courage and patience. To-day it is the leading Christian educational institution of the province. It sets the pace, and is doing much and will do more to serve the interest of all the churches. It has the confidence of the Chinese. Every mission is indebted to it for help and inspiration, and it will be for the best for us all if we allow it to help us to the utmost of its ability.

A word must be said about the progress of medical education. There are to-day several medical colleges, training in all more than two hundred students in western medicine. Numbers have already graduated. The largest number are at the Kwong Wa Medical College, which is supported and staffed entirely by Chinese. The chief matter for regret in this connection is that through failure to unite, the missions have let one of the finest chances they ever had slip away. Let us hope it is not too late to recover some of the lost ground.

(6) Spiritual Progress. This is the most important and yet the hardest to write of. It cannot be summed up or described as the other elements of progress can. Christianity stands in a very different position in Canton to-day from what

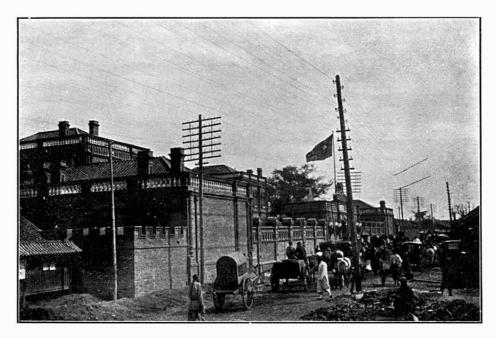
it did ten years ago. It has gained a recognition which no non-Christian at the beginning of the decade was willing to accord it. Its aims are better understood. Its leaders are respected. There is a willingness to give it a hearing. Christian church has come to a consciousness of itself. It is beginning to cast off the foreign and formal and take on the native and natural. Self-support has made great strides. In Canton now there are ten or more self-supporting churches, each having its own corporate life. The Christian community is increasingly impatient of Western denominational divisions. The idea of a Chinese Christian church is taking firm hold. We have not seen a marked period of revival such as came in Manchuria and other places. There is an abundance of fine material in the churches. Fired and fused by the Spirit of God it will be a great force in days to come. May that day of revival quickly come. When that comes we shall see a deeper delight in prayer and a more eager desire to evangelize those outside. It is in these two matters the church is chiefly lacking. During the last few years the Y. M. C. A. has started work. It has met with remarkable and encouraging success. A canvass to complete the purchase of the site of which the Morrison Memorial Committee secured the reversion, has just been completed and the sum of \$60,000 (Mex.) has been raised. The Y. M. C. A. has a magnificent opportunity before it. The cost of the building has been pledged from America. We trust soon to see it erected on one of the most prominent sites of the city, and that it will be a rallying point for all the Christian forces of the city.

The space allotted by the editor has been more than filled. Enough has been written to show that in every direction there has been much real progress. Looking to the future there is reason for anxiety, but still more abundant reason for hope that the second decade of the century will see still greater advance.

MOUKDEN VIEWS.

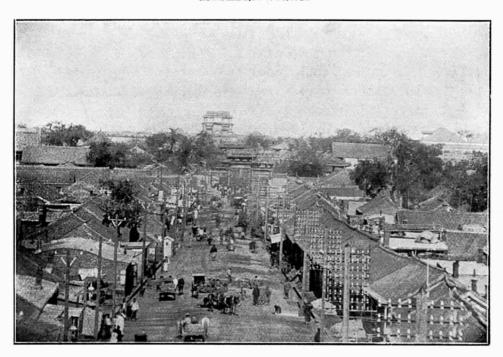


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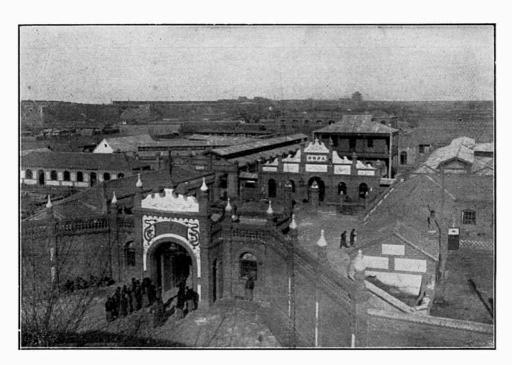


GOVERNMENT HOUSE.

MOUKDEN VIEWS.



CENTRE OF CITY (E. GATE TOWER TAKEN DOWN SINCE)



LANGUAGE SCHOOL.

Moukden in 1911.

BY REV. J. W. INGLIS, M.A.

THE time was when Moukden was considered so remote that a book entitled "A Ride through Mantchoo Tartary" contained nothing more startling than a journey beyond the Great Wall with Moukden as its termination.

In pre-railway days one set out from the port of Newchwang, and on average roads four days carting brought one in sight of the walls of Moukden. The only foreign residents were missionaries, and visitors from the outer world appeared about once a year.

One day I was riding out on the high-road when I met two Russians travelling from the north. I said to myself "The beginning of the end." It was not long before they were surveying for the railway, and we heard of affrays with villagers, who resented their cutting straight through the standing crops. In a short time the line was open, to be torn up again by the Boxers.

I returned in 1901 to find the Russian army in possession. The train ran to Su-chia-tun thirty-five li south of the city and then took a wide sweep round to the west, to avoid the sacred soil of the imperial tombs. The railway, while quicker than the Chinese cart, offered hardships of its own. The stations were difficult of access, the trains might pass at any hour of day or night, and waiting rooms had not been built.

There is now a large and well appointed station, at which trains arrive from four points of the compass. Travellers pass this way from Corea to Peking and from Shanghai to Europe. The visitor who wishes to enter the city may take his seat with the Chinese in the tramcar, for which he pays ten cents, or he may prefer a riksha or a droshky, driven perhaps by a Russian. A macadamized road lit by electric lamps takes him over two miles past the Japanese settlement and the newly sanctioned international concession, as yet marked only by the British Consulate and a cigarette factory. The entrance to the Chinese city is through an ornamental arch of ironwork, which has replaced an unpretentious brick gateway.

Another mile over a badly laid road, where the traffic is somewhat congested, and we enter the inner city under a high

tower, the only survivor of the twelve that once graced the city wall. Within the walls there are four well-kid streets, each a mile long, connecting the eight gates. These are kept in good repair, but the foot passenger shares the crown of the causeway equally with horses and wheeled vehicles.

In the autumn of 1900 the Russians were pitching their last camp before marching on the city, when they saw the northern sky red with the glare of burning buildings. The mob had risen, and after looting the shops had set them on fire. Half a mile of the busiest quarter west and south of the Bell Tower was burnt down, and was not rebuilt till late in the following year. Until then there had been no two-story buildings but the Imperial palace and a few temples, and the few shops that affected glass windows were a mark for the vengeance of the Boxers. In rebuilding, the shop-keepers at once went in for glass fronts, and a common style of building now is to have a line of round arches, with a few courses of red bricks.

The Russian occupation however did not make a very great change, except that the appearance of a European on the street no longer attracted a crowd of sightseers. The people interlarded their conversation with words supposed to be Russian, and the price of living went up, but in general things went on in the old way.

The real turning-point in the inner history of Monkden was after the Japanese occupation, when reforms were introduced by Chao Erh-hsün, the last of the Tartar Generals, and continued by Hsü Shih-ch'ang, the first Viceroy of all Manchuria.

Since then nearly all the Government offices have been rebuilt; the old dilapidated buildings, which had not improved in Russian hands, have been replaced by lofty edifices in Western style of architecture. Besides these the most prominent buildings are the Ta Ching Bank and the Provincial Assembly Hall, which apparently followed a Russian model, not to speak of the new Roman Catholic Cathedral, whose Gothic towers are visible to a great distance.

The system of government was in 1906 assimilated to that of the rest of China, when a Viceroy was appointed over all Manchuria, with a Governor for each of the three provinces. Since the retiral of Tang Shao-yi the post of governor in Fengtien province has not been filled up. The departments of

state were changed at the same time as those in Peking. Thus instead of the Five Boards, similar to those in the Capital, there are now five Bureaus 司 viz., Civil Government 民政, Foreign Affairs 交货, Education 學務, Justice 提法 and Finance度支.

The Bureau of Civil Government has control of all district magistrates (hsien), prefects, and other civil officials throughout the province. It receives their reports and makes nominations to the Viceroy for all new appointments. Under it also are the City police distributed between a central station and seven district stations. Included in the work of this Bureau there is also a Public Works Department and a Land Survey Department.

Subordinate to this Bureau is the Prefecture Feng-tien-fu, which has also absorbed the functions of the district magistrate. The Prefect has control of the country police stations and presides over the Civic Assembly.

The Bureau of Justice is the Court of appeal over three grades of subordinate law Courts 審判庭 within the city, as well as over the similar courts throughout the province. It would appear that civil and criminal cases have still to wait equally on the initiative of the private prosecutor, and the graduates of the faculty of Law have not yet been promoted to substantive appointments.

Peculiar to Manchuria is the office for Manchu affairs 放務處, which is mainly occupied with the registers of the Eight Banners, since all public business affecting Manchus has now to go through the ordinary channels. There is also an office for Mongol affairs, and a Fu Tu T'ung or Manchu Lieutenant-General whose functions are now limited to the custody of the Imperial Tombs.

Beyond the mere change of names, which counts for little, one may see that the Manchu power is much less than it was. Many sinecures open only to Manchus have been abolished, and the bringing in of new blood has greatly raised the level of the intelligence and capacity of the governing body.

Of the new institutions the police are among the most useful. They are dressed in neat uniforms and have dispensed with the queue. Their officers wear side arms and white gloves. Among their other duties they have to stand at fixed points in the centre of the main streets to regulate the traffic, and this spring they have had plenty to do in superintending

the gaugs of coolies who were set to repair the roads after the unusual rains.

The new era is especially marked by educational reform, which very wisely began with the establishment of primary schools on a new model. There are now nine of such schools, divided into a junior and a senior department, the course in which occupies respectively five years and four. The total number of boys enrolled is said to be 5,300. Above these are the middle schools three in number, attended by 800 pupils. The course is for four years, and includes elementary mathematics and English.

Above this again is the high school or college 高 等 attended by 300 students, also with a four years' course. Still further advanced is the normal school, which is said to have 800 students, again with a four years' curriculum divided into specialized courses. There are here three Japanese instructors, and among the subjects taught are foreign languages and sciences, such as physics, chemistry and astronomy.

Besides these there are the following schools and Colleges for special subjects:—

Name.	Students.	Course.
Manchu Industrial	300 {	Cabinet making, saddlery, shoe-making, etc.
Agriculture	100	SE SERVICE SER
Telegraph		Telegraph work; English.
官 業	200	Sciences.
Physical Culture	150	
Surveying	300	
Police	200	
Military	₩:	For officers.
Mongolian	200	Mongol language.
Language	60 }	English, Japanese, Russian, German.
Medical	100	Partly native books.
Law	500 {	All Law subjects and Political Economy.
In all twelve schools a	nd 2,350	students.

This is a wonderful record for five and a half years of work, and the shortness of the period might disarm criticism. But on inspection of the programme it is evident that the term of years cannot be strictly adhered to; e.g., in the case of the law school it would take twenty-five years to reach the end of the curriculum. As a matter of fact there is provision for cutting down the nominal period by a year or more at each stage.

Again there must at present be a considerable amount of overlapping, for when Western learning was first introduced, the senior students were necessarily as ignorant of it as the children, but when boys finish their arithmetic in the primary school, they will either reach the end of their course in shorter time, or the standard will be much higher than it is at present in science and mathematics.

Female education has also made great advance. Formerly almost no girls learnt to read outside of mission schools, except a few mandatins' daughters. There is now a Girls' Normal School, with 450 pupils in the primary department, and 130 in the normal. They have a Japanese instructor, and learn music and elementary mathematics. Besides this there are four other primary schools with 550 pupils. There is also a Manchu industrial school at which 100 girls and 80 women are engaged in learning such arts as embroidery, weaving, and tailoring.

There is indeed a separate industrial department of government under a Taotai who is directly responsible to the Viceroy. Among other undertakings it supports an experimental farm outside the town, with an American adviser, where the conditions of agriculture all over the province are investigated, and experiments are made in introducing grains and trees from abroad.

Under the same Taotai there is also an industrial institute run by a company with share capital. There are 100 apprentices, each of whom takes shares to the amount of twentyfive dollars on which he may draw a dividend after three years. The prospectus announces the following branches of industry:

- 1. Carving, cabinet-making, and upholstery.
- 2. Printing, engraving, and photolithography.
- 3. Weaving and dyeing.
- 4. Manufacture of candles, soap, pencils and tooth-powder.
- 5. Working in iron.

The buildings cover a space of six acres, which was previously occupied by a temple. It is this institute which has just been used to accommodate the Plague Commission.

The electric light works and the telephone exchange complete the list of modern institutions.

In social life a change is becoming apparent. The effect of rapid transit is beginning to appear, and there is less of the leisurely ceremoniousness of the olden time. Especially among the upper classes is there manifest a desire to assimilate the ways of other nations. Furniture is made in Western style and bought readily by the Chinese. It is common to greet the foreigner with a shake of the hand. Even ladies are beginning to attain greater freedom, and the school girls going home day by day have an air which seems to express a sense of newly acquired dignity. Some of the restaurants provide foreign meals, which the Chinese are learning to appreciate.

The plague this spring was a severe test of the new regime. The newspapers have already borne testimony to the enlightenment of the Sanitary Board, and the devotion to duty of the plague inspectors, some of whom have sacrificed their lives. The general result has been to unite the authorities more closely in sympathy with those foreigners who have worked with them, and to expose the fatal results of the general disregard of the laws of health.

With regard to the effect of the changed conditions on Christian missions, one might say that an educated China does not seem a very hopeful field for Romanism. For Protestantism the case is different, as there must be many points of contact between the new learning and an enlightened Christianity. The task before us is rendered more arduous as a higher degree of efficiency is required. The Presbyterian missions have hitherto covered a great extent of work with a small European staff, relying chiefly on a native agency in evangelizing. The agents of the church are however not fitted to cope with an educated audience, and it is not easy to command the services of a higher type of preacher. Indeed the chief problem of the immediate future is the reconciliation of the Church with the national education.

On the other hand there is a general attitude of friendliness to the missionary, and a disposition to listen respectfully to his message. There is the greatest possible difference in the public mind, not merely from the fanaticism of 1900, but from the indifference of the Russian period, and the claims of Christ may soon be listened to in quarters where hitherto they have never been heard.

The Story of My Conversion*

BY MR. S. Y. PANG.

Shanghai in 1869. I come from a very large tribe, which consists of more than 1,500 families. Nearly all of the families live outside of the West Gate of the Canton city. The usage, the ceremonies, and the regulations of a big tribe in China as you know are always strict and numerous. They are especially so with the younger generation. We have a common saying that the grandfather or mother (of a tribe) are always troublesome—meaning hard to serve, hard to please and hard to obey. They insist on our younger generation that we must think, see and act just as they did or just as they wish us to do, without giving any allowance for the changes of time, condition, etc. In a word they do not allow us to adapt ourselves to the surroundings.

Among the 1,500 families there is not a single Christian. To be a Christian can never be allowed. It will make the whole tribe mad if there is any one who becomes a Christian.

My father, named Yien Seng, an old resident of Shanghai for more than fifty years, has one daughter and two sons, of whom I am the eldest. His sole hope rests on the Hanlin Yuen, for which he tried many ways to encourage us and to educate us. The best Chinese teacher that could be found was invited to teach us. From dawn to midnight we had to stay in a little room to read, read, read. No recess was allowed, no time for exercise was allowed, and no breaking from school was allowed; every minute must be devoted to prepare to obtain that honorable and yet disgusting degree! Thus I studied nearly ten years, and my Chinese was very well advanced.

At length I could not stand it longer and made up my mind, independently, to study in the Anglo-Chinese College. My purpose of entering into the College was only for English. I hated Christianity—hated to talk it and hated to hear it. Whenever they were in service, my mind was always on something else. Thus I remained in the College for three years

^{*}This address was delivered by Mr. S. Y. Pang, who is a secretary of the Chinese Y. M. C. A., at the close of a recent meeting. Its effect upon the meeting was so impressive that Mr. Pang was asked to allow it to be printed in the RECORDER.

without getting even a slight knowledge of what Christianity is. Who would think that Christianity can enter into a man! I had shut every gate of entrance! But God is almighty; His way of saving men is wonderful. I was entirely changed in the following way:

One day I went to see a friend in his room. On his desk I chanced to take up a copy of Wan Kuo Kung Pao, the valuable paper of Dr. Young J. Allen, and read it. The first thing that roused my attention was its excellent style. I began to take more interest in reading it. My Chinese is very good, and so I was unconsciously drawn by a good Chinese book. After I had read a few pages, I found what he said was right, although new to me. On my questioning, my friend informed me where the paper came from and where I could get it. I subscribed for the paper to read for many years; I began to feel that probably I was wrong, because before this time I always looked down upon foreigners. I was quite humble then and even willing to read other works by missionaries published by the Christian Literature Society. Christianity thus crept into my mind little by little without my consciousness. On a certain day of February, 1901, I even had the courage to stand before the congregation to be baptised by the Rev. W. N. Bitton!

Before I was baptised, my parents and relatives used numerous means to prevent my becoming a Christian. After they saw they could not prevent my becoming a Christian, because I was baptised, and after they saw I was even better after I was a Christian than when I was not a Christian, their interference gradually decreased to a minimum. One example may be cited to illustrate the numerous difficulties which I encountered and conquered. Once I was asked to attend a funeral service. According to the custom, every one present must kneel down and worship the coffin. As I was a Christian, naturally I did not perform this ceremony. Immediately the whole phenomenon changed! The fact of every man staring in my face and the hissing sounds coming from all sides as shots to my ear made me so much confused that I nearly decided I had better go to worship it. But thank God I did not. After this I adopted one method to protect myself, that is, to run away from a place or a person whenever I was in doubt that there might be any conflict with my religion.

My parents say that they could not make me worship idols; they tried every means to entice my little son, about six years old, to worship them. At the beginning with a promise of a few pieces of candies they succeeded in making him worship. As the boy grew older and understood something about my warning and advice, they began to see that it was harder for them to entice him. Now I am glad to say that they cannot entice my boy to worship idols any longer, and my boy is even able to explain a little bit of Christianity to them.

In 1903 I began to be a member of the Chinese Young Men's Christian Association of Shanghai and joined their Bible class year after year. What should be my life-work was a question constant in my mind. Somehow it opened to me that the greatest thing that I could do is to help young men, and the best place that could help me to accomplish this object is the Young Men's Christian Association. I, therefore, joined the Young Men's Christian Association in September, 1908, with all my heart and soul.

The Adaptability of the Christian Endeavour Society to Mission Lands

BY REV. FRANCIS E. CLARK, D.D., LL.D. (President of the World's Christian Endeavour Union.)

HAVE been asked to write a brief article for the Chi-NESE RECORDER concerning the Christian Endeavour Society and its adaptability to mission lands. This adaptability has now been proved by many years of success in many mission countries the world around.

The first Society of Christian Endeavour, outside of the United States of America and Canada, was planted in a mission land, either in Foochow, China, or in Ceylon. Less than four years after the formation of the first Society of Christian Endeavour in Portland, Maine, these first societies in mission lands were established. Some years before the movement took root in Great Britain or Australia or Germany or the countries of Continental Europe, where now it flourishes, vigorous societies were established in several other mission lands, and now it is found not only in all English-speaking countries, and indeed in all Christian lands, but in every non-Christian land as well.

The empire of India has over 1,400 Societies of Christian Endeavour, Japan about 150, Egypt more than 60 such societies, Persia nearly as many more, while such remote islands of the East as Madagascar, the Marshall, Ellis, Caroline and Fiji Islands of the Pacific seas, all have their Christian Endeavour contingent. In many of these islands the proportion of the Endeavourers to the population is larger than in any so-called civilized country.

All these facts, I think, show the adaptability of the society to the lands where American and British missionaries have gone. The fact that it has maintained itself in some of these countries for more than twenty-five years, that the societies are steadily increasing in number and growing in efficiency, answers the question of their adaptability and usefulness.

Many missionaries have found the society particularly helpful in small and isolated fields, where no foreign missionary can be maintained, or even a native preacher supported. In many of these places, little groups of Christians, just making their way out of the darkness into the light, are gathered together under the name of a "Christian Endeavour Society." They meet together once a week for prayer and testimony. They divide themselves up into groups or committees to do specific work for the Master. They act as an evangelistic agency in the country round about. They bring many of their fellows into the Kingdom of Christ, and at least keep alive the spark of religious devotion and fervor amid discouraging circumstances and with little help from the outside. Hundreds of such societies have been established, and missionaries in many lands have reported the blessed evangelical and evangelistic influence which they exert.

Since some of the readers of the RECORDER may not understand the exact principles and ideals of the movement, which now embraces over 74,000 societies and nearly 4,000,000 members, and which is adding some 300 new societies every month to its ranks, let me quote a few paragraphs from a widely endorsed statement of what the Christian Endeavour movement is. This statement has been adopted by more than one World's Convention of Christian Endeavour, and perhaps, as well as any other, explains its fundamental principles.

"Christian Endeavour is a providential movement, and is promoted by societies composed largely of young people of both sexes found in every land and in every section of the Christian church. Its covenant for active members demands faith in Christ, open acknowledgment of Christ, service for Christ, and loyalty to Christ's church.

"Its activities are as wide as the needs of mankind, are directed by the churches of which the societies are an integral part, and are carried on by carefully organized committees, embracing all the members.

"Its strength lies in the voluntary obligation of its covenant pledge and its adaptability to all classes and conditions of men.

"Its ideals are spirituality, sanity, enthusiasm, loyalty, thorough organization, and consecrated devotion.

"Christian Endeavour stands for Pure Home Life, Honest Business Life, Loyal Church Life, Patriotic National Life, Joyous Social Life, and Brotherhood with all mankind."

In closing this article, may I commend to all my readers Rev. and Mrs. Edgar E. Strother, the joint secretaries of the United Society of Christian Endeavour for China. These friends, as doubtless many of you have already learned, are among the most devoted and earnest Christians who have ever gone out from their native land. Their whole souls have been consecrated to the missionary work, especially as it relates to the rising generation, and I feel confident that they will be found to be wise and devoted helpers of every missionary interest in the great Empire to which they have gone.

Religious Beliefs of the Ancient Chinese and Their Influence on the National Character of the Chinese People

(Concluded from p. 328, June Number).

BY FRANCIS C. M. WEI.

II.

Chinese as it is represented in the classics. Even such a brief review as the space in this essay will admit, is sufficient to show that the Chinese did once have a noble and lofty conception of the Lord of the universe. The conception is not perfect, but in many ways defective. But as a whole it is creditable to the ancient Chinese as a primitive

people and comparable in some respects with the highest conception of the Supreme Being in the religious systems of the world. It is no wonder, therefore, for one to feel astonished, nay, even disgusted, when he turns from the study of the conception of Shangte in the classics on the one hand, to the superstitions and idolatry in the country of the present day on the other. What is the cause of this religious degeneration is certainly a question of great interest.

Perhaps we have to say that the conception itself had been, from the beginning, too vague or too abstruse. Whether it was actually too vague to be retained, or too abstruse to be comprehended by the ancient Chinese, is rather a delicate question to be settled off-hand. At any rate, it needs a religious mind of a high order to retain and nourish it. Considering the nature of the conception and the development of the Chinese upwards of three thousand years ago, we can readily see that the development of this conception of Shangte might take either of two courses. It would either grow to be more anthropomorphic to adapt itself to the people of the time who were yet in the infancy of development, or become more hazy and gradually die out for want of inspiration. The latter course is what actually did happen. In exactly what manner and through how many stages this change took place we are not prepared to say, for the literature of the period is too scant for us to trace easily the history of Chinese theism. But it is not difficult for us to imagine the attitude of the Chinese of that time towards the conception of Shangte as handed down to them from an earlier period. Shangte was still to them the ruler of the universe and the giver of man's nature. what Shangte was thought to require of the "lower people" was merely the faithful cultivation of each individual's own "What heaven has conferred is called the nature; an accordance with this nature is called the Path of Duty; the regulation of this path is called Instruction." Men were therefore considered able to attain perfection by simply acting in accordance with the nature which heaven had already conferred. A better knowledge of the Supreme Being was not sought after, either because it was deemed impossible or unnecessary. To be a faithful citizen in the Empire does not need a familiar acquaintance with the Emperor in Peking. Likewise it was thought that to be a good man or to live a virtuous life there was no need of a better knowledge of the Supreme Being, although He was regarded as the source of man's moral sense. This spirit had become prevalent by the time of Confucius, and the great sage himself was a type of his age. One of the subjects which the Master seldom talked about was, we are told in the Confucian Analects, the spiritual beings. Thus ethics came to displace religion among the Chinese. In the "post-Confucian" literature we seldom find the name Shangte mentioned. But man is a religious animal. Accordingly, when their ancient religion had disappeared, the Chinese naturally clung to the superstitions of Taoism and Buddhism which had come to meet the demands of their religious instincts.

But although the idea of the Supreme Being was not destined to reach its full development in China, it had nevertheless played its part in moulding the national character of the people. By the time when Confucius began his career as a moral teacher, it had already gone out of existence, or, if existing at all, was only so with critical modifications. Notwithstanding this, however, the mark which it had stamped upon the Chinese national character was sufficiently fixed to stand the wear and tear of many centuries. Traces of it are still to be found in the Chinese of to-day, although more than twenty-four centuries have elapsed since the death of our great sage. "The Chinese of the present day," says Boulger in his "History of China," which was published not more than sixteen years ago, "are in all essential points identical with those of the time of Confucius, and there is no reason to doubt that before his time the Chinese national character had been thoroughly formed in its present mould." It needs only a superficial study of the characteristics of the people to confirm this statement. Perhaps it will be interesting to examine some of the characteristic features of the Chinese which owe their origin to the ancient conception of Shangte.

It has already been noted that Shangte was conceived of by the ancient Chinese as a benevolent, just, and impartial God. He "loves the people," so that nothing will happen but for their well-being. From this confidence in the good providence of Shangte springs the general contentedness which is characteristic of the Chinese race. It is considered a virtue to be contented with one's destiny and to yield cheerfully to the decree of heaven. To complain of one's lot and to be impatient with life will not become the superior man. Hand in hand with this also is the willingness to work and to endure every hardship to get a living, which is due mainly to the perfect trust in the good providence of the Supreme Being, the directing hand of the universe.

From the social point of view, the influence of the ancient idea of Shangte is equally noticeable. The Supreme Lord is the ruler of all men alike; hence before Him all men should stand on an equal footing. We do not claim here that the idea of the universal brotherhood of men has been fully developed in this country. But that this idea is not foreign but indigenous to the Chinese is certain. "Within the four seas all men are brothers." is sometimes charged with the narrowness of the sphere of its application. But considering the geographical ignorance and the general condition of civilization of the period in which the saying was uttered, we must judge its merits charitably. On the other hand, it is quite safe to affirm that in China there has never been anything like that obnoxious caste system, which existed in one form or another among almost every other primitive people and stands as a black spot in their history. The privileged class is unknown to the history of the black-haired race. Every man has a chance to rise to high positions. Instances to show this are too familiar to the students of Chinese history to be cited here.

Passing now to trace the influence of the ancient idea of Shangte in the political field, we notice two features standing boldly in the history of the nation.

This must have owed much of its possibility to the belief deep-rooted in the mind of the ancient Chinese that Shangte was not a tribal God, but a God of mankind at large. This has been sufficiently shown in another part of this essay. What is necessary to be noted here is the fact that when the ruler was regarded as the vicegerent of Shangte on earth, the tendency naturally bent towards the unification of all the petty communities inhabiting the Yellow River Valley into one political body. Remembering the important part which religion plays in unifying a people, illustrated so frequently in history, we shall readily understand the influence exerted by the worship of Shangte in rendering possible the establishment of the ancient Chinese Empire.

Next, perhaps one of the most striking features in the Chinese history, is the realization of the principle of revolution

by the Chinese in as early an age as the time of the Three Dynasties. "T'ang banished Këe and King Wu smote Chow." (湯 放 桀 武 王 伐 紂). If the records of the Book of Historical Documents are authentic at all, we must say that these movements did not occur through the ambicion of T'ang and King Wu, but that they were real revolutions in the modern sense of the term. Indeed the spirit of revolution pervades the speeches which were delivered by T'ang and King Wu when they addressed the hosts. This spirit proceeded directly from the idea of the relation of the ruler to the Supreme Being. "The Supreme Lord is not invariable." He appoints the king to be His vicegerent on earth. When he fails to fulfil His will, he forfeits his divine right to the position as king, and a new sovereign will be appointed in his place. It was in accordance with this principle that Mencius told Prince Shuin of Ts'e (查 官王) "I have heard of the cutting off the fellow Chow, but I have not heard of the putting a sovereign to death (聞 誅 匹 夫紂耳未聞弑君 也)." In the case of the later political revolutions we cannot say that they were all actuated by the same belief, yet it is manifest that this belief did give much force to every movement which attempted the overthrow of the dynasty which did not rule so as to secure the wellbeing of the people and had thus forfeited its right to the throne.

Finally the predominance of the present world in the minds of the Chinese is also a result of the conception of the Supreme Being. It was a conviction of the ancient Chinese, as it is of the Chinese of the present day, that on the good doer, Shangte sends down all blessings, and on the evil doer, He sends down all miseries. But Shaugte is conceived of as the ruler of men in this world only. Here is the defective side of the conception, which shows its weakest point. On account of this, the blessings or miseries are believed to come either to the persons of the good or evil or to their descendants, and in no other way can the judgment be shown. What would happen to the doers themselves, if retribution fails to come during their life time, is a question very inadequately answered by the Chinese. This leads us to the discussion of the Chinese idea of the future life, which, as it will be shown, has given rise to the cult of ancestor worship, the next point to be treated in this essay.

II. ANCESTOR WORSHIP.

How, then, is ancestor worship derived from the idea of the future life of the Chinese? The answer necessitates a closer examination of the idea of the future life itself. Concerning the future life the ancient Chinese literature is comparatively silent. There are only a few places which seem to touch the point. In the Book of Odes the spirit of King Wan is pictured as being with the Supreme Lord in heaven. Thus runs the first verse in the Grand Imperial Song (大雅):—

"The royal Wan now rests on high
In dignity above the sky;
Chau as a state had long been known:
Heaven's choice of it at last was shown.
Its lords had gained a famous name;
The Lord kinged them when the season came.
King Wan ruled well when earth he trod;
Now moves his spirit near the Lord."

Again, in the Book of Historical Documents we have a passage which seems to assign to heaven the abode of the spirits of some kings of the Yin Dynasty who were said to be intelligent. "When heaven rejected and made an end to the decree which was in favour of the great state of Yin, there were many of the former intelligent kings in heaven" (天 旣 遐 終 大邦殷之命茲殷多先哲王在天). These, however, are only cases concerning the good sovereigns, who, after their death, were supposed to have their abodes in heaven in the presence of the Supreme Lord as a reward for their virtuous life on earth. But what is the state of the spirits or souls of the ordinary people, or will their souls exist at all, when they have lost the support of the material body, is a question which we have not yet touched upon so far. In the classics there is no description of any purgatory, nor can we find any trace of a hell. The ancient Chinese had no idea of the resurrection of the dead and the final judgment at the end of the world. But the soul is believed to have continued existence after the death of the body; the soul of the good man as well as that of the wicked. It exists in some subtle state known as Kwei (鬼). In the Book of Rites Confucius is said to have thus told his disciple concerning the Kwei: "All the living must die, and dying, return to the ground; this is what is called Kwei. The bones and flesh moulder below, and hidden away, become the earth of the ground. But the spirit issues forth,

and is displayed on high in a condition of glorious brightness" (衆生必死死必歸土此之謂鬼骨肉斃於下陰為野土其氣發揚於上為昭明). The Kwei needs to have accommodation; for otherwise it is liable to do harm to the living (鬼有所歸乃不為厲以其無歸或為人害). In the Book of Rites, again, it is recorded that sacrifices were offered by the ancients to the "discontented ghosts" of kings, princes, and ministers who had died without posterity (泰國公屬族屬). Thus it was believed that the ghost would not rest in peace, when there was no posterity to offer the regular sacrifices to it in the proper seasons.

It is clear how naturally the practice of ancestor worship may arise from such an idea of the future condition of the soul after the death of the body. To sum up, the soul is believed to have continued existence in the manner of Kwei and to possess the higher faculties so as to be conscious of the actions of the descendants. Its peace, moreover, depends upon the regular offering of sacrifices by the living. With this belief the mere sense of duty would be sufficient to induce the ancients to offer sacrifice to the dead as an obligation of the family to its deceased members. We may therefore say that the practice of ancestor worship had its beginning in the belief in ghosts, which was common among the primitive peoples and is still upheld by the superstitious. But the mere belief in ghosts is not sufficient to explain the whole system of ancestor worship, nor is it the most essential element. from time to time men in China who denounced such a belief. But these men upheld ancestor worship none the less. Indeed the educated and the literati worship their ancestors with quite a different feeling. In the Book of Rites, which is generally believed to be the product of the Han dynasty, the ghost element has little or no place in the interpretation of the meaning and purpose of offering sacrifices to ancestors. It does not require any minute study of that book to convince the student that ancestor worship is represented there (1) as a means to remind the living of their departed friends (2) as an expression of the filial affection of the son after the death of the parents. To the discussion of this we now proceed.

1. Ancestor Worship as a Memorial Act.—This is manifest from the first paragraph of the chapter on "The Meaning of Sacrifice" in the Book of Rites. "Sacrifice shall not be frequently repeated. Such frequency is indicative of importunate-

ness, and importunateness is inconsistent with reverence. Nor should they be at distant intervals. Such infrequency is indicative of indifference, and indifference leads to forgetting them altogether. Therefore the superior man, in harmony with the course of heaven, offers the sacrifices of spring and autumn. When he treads on the dew which has descended as hoar-frost, he cannot help a feeling of sadness which arises in his mind and cannot be ascribed to the cold. In spring, when he treads on the ground, wet with rains and dews that have fallen heavily, he cannot avoid being moved by a feeling as if he were seeing his friends" (祭不欲煩煩則不敬祭不欲 玩 號 則 怠 怠 則 忘 是 故 君 子 合 諸 天 道 春 禘 秋 襠 霜 露 既降君子履之必有悽愴之心非其寒之謂也春雨露 旣潘君子履之必有怵惕之心如將見之). Generally speaking, we may say that the Chinese are a people capable of strong feelings. The change of season is apt to be associated with the memory of the departed friends. In Chinese poetry we find this to be a very favourite theme. sacrifices are usually offered to the dead in spring and autumn, the seasons when the dreary winter yields place to the gay spring, or, as in the latter case, when the season of smiling sunshine closes with the days of the howling winds again.

2. Ancestor Worship as a Filial Service.—This is the most obvious point, and therefore the last to need any detailed proof. The Chinese are famous for their filial piety. It is considered a blessing and great happiness to be able to serve one's parents. This privilege, according to Mencius, is the first of the three delights which the superior man values above even the possession of an empire. After the parent's death, sacrifices are employed to give expression to this filial affection. In the Book of Rites it is stated that "by sacrifice the nourishment of parents is followed up and filial duty to them perpetuated" (夫祭者所追養繼孝也). It is for this reason that a Chinese finds it so offensive to be told not to sacrifice to his ancestors. To his understanding it is as much a filial duty to offer sacrifices to the parents when they are dead as to nourish them in their life time. To quote the Book of Rites again: "In three ways is a filial son's service of his parents shown—while they are alive, by nourishing them; when they are dead, by all the rites of mourning; and when the mourning is over, by sacrificing to them" (孝子之事親也有三道焉 生 則養沒則喪喪畢則祭).

Considering these points we find it difficult to assert whether ancestor worship is an action which should fall within the sphere of ethics or that of religion. One thing, however, is indisputable, that is, the Chinese do not worship their ancestors in the same sense as we worship God. It is true that in the performance of the sacrificing ceremonies great piety and reverence are shown, even to excess. We must bear in mind, however, that piety and reverence are considered the greatest virtues in China which should be practised constantly by the superior man. "Nothing without reverence," are the opening words of the Book of Rites. With so much emphasis on the virtue of reverence, it is only natural for the Chinese to carry the virtue to an extreme in ancestor worship. The Book of Rites gives a minute account of an ideal sacrifice as follows:

"When a filial son is about to sacrifice, he is anxious that all preparations should be made beforehand, and when the time arrives, that everything necessary should be found complete, and then with a mind free from all preoccupation, he should address himself to the performance of his sacrifice.

"The temple and its apartments having been repaired, the walls and roofs having been put in order, and the assisting officers having been provided, husband and wife, after vigil and fasting, bathe their heads and persons and array themselves in full dress. In coming in with the things they carry, how grave and still are they! how absorbed in what they do! as if they were not able to sustain their weight, as if they would let them fall. Is not theirs the highest filial reverence? He sets forth the stands with the victims on them, arranges all the ceremonies and music, provides the officers for the various These aid in sustaining and bringing in the things, and thus he declares his mind and wish, and in his last abstraction of mind seeks to have communion with the dead in their spiritual state, if peradventure they will enjoy his offering, if peradventure they will do so. Such is the aim of the filial son in his sacrifice!"

We quote this passage in full with the purpose of showing that even in such a detailed description of the ideal or rather orthodox ancestor worship there is not the slightest trace that suggests the deification of the ancestors, to whom the sacrifices are offered. The object of ancestor worship is not originally, nor should it be to-day, according to the

orthodox Chinese, to obtain blessings for the living but to perform the proper duty towards the dead. "The sacrifices of such men," says the Book of Rites about the sacrifice of the superior men, "have their own blessing; not indeed what the world calls blessing. Blessing here means perfection; it is the name given to the complete and natural discharge of all duties. When nothing is left incomplete or improperly discharged; this is what we call perfection, implying the doing everything that should be done in one's internal self and externally the performance of everything according to the proper method" (賢者之祭也必受其福非世所 謂稱也福者備也備者百順之名也無所不順之謂備言 内 盡 於 己 而 外 順 於 道 也). This, then, is the Chinese ancestor worship. It has its origin evidently in the belief in ghosts, it is to the orthodox Chinese a memorial act and an expression of filial affection, but it never means to deify the ancestors. It is not idolatry, but an exaggeration of filial piety and reverence.

But nothing in this world is free from corruption. Ancestor worship among the Chinese of to-day is not the ancestor worship represented in the classics. The intense filial piety and affection, the sincere reverence, are no more to be found in the performance of the ceremonies. Nothing but the tedious formality is left. With the spread of Taoism and Buddhism, it has been clothed with appalling superstitions, while its true meaning is known within only a narrow circle. It is no longer classical, for it has been taken captive and enslaved by Taoism and Buddhism.

The degenerate form of ancestor worship does not come into the scope of this essay, so we turn now to consider the influence which ancestor worship, apart from its later superstitions, has exerted upon the national character of the Chinese.

Ancestor Worship, after so many years of existence in the country, must have set some ineffaceable marks upon the national character of the people. First and foremost is its influence upon the morality of the Chinese. It cultivates the habits of filial reverence and obedience, which are doubtless excellent virtues to practise. It upholds an aim before the descendants to live a life worthy of their ancestors. "The superior man reverently nourishes his parents when they are alive and sacrifices to them when they are dead, always think-

ing that throughout his life he may not bring shame upon them" (君子生則敬養死則敬享思終身不愿也).

Finally it has much effect for good in maintaining to a certain degree a sense of respect for the past. It will not be far wrong to say that to this much of the stability of the Chinese institutions is indebted. This sense of respect for the past, however, has been exaggerated and overdeveloped. The consequence is the conservatism of the Chinese, which has stood for centuries as a check to the prosperity and progress of the nation. "If the son for three years does not alter from the way of his father (after the death of the latter,) he may be called filial" (三年不改於父之道可謂孝矣). Until quite recently, when the giant of conservatism was finally overthrown by the onset of Western civilization, this unqualified saying of Confucius had often been misapplied to work much injury in the country.

The influence of ancestor worship from the social and political point of view can be further traced through the clan system. The clan system is by no means peculiar to the Chinese. It existed among other ancient peoples in one form or another, for instance among the Saxons of Northern Europe and the tribes of ancient India. But the clan system of the Chinese has one feature peculiar to itself. Unlike that which existed among other peoples, the clan system of the Chinese does not grow out of the need for united force in warfare. has its origin in ancestor worship. Ancestor worship evidently began in the family. But as the family grew and multiplied, and developed in the course of time into a clan, the ancestors of the clan were not worshipped in any particular family, but in an ancestral hall specially erected by the clausmen for that purpose. This ancestral hall stands as a social centre. It is the guild-house of the clan. Affairs concerning the clan as a whole or quarrels arising among the clansmen are brought up and settled there. It naturally follows that being thus knit together by the tie of blood, the clansmen live side by side and form a village which generally takes its name from the clan. In this way, then, ancestor worship plays a prominent part in the structure of society in China.

Furthermore, the clan is not only a social group, but also a political unit. Virtually a sort of local government is carried on within the clan. The elders have the right to expel a member from the clan or suspend his privileges as a clansman for any action unworthy of, or harmful to, the clau as a whole. The government utilizes this in working out the principle of mutual responsibility. The near relatives of a criminal have, in some cases, to share the punishment. If the case is a very serious one, the door of the ancestral hall to which the convict belongs, is liable to be sealed by the government, which is considered in China very humiliating to the clan. Undoubtedly this is a very effective weapon in the hand of the government.

Another national trait of the Chinese, of which ancestor worship is the cause, is the immense population of the country. As we have seen, the peace of the ghosts of ancestors is believed to depend upon the regular offering of sacrifices by the descendants. The ghosts of those who died without leaving behind any posterity are said to be discontented. It is according to this feeling that the Chinese regard marriage as an obligation. "There are three unfilial things," says Mencius, "and the greatest of these is to have no posterity" (不孝有三無後

For the same reason barrenness has stood first in the list of the seven legal reasons for divorcing a wife. To be able to carry on the worship of the ancestors is all-important in the minds of the Chinese. Further, polygamy finds its sanction here. Concubines are often taken that the lineage of the family may be continued. The proverb that a man is under the obligation to take a concubine when he has reached the age of forty and still has no son, is rather popular in some parts of China. The sole purpose of marriage is thus taken to be the perpetuation of the family. When this notion is combined with the belief that the worship of ancestors can only be performed by the male descendants, there is sufficient tendency towards the degradation of woman.

These, then, are the leading results of ancestor worship in China. Taking them alongside with the effects of the ancient belief in Shangte, we see readily how far true is Carlyle's statement that the chief fact concerning a nation is its religion; and that to know the religion of a people is to have the key to its history.

Now a new religious period is impending over this great Empire. New religious ideas are pouring in and new religious forces are already at work. These will surely have their effect sooner or later. But in the meanwhile it is a question of vital importance to consider what will be the wisest and the most appropriate way to deal with the old religious ideas and beliefs indigenous to the people. The discussion of this topic is too complicated to be entered upon here. Suffice it to say that a sympathetic and intelligent study of the ancient religion of the nation will throw much light upon the solution of the problem.

3n Memoriam. Rev. C. A. Salquist.

N April 26th, 1911, Rev. C. Axel Salquist, for over seventeen years an honored missionary of the American Baptist Foreign Mission Society, died at Yachowfu, Sze., from typhoid fever.

Returning from furlough in 1908 Mr. Salquist organized a school for the training of men for the ministry; a work that had been his desire to establish for years; and gave himself with enthusiasm and devotion to it.

For a year past, owing to furlough and sickness of others, Mr. Salquist added to the exacting work of teaching, the care of church and outstations. But the strain was too severe and another servant of the Master's, in the prime of life and splendidly equipped with the Chinese language, has been sacrificed to overwork.

Dr. Shields, who did everything possible for his friend, writes: "It seems to me that he had used up every ounce of reserve force in his work for the Chinese and had none to draw on when the need came. He has gone to a well-earned rest."

"The funeral was very impressive. The coffin was placed on a frame and handles placed on it, so that relays of sixteen of his friends could carry it to the grave. Church members and enquirers, students, servants and fellow-missionaries attended the service. The grief of the Chinese was most touching, for they considered that their 'Pastor-Teacher' had really given his life for them.'

Mr. Salquist was born in Sweden in 1868 and migrated when a young man to the United States. He was a graduate of the Morgan Park Theological Seminary, an Institution connected with the University of Chicago. He was appointed a Missionary under the Baptist Board in 1893.

In 1897 Mr. Salquist was married at Shanghai to Miss Anna Erickson of Minnesota. Mrs. Salquist has borne bravely her bereavement and has the deep sympathy of a wide circle of friends: she plans for the present to continue her labors at Yachowfu.

Mr. Salquist was loyal as a friend: a devoted husband: wise as a counsellor: efficient in an unusual degree as a Missionary. His place will be hard to fill and his home-going has left a void in the hearts of his fellow-workers and in the mission he has served so well.

The inspiration of a life laid down in service for others is imperishable.

I close this imperfect tribute to my dear friend and colleague with our Lord's own words, "Well done, good and faithful servant."

Correspondence.

"SYMPOSIUM ON TRACT WORK."
A REPLY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: With your permission I would like to reply to some of the statements in the symposium on Tract Work which appeared in your last issue.

In the first place I note that the honours of the symposium rest with the Chinese contributors. Their criticism is largely constructional and practical whereas most of what is said by your foreign correspondents is either vague generalization or sweeping, but pointless, depreciation.

Mr. Genähr's answer to the first question on your list is an example of the kind of criticism that those missionaries who are giving time they can ill spare to the work of superintending Tract Societies — Mr. Genähr himself is of this number, by the way—have a right to complain of. It is a blunt negation of their work without explanation or substantiation.

Mr. Harmon is more explicit and therefore his criticism is more helpful. He says that many of the tracts in use "present truth in crude form with cruder terminology. They are prepared for the illiterate and are therefore not suitable for present day needs." Now a missionary can render no higher service to a Tract Society than to point out instances in which he has met with tracts of this kind and suggest points wherein the tract noticed could be corrected or improved. Mr. Harmon's criticism would have been immeasurably more valuable had he given us illustrations culled from the tracts he refers to. Of course, Mr. Harmon is "looking at the leopard through a tube" and consequently sees only one of He has only one the spots. class of tract in his mind and would probably readily admit that tracts written by Dr. John. Dr. Faber, Dr. Martin, and many others, are faultless in style and diction. Yet the very perfection of these tracts renders them unsuitable for some kinds of work. A friend writes "Do not send me any more wên-li tracts. Perhaps there are a few men in Shanghai who can read this stuff but nobody here can make head or tail of it. If you cannot send me some simple. direct gospel tracts you may as well go out of business." It is in order to meet a demand of this kind that the tracts Mr. Harmon indicates are written. The output of the Tract Societies, like that of any other publishing agency, is governed by the law of supply and demand. We have to supply our customers with the goods they ask for. Nevertheless, I think Mr. Harmon has overstated his case. What he calls "crude" another man would call "direct" and the very features Mr. Harmon dislikes would recommend the tract to another missionary.

Every missionary who can read Chinese should be a member of a Tract Society (the subscription is only one dollar per annum) and should feel that, as a shareholder in the concern, he is responsible for the proper conduct of the business. Tracts may very well be simple without

being "crude" and any one who will help us to perfect our productions will be rendering a service not only to the Tract Societies but to the Church of God in China.

The answer to the second question "What kinds of tracts are needed?" calls forth the answer "We badly need apologetic tracts of a higher order than those available." This is true. We always did and we always shall need apologetic tracts of a higher order than those available.

In his address at the closing meeting of the Shanghai Missionary Association on June 6th Bishop Graves said:—

VII. What will be needed in future is a sufficient supply of books of the very first class in the nature of a defence of Christianity which will be adequate to meet the questions which will be raised by the introduction of Western science and philosophy, and also adapted to the Chinese We have had in the past books which very ably met the opposing arguments of the old-fash-ioned Chinese scholars. What we What we have to do to-day is to construct an apologetic which will adequately answer the arguments and objections of the Western-educated Chinese of to-day. Such a literature can only be secured by qualified men giving themselves to this task.

When the book described by the Bishop is written any of the Tract Societies will gladly publish it, and all the nine will do what is possible to give it a wide sale. For the Tract Societies may justly plead that they are, like Confucius, "Editors, not Authors." They examine the manuscripts submitted to them by missionary writers and, if the MS. has a promise of usefulness, they produce and circulate it to the utmost limit of their resources. Mr. Harmon says "My feeling is, that if funds permitted, the Tract Societies would do well to have a few men set aside to deal exclusively with tract work." is long since the Committees of the various Tract Societies recognised this need. At the present moment the Tract Societies at Shanghai, Hankow, Peking and Chungking each stands in urgent need of an Editorial Secretary who would devote his whole time and strength to the supervision of its work. course none of the Societies has funds to pay the salary of the man needed. Nor could they secure the man they need even if they had the funds. The Societies can only appeal to the Mission Boards and say to them that the production of a worthy literature for the Christian Church is as much missionary work as preaching in a street chapel or teaching in a school. In short, the literary department of Christian Missions should be recognised and provided for as are the Educational, the Medical and the Evangelical departments.

And lastly, the apologetics in existence are not to be despised. As one of the Chinese contributors to the Symposium says, "They (the tracts) have had results; truly they bave had results." Mr. 陳金鏞 says "Martin's Evidences, Faber's Civilization East and West. Dr. John's Gate of Virtue and Knowledge, 尚 志 Dialogue of a Pupil with his Teacher, are all books that have been greatly blessed." I would add Premare's tract on God, Milue's Two Friends and Genähr's Chinese and Christian Doctrines compared. Space forbids more but even this list is sufficient to show that if we have not all we need in the line of apologetic literature we have yet sufficient to lead any honest enquirer to faith in God and trust in the Lord Jesus.

In answer to the third question "Are the Tract Societies sufficiently meeting the call for literature for Christians?" We have the statement "I know of very little good literature for Christians." Perhaps others besides Mr. Genähr have a feeling of this kind so I venture to append a list of books which may be classed as "good literature for Christians":—

Dr. Faber's Review of the Classics.—This is published by the Central China Tract Society and contains, besides an acute analysis of the Chinese classics. a valuable and extensive apologetic for Christianity.

Faber's Commentary on Mark's Gospel.—This is so well written that non-Christian scholars delight to borrow it and forget to return it.

Conference Commentary on the New Testament. C. T. S.

Bible Dictionary. Dr. Farnham,

Topical Index to the Bible. Rev.

G. A. Clayton. C. T. S. Short Sermons. Mr. P. S. Chiu.

C. T. S.

Fundamental Evidences of Christianity, Dullers, C. 75 S.

tianity, DuBose, C. T. S.
Conversion of Lord Rochester,

Morgan. C. L. S.
Western Ethies. Mrs. Couling.
C. L. S.

The Faith of a Christian. Morgan,

Imago Christi. MacGillivray. C.L.S.
Training of the Twelve. C. I. S.
Natural Theology. Williamson.
C. L. S.

The Universe, Pouchet's. MacGillivray. C. L. S.

Aucient Principles for Modern Guidance. Cornaby. C. L. S.

Comparative study of Religious Values. Morgan, C. L. S.

Philosophy of the Plan of Salvation. Hayes. P. M. P.

Diatessaron, Fenn. P. M. P. Woman in all Lands, Allen, C.L.S.

The list might easily be greatly extended but I will only refer further to a few of the books published by the Y. M. C. A. We have such titles as China and the Cigarette, Moral Muscle,

Lectures on Modern Missions, the Gyroscope, How to Study the Bible for Greatest Profit, God-planned Life, On Habit, Progress and Place of Christianity in the Lives of Great Nations. The Y. M. C. A. makes a special line of books on Bible Study. Last year they issued 59,800 books, equal to about 2,500,000 pages of reading matter. Also see the list of "Books in Preparation" in the present number of the RECORDER and it will be sufficiently evident that the Church in China is not so badly off for reading matter as the answer to this question would lead one to suppose.

Of illustrated tracts we have not got so many as we need but there are a great many more than most missionaries realise. The Central China Tract Society publishes an excellent series of Chinese pictures of the Prodigal Son and some others. North China Tract Society has some striking Chinese illustrations of the Sunday School Lessons which would attract attention anywhere. Each of the Tract Societies has in stock the illustrated sheets and booklets printed in London by the Religious Tract Society. These are commented on by all purchasers. for their excellence combined with cheapness. Of course it is not possible to issue a tract printed on good paper in five colours at the same price as an ordinary sheet printed in black and white on common Chinese paper. Still it is to be remembered that there is a difference between cheapness and economy. It may be that a great many poor and inconspicuous tracts are posted and attract less attention than would one good illustrated sheet. In that case the one good tract is cheaper than

many poor ones. I will not pursue the subject further, Mr. Editor, but trust enough has been said to show how extensive the work is that is being done by the Societies which are striving to produce a literature worthy of the Church of Christ in China, and to enlist more sympathy in their behalf than has sometimes been shown in the past.

I am, Yours sincerely, J. DARROCH.

HIGHER BUDDHISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the editorial remarks on Higher Buddhism it is said in the June issue that "more evidence is wanted to justify so momentous a departure as the use of Christian terminology when translating some Buddhist writings into English".

I take advantage of this opportunity to give some of this evidence *philologically*, *histori*cally, and *theologically*, as the Editor desires.

Philologically. We have the Chinese ideograph Fo 佛 which is made up of two parts, one meaning not and the other meaning man. The coiner of that ideograph clearly meant that he was describing a Being superior to man. The translators of the New Testament into the Mongolian language used this same term Fo for God.

Again, the Chinese term Chin Ju "真如 true model" is clearly not a description of Prince Sidartha, for the former is described at length as an Eternal Being while the other lived only about seventy years

and died. Chinese writers on Higher Buddhism such as the author of the 萬法歸心錄 have described Chin Ju as the Creator of the Universe which original Buddhism does not recognize.

The term Ju Lai 如 來 has the same ideograph, Ju the "model", with the Chinese word Lai "come" added, therefore philologically the translation the "model come" or Messiah, seems the nearest English word to express this Buddhist idea.

Note well I am only dealing with *Chinese* terms, not Sanscrit. To write Tathagata for Ju Lai is translation into Sanscrit and not into English. This is the

philological evidence.

Historically. In the Chinese translation of the Diamond Classic, Chapter VI, the following is given as the words of the founder of Buddhism. "Five hundred years after my death, there will rise another Teacher of religion who will produce faith by the fulfilment of this prophecy. You should know that He will plant the root of His teaching not in one, two, three, four or five Buddhas, nor in ten thousand Buddhas, but plant it at the root of all Buddhas; when that One comes, according to this prophecy, then have faith in Him at once, and obtain incalculable you will blessing."

Now some five hundred years after the founder of Buddhism had died there appeared Jesus Christ, who did not lay the foundation of His teaching on that of any of the Buddhas before Him but on the fountain of all inspiration, which is God. This is what the New Buddhism teaches and is different from the old one founded by Sakyamuni, just as the New Testament dif-

fers from the Old Testament in our Bible. This is the historical evidence.

Theologically. We Christians say that only the holy, the perfect, can enter Heaven. Original Buddhism taught like Hinduism that if human Karma was imperfect, man must be re-born again and again, until he attained perfection, after which there would be no further need of a re-birth to the world of sor-Higher Buddhism taught that the good works done by man alone, were not comparable with the good works done by man who had faith in help from God. In Higher Buddhism a Being superior to man is represented as having come down from Heaven to teach this doctrine so as to attain perfection at once in one life, without a single re-incarnation. When he had taught men this doctrine He returned to Heaven and there sits on the right hand of God, as He did in all past time. He is called the Mightiest One.

In Buddhist temples the gods and saints are represented in statuary, whilst in most Christian churches and literature sacred personages are mostly represented by paintings and pictures. In Buddhist temples there are two sets of three personages represented as the chief centre of worship,—one is Sakyamuni seated in the centre and two of his chief disciples one on either side, and this school represents original Buddhism as founded by Sakyamuni.

In the other set of three personages Amitabha (阿爾陀佛) occupies the central seat, who is defined by the Chinese as the Fo of boundless age, the Eternal; on his right invariably is seated the Mightiest One (大勢至) and sometimes called

the Great Physician (藥師佛). And the third person invariably on the left of Amitabha is Kwanyin, whose function is to inspire mankind with holy thoughts and pity for human suffering, so as to enable them to save their fellow-men, a function which strongly reminds us of the work of the Holy Spirit. These three sacred persons are moreover referred to in many Buddhist temples as the representatives of the "sacred religion''(聖 敎). This is the theological evidence.

With these philological, historical and theological evidences, it seems to me that they describe, so far as they go, the same fundamental ideas as those found in Christianity, therefore I use Christian terminology, just as all missionaries in China use the Buddhist terms for Heaven and Hell.

But ancient Buddhism and Higher Buddhism have been so mixed up that it is very rare to find Buddhists in China who can unravel their differences, especially as many additions have been made to the teaching from the West. In Japan, the Higher Buddhism is much more clearly taught in the various sects than it is in China at the present day, and I have been told by a good authority in Japan that the most philanthropic work there is generally carried out by the followers of Higher Buddhism. It seems to me therefore that the work of the Christian missionary "does not become a work of obvious supererogation," more than in Southern Europe or the land of Islam. where Christianity once flourished. A winnowing fan to separate the wheat from the chaff is wanted. Moreover, De Groot attributes failure of Higher Budd-

hism to the cruel persecution of the Confucianists more than to anything else. It is our high privilege to point out the superiority of Higher Buddhism which seems to be Christianity in a Buddhist garb, over the obsolete original Buddhism which still arraigns the wisdom of the Ruler of the Universe in making all creatures male and female, and which if logically carried out would end all animal life in one generation. Original Buddhism is therefore unsound in one of its fundamental principles. The hope of the Far East lies therefore in giving up what is known to be a great error, and by adopting a thorough study of comparative religion which will enable them to see the strength and weakness of all religious, thus pave the way to accept the highest.

Not having seen the proof of Bishop Moule's article in the RECORDER with the heading "The Awakening of Faith as included in the catalogue of the Christian Literature Society," I made no remark on this misstatement. The Bishop had evidently been mis-informed, for "The Awakening of Faith" was never included in the catalogue of the C. L. S.

TIMOTHY RICHARD.

SUNDAY TRAVELLING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It was with deep satisfaction that I read the letter of 'An Observer' in your April issue. It is not before the time that something has at last been said (and in a manner so outspoken and yet kindly withal) on the above subject.

I have long felt that it is just here that brethren and sisters of the missionary body, who are irreproachable in other respects, even including the observance of the Lord's Day, fail for once to be consistent. In deliberately travelling on this day they expose a joint in their missionary armour which watchful enemies will certainly take advantage of.

That I be not tedious I should like as briefly as possible to set forth two propositions which I think few will disagree with.

I. The Sabbath, or Lord's Day, is designed to be a day of Rest and Worship.

At our stations we find no difficulty in giving full scope to both these aspects. The restlulness, the withdrawal from the noise and bustle of the street, the pure worship with its voice of exhortation and comfort, must all come with an impressive force to the convert from heathenism and possibly to such as have not yet become converts.

At our out-stations no less than our main stations we need to have the two-fold blessing brought before our converts. Is this likely to be secured when the visiting missionary regards his work at an end at 1:00 p.m. or so? Is the effect of the preaching and Holy Communion likely to be enhanced by his leavetaking in the early afternoon. Are there no heathen to preach to that afternoon, no Christians to instruct in the evening? Is not the calling of coolies with all the confusion entailed likely to prove very distracting to those who have but an hour ago been joining in worship with the missionary, perhaps even repeating the commandments with him? Is the forty *li* by road (or rather more if by water) in the direction of home a real gain beside the neutralising of the work he has just done, and which he came to China for?

There are occasions in travelling when one's boat stops on Saturday night where there is no Christian Sanctuary. In this case there may still be rest without public worship. But may it not be God's will that the missionary should go ashore and speak to the people he finds there "all the words of this life?" It may happen that on Saturday night he finds himself, say, thirty *li* from a place where prayer is wont to be made. By going forward that short distance much help may be given to a band of Chinese Christians. In this case few Sabbatarians would say that the opportunity of Worship gained was not worth the small sacrifice of Rest in getting to it.

In brief then: Worship and Rest is the ideal, Worship or Rest is in some cases allowable; but no Worship and no Rest is baneful in the extreme.

II. The essence of Christianity includes self-denial.

The temporising and compromising spirit which lets essentials go when they interfere with convenience is far from the ideal of our Exemplar who 'pleased not Himself.'

We have to remember too what it costs the natives to become Christians. In surrendering the symbols of heathenism they incur opprobrium. In relinquishing sources of gain from their clan through their discontinuance of ancestral worship and in abandoning certain lines of business (e.g. crackers and incense) because inconsistent

with the true faith; in these. and other ways it costs something to be a Christian in China. So it does everywhere. mode of our living as missionaries may not appear to the Chinese as manifesting clearly the virtue of self-denial. There comes an occasion however when a missionary will be a day later in reaching his destination (generally home) by refraining from travelling. It is a plain opportunity of showing the value he sets on the Fourth Commandment. It costs him nothing to keep the others. It is a chance of showing respect for a certain precept of our Lord's (Mt. xxiv. 20). Most of our Lord's commands are obeyed by him without effort, though here is one that entails a little hardship for him. But it saves hardship to others and it gives more time for a service of love in a place where such service is more needed than where he lives. Is not the effort worth making?

I have avoided giving instances of harm wrought. They would have strengthened my argument, but space does not allow. I hope at least I have said something to 'stir up the pure miuds of your readers by way of remembrance,'-even the remembrance 'to keep holy the Sabbath day.' I am convinced that transgressions of missionaries are not so much wilful as failures to remember. they think thereon they will decide that they will not for mere convenience sake barter away that which is a veritable bulwark of our Christianity.

I am
Yours sincerely,
ANOTHER OBSERVER.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

A Chinese English Dictionary, by Herbert A. Giles, M.A., L.L.D. Professor of Chinese in the University of Cambridge. Kelly and Walsh.

This is the fourth fascicule of Dr. Giles' revised Dictionary. The articles are brought up from "liao" to "shao": from example 7073 to 9751. section is quite up to the high standard attained by the preceding parts. It must be with intense pleasure that the learned author sees his labours drawing toward their close. The complete book will be a magnificent monument of patient industry and careful scholarship.

Among the Tribes in South-West China, by Samuel R. Clarke, for thirty-three years a missionary in China. China Inland Mission. 3/6.

We have all heard from time to time something of the wonderful work amongst the Miao tribes, in South-West China. Such reports as have reached the public hitherto have been very much in the nature of rumours. No one doubted the truth of the stories but all who heard wished for something more tangible, if not more reliable, than the incidents related by a missionary on his way to, or from, the field. Than Mr. S. R. Clarke no man is better fitted to tell the story of this interesting people and the triumphs of the gospel in their This book consists of midst. some 300 pages, well printed and beautifully illustrated. Chapter I tells of "The Province and its People". Chapter II, Languages and Customs of the Miao. Chapter III, Miao Legends. Chapter IV, Religious Beliefs. Chapter V, The Shan tribes. Chapter VI, The Lo-lo or No-su. Part II to Chapter XI tells the story of missionary work amongst the various tribes and an Appendix gives valuable information to the student of philology.

It is difficult to say which part of the book is the more valuable; it depends on the predilections of the reader, probably. any rate every part is equally interesting. The book contains contributions of permanent value to the students of Anthropology, Comparative Religion and Philology. We venture one quota-"As far as our own obtion. servation goes the Miao have no idols and do not worship any gods. They have no temple: and no priests and we never saw them engaged in any act of They are certainly adoration. not Buddhists. Little shrines may sometimes be seen at the entrance to their villages but this building of shrines is said to be a recent innovation." It would seem that the gospel was carried to this people just while they were seeking for something to satisfy the craving of the human heart for an object of worship. Tens of thousands are now professedly Christian and the gospel is uplifting the people socially, morally and spiritually. Those missionaries are privileged who are seeing before their eyes 'a nation born in a day.' "

J. D.

The Old Testament Narrative. The Stories of the Old Testament Arranged in their Historical Sequence as a connected whole, by Alfred Dwight Sheffield, Houghton Mifflin Co.

This is one of the Riverside Literature Series, covering about 525 pages, with 25 illustrations.

It gives the Old Testament historical annals with their proper sequence, omitting lists of names, duplication of narratives, and descriptive details. It is based on the Authorized Version as an English prose classic, and is enriched by notes which are restricted to matters of fact. The text is divided topically into xiv Chapters with definite progress to the close. The writer of this note after daily use of the book for some time, commends it as most serviceable for its purpose. It might be used to advantage in Chinese Schools of all grades. The publishers' price is 75 cents (gold) postpaid.

A. H. S.

Map of China, showing the stations of the China Inland Mission. China Inland Mission. Price, 2/6 net.

This useful and up-to-date map, about twenty inches square, is mounted on cloth and folds in a size suitable for the pocket of the traveller or the desk pigeonhole of the student. The romanization adopted is that used by the Chinese Imperial Post Office. Whilst this map is a graphic indication of the manner in which the work of the C. I. M. has extended, it will be useful to members of all missions at work in China; and if used as recommended by the late Dr. A. N. Somerville, it will have a special and very blessed sphere of influence. This venerable enthusiast, nearly thirty years ago, suggested the use of a pocket atlas as a prayer book, spreading out the map, like Hezekiah's letter, before the Lord, going over it carefully and prayerfully day by day, and year by year.

G. M.

新學家辯道錄官話. A Dialogue On Christianity With New Scholars, by Tong Tsing En. P. M. P. 3 cts. per copy,

This little booklet contains four addresses on the evidences of Christianity written for Chinese scholars from the modern standpoint. This sort of tract is destined to supersede those written by foreigners. Its popularity is shown by the fact that two editions have already been sold in a few months without any advertising. A good portion of these were bought by the Chinese themselves.

F. J. W.

R. T. S. LIST.

Bible Pictures for our Pets. R. T. S. Chinese Tract Society, Shanghai, 60 cts.

A book of beautiful Eastern pictures of Scripture subjects. Size 10½ by 8½ inches.

The Bouverie Series of Penny Stories. R.T.S. Chinese Tract Society, 5 cts.

These are wonderful penny-worths, Such titles as "When hearts are Young," "Dibs," "Eric, A waif," "Sid and Fido," etc. The stories are really good. One dollar will buy twenty of them and that would be a whole library for the young folks to read in the holidays.

Penny Biographies. R. T. S. Chinese Tract Society, 5 cts.

Livingstone, Chalmers, Gilmour, Griffith John, and many others: 32 pages illustrated, for a penny!

Golden Hour Series. R. T. S. Halfpenny each. C. T. S. 3 cents each. "Jock the Shrimper". "The Major's Lad" etc., the acme of cheapness. Y. M. C. A. PUBLICATIONS.

基督教與大國民. The progress and place of Christianity in the life of Great Nations and Peoples. A series of Addresses delivered at The World's Student Federation Conference held in Tokyo, 10 cts.

聖教佈道近史 Lectures on Modern Missions, Part I. by Rev. J. Leighton Stuart and Rev. G. Y. Chen. 15 cts.

The lectures are on Missions in India, Siam, The Malay States, Japan and Korea. There is room for a lecture on Missions in China in the next series which should be one of the most interesting and informing of the series.

小 先 知 書 日 課. The message of the Minor Prophets, by W. D. Murray, adapted and Translated by Prof. H. L. Zia. 15 cents.

A series of daily readings in the Minor Prophets. This is a book for Bible students.

讀經指南. How to study the Bible for Greatest Profit, by R. A. Torrey, Translated by P. S. Yie.

A splendid book for use in Bible Training Schools and for classes of advanced Bible Students.

- 中國與紙煙. China and the Cigarette, by M. J. Exner, B.S., M.D. Translated by P. S. Yie.
- 原習. On Habit, by Prof. William James. Translated by H. I., Zia.
- 羅修約書. Alone with God, and How may Jesus Christ be made real to Me, by John R. Mott. Translated by H. L. Zia. 2 cents each.

These are other three of an excellent series of little booklets. Just the kind of tract to give to a student.

青年會代答. Hand book of The Y. M. C. A., H. L. Zia. 10 cents

學塾青年會典章式. Model Constitution for A Student, Y. M. C. A.

與人為善之絕好機緣. History of The Foochow Y. M. C. A.

新發明之盤施機. The Gyroscope and its uses.

FROM MACMILLAN & CO.

Health Reader III. Life and Health, Shelly and Stenhouse 1/8.

This is an excellent little book. The substance of it has been translated into Chinese by Prof. M. E. Tsur under the title 衛生小學課本.

The Children's Classics 2½d each. This is a series of nine well printed little books illustrated most artistically. There are three for the primary grades, ages 5 to 7. The lessons are Old English tales. Cinderella, Tom Thumb, etc. Three in the Junior series, ages 6 to 9, with Old Greek Tales, Hercules, etc., and Old Norse Tales, The Lad who went to the North Wind, etc. Also three in the Intermediate series, ages 8 to 10. Reynard the Fox, Story of Pandora, etc. These books would make cheap and delightful presents for children.

The New East. In this number of the Baptist Society Magazine the Editor suggests that "our publication Society" should issue annotated Gospels. The Bible Societies, it is said, are prohibited from doing so. We are under the impression that the National Bible Society of Scotland sells a great many annotated Gospels and that the B. & F. are preparing to follow suit.

College Echoes, Tientsin Anglo-Chinese College magazine.

Well written, well printed and well illustrated.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Dr. J. Darroch, 53 Range Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. Some whose names have been on this list a long time are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. LIST.

Chronicles of the Schonberg-Cotta

Speer's Principles of Jesus, by Joshua Vale.

The Renewal Series, by Evan Morgan.

2. A Renewed People, adapted from C. F. Dole,

3. Conversion, Theory and Fact. To be followed by others.

R. T. S. LIST.

Marked New Testament in Chinese.

Simple Bible Stories.

Stories about Jesus. Illustrated. The Good Samaritan. Illustrated. Daniel. Illustrated. Joseph. Illustrated.

Tracts. Coloured frontispiece: Daniel, Elijah, Moses, Isaac.

Translated by Mr. A. J. H. Moule.
Facts and "Facts," Robert Sinker, D.D.

Discoveries Illustrating and Confirming the Old Testament by Rev. Canon Girdlestone M.A.

The Old Testament in Relation to Science. Rev. G. T. Manley, M.A. Thoughts on Christian Sanctity.

H. C. G. Moule, Bishop of Durham. Christianity is Christ. W. H. Grif-

fith Thomas, D.D. Our Lord and His Bible. H. F.

Fox, M.A.

"Health" Text-book for Girls. Translated, Mrs. J. Darroch.

What Think ye of Christ? Translated, Mrs. J. Darroch.

GENERAL.

Ballantine's Inductive Studies in Matthew.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual, and Daily Light for Chi-

Stepping Heavenward. By Mrs.

Expos. Com. on Hebrews, by G. L. Pullan.

Sermons on Acts. Genähr.

Tholuck's Sermon on the Mount. By J. Speicher.

"His Great Apostle," and "His Friends." By Rev. Chang Vang-hsün. Stalker's Paul.

J. H. Jowett's The Passion for Souls. (In mandarin.) Fulness of Power. Metaphors of St. Paul. Dean Howson. By J. Vale.

Constructive Studies in the Life of

Christ. H. W. Luce. (in press.)
Prof. J. Percy Bruce is preparing the following :--

Biblical Atlas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility, and Holy in Christ.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

F. C. H. Drever; Bible Reading Outlines for the Blackboard (appearing in Tung Wen Pao).

Lectures on Modern Missions, by Leighton Stuart.

Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

Bismarck: His Life and Work (Wênli), by Rev F. W. Leuschner.

Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.

Expository Commentary on John's Gospel. George Hudson.

Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had,

Recent Announcements.

Directory of Worship of Presbyterian Church, by C. D. Herriott.

Life of Stephen Grellet. C. I. S. F. B. Meyer's Elijah. C. I. S.

From Zoroaster to Christ, being life of the first Parsee convert to Christianity. C. L. S.

Com. on Amos. C. Campbell Brown. Newell's O. T. Studies. J. Vale.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Bible of Nature, Thomson. C. I. S. E. Morgan.

Preacher's Helper. Mr. Tong.

CHINA MISSION YEAR BOOK. Rev. G. H. Bondfield. C. L. S.

Scofield's Bible References. A. Sydenstricker.

China Mission Study Class Book. D. MacGillivray.

Touching Incidents, etc. By S. B. Shaw. Translated by Miss Franz.

Hyde's Practical Ethics. Cheng Ching-chang.

Syllabic Vocabulary, Shanghai Dialect. Dr. A. M. and Rev. C. M. Myers.

Revised edition. Williamson's Aids to Bible Study. C. L. S.

Select Teachings from Chinese Literature. Mr. Tung Ching en.

Robinson's Studies in the Life of Jesus. Dr. A. P. Parker for C. L. S.

Y. M. C. A. LIST.

The Future of China. Brockman.

Bible Promises classified for Daily
Devotion. A new edition of an old
book, prepared by H. L. Zia.

The Missing Ones, translated by Y. S. Ching.

Christian Ethics, by H. L. Zia.

Studies in St. John, by R. E. Lewis, translated by H. L. Zia.

Silent Times, a Book to Help in Reading the Bible into Life, by J. R. Miller, translated by H. L. Zia.

Call for Volunteers, by Pastor Ding Li-mei.

Introduction to Bible for literati. by Van I.

English Grammar for Chinese Students, by R. Paul Montgomery.

Missionary News.

China Sunday School Union.

At the beginning of 1911 the China Sunday School Union was formed and a General Secretary was appointed. Canton, Hongkong, Amoy, Foochow, Soochow, Chinkiang, Nanking and Wuhu have already formed Local Sunday School Unions. Several other places will probably organize before the autumn.

A course of instruction in Biblical Pedagogy and Sunday School Method will be given this summer at Kuling under the auspices of this Union. This course will cover the work prescribed by the International Sunday School Association and various denominational boards, as a First Standard Teacher

Training Course. A certificate signed by the officers of the China S. S. U. will be given to candidates completing the prescribed work and passing a satisfactory examination on the same.

The course will be conducted by the General Secretary, Rev. E. G. Tewksbury, and in Mandarin. Lectures will be given by Dr. W. W. White and others. The sessions begin July 20, at the close of the Y. M. C. A. Summer Student's Convention, and continue until the end of August, when it is hoped most of the delegates can take part in the Bible Conference, Sept. 5-9, at Nanking, led by Dr. W. W. White.

Bible Institutes to be Conducted by Dr. W. W. White.

It is with a great deal of pleasure that the Conference Committee on Bible Study and the General Committee of the Young Men's Christian Associations announce that Dr. Wilbert W. White, President of the Bible Teachers Training School, of New York City, has consented to make another visit to the Far East during the present summer.

Dr. White will be accompanied by Dr. George L. Robinson of the McCormick Theological Seminary. They will spend all of August and part of September in China.

White's visit has made it impossible to respond to the insistent calls from many centers, his tour has been arranged with a view to bringing him in touch with the largest number of Christian leaders, Chinese and foreign, consistent with his time and energy. His dates, as well as they can be arranged in advance, will be as follows:—

Korea, June 27th to July 10th Japan, July 12th to 24th Kuling, August 1st to 8th Mokanshan, August 13th to 30th Kuliang, August 25th to 31st Nanking, September 5th to 9th.

While Dr. White wishes to be free to choose the courses of study which he will give at each center he has indicated that they will probaby be chosen from the following list:—

- The Biblical Doctrine of Prayer
- 2.—The Ministry of the Holy Spirit
- 3.—Some of the Greatest Paragraphs of the Bible
- 4.—A Series of Book Studies 5.—Selected Studies in Isaiah

- 6.—Selected Studies in Jeremiah
- 7.—Lectures on Normal Teaching.
- Dr. Robinson's subjects will be announced later.

The responses that have already been received from every locality assure us that there will be a special interest in the Bible instruction and no doubt there will be a large number who may so arrange their plans for the summer as to attend one of the institutes. These will be open No fees will be charged, to all. but an opportunity for a freewill offering will be given during each institute. The arrangements at each center will be in charge of a local committee.

With regard to the Nanking Meeting we learn that arrangements for board and lodging will be made for men either in the Seminary dormitory or adjacent buildings, and for women in girls' schools near by. There will be a uniform charge of \$1.00 for board, which will be required even when delegates are not present the entire five days. There will be no other fees. Owing both to limited accommodations and to the nature of the lectures, it has seemed wise to limit the attendance to pastors, evangelists and Bible women, though exceptions may be made in special cases. More detailed information will be furnished later. It will be a great assistance if names of those planning to attend be furnished as soon possible. Correspondence should be addressed to Rev. Frank Garrett, Nanking, and to Miss Eva May Raw, Nanking.

Any information regarding Dr. White's other work in China may be secured of Rev. Alexauder Paul, Acting Secretary, Bible Study Committee, Wuhu.

Another Tent Meeting at Soochow.

The three Methodist stations united their forces April 16th-30th, in an evangelistic campaign at Kung-hong, the central A mat shed with a seating capacity of one thousand, was erected on a vacant lot next door to the chapel. Two services daily were held, afternoon and night. In fact from two until ten p.m., except about an hour and a half for supper, the mat shed was the scene of some kind of worship, singing, preaching, prayer, exhorting, aftermeetings. In the afternoon the crowd was shifting, but at night the congregation was made up mainly of those who had come for the special purpose of hear-They sat patiently and attentively on backless narrow board benches during the three hours' service.

This meeting had several interesting and significant features.

First, the activity of some of last year's converts. When it was announced last year that nearly sixteen hundred had enrolled as probationers, of course some pessimist grunted. "You don't expect all of them to make good?" he cynically queried. No, all did not. But some stuck. And they were not all Baptists who just had to stick by reason of that "irresistibility of grace." Some Methodists fell from grace. But others grew in grace and are going on to perfection, and so in all the Missions. They were active Christians this year either as ushers, or speakers, or doorkeepers in the house of the Lord.

Second, the zeal of the native Christians. The band of work-

all told, numbered ers. hundred plus. The majority of them divided themselves into two Salvation Army groups, each of which paraded the streets daily, with banners and fife, sounding a trumpet before them that they might make known unto men the great gospel campaign in the heart of their city. Whether in ushering, or enrolling probationers, or exhorting, or conducting after-meetings, or visiting homes inviting people to come, or standing at the gate tactfully soliciting them, or selling the Scriptures, this large band of Christian helpers gave themselves with untiring devotion and unflagging zeal to the work, even until eleven o'clock Sunday night, when the meetings closed in a season of earnest, spontaneous prayer.

Third, the ability of the Chinese to conduct a meeting of this kind. From preaching down, it was planned and managed by the native brethren. They profited by the experience gained last They erected a more year. suitable mat-shed. They had a better system of enrolling probationers. Instead of approaching men and soliciting them, they had them to come forward after adjournment and enrol. One man had sole charge of the enrolment of men, one lady of the female enquir-Foreigners had practically nothing to do. They came with a willingness to help but saw that their services were not needed, not even for ushering. Last year a foreign door-keeper was almost necessary.

Fourth, preaching of the native brethren.—It was simple, direct, personal, pointed, the same gospel the Corinthians heard from Paul: salvation through faith in the crucified Lord of glory.

Special effort was made to convince men of their sins and to show them the need of a Savior. The folly of idolatry was exposed with the withering sarcasm of Elijah and the intellectual scorn of Isaiah. Should a foreigner preach in a similar strain he would lay himself liable to arrest for violation of a certain law of England. Moreover the preachers sought to awaken the conscience and stir the heart through "eye gate as well as ear gate." For example a heartshaped piece of pine, covered with black cloth, represented the darkened human heart. In the second stage of the illustration the cloth was cut revealing several four-footed beasts each characteristic of some sin of the heart.

Fifth, the personal testimony of the saved.—Undoubtedly there were some instantaneous conversions. A hypocrite would hardly be brazen-faced enough to display his hypocrisy before Sunday a thousand people. afternoon was devoted largely to a testimony meeting. The prevailing tone was the peace that comes from pardon of sin. All the testimonies indicated genuine change of heart and life.

The numerical results so far as statistics can be relied upon to tell the truth, are about four hundred and fifty persons enrolled as probationers or enquirers. The phrase of Mr. Mott, "the end of the convention is the beginning of the campaign," has application here; the last day of the meeting is but the beginning of work. To follow up these four hundred and fifty, to instruct them, to help them to hold steadfast unto the end, will be a far more difficult task than the conducting of the evangelistic campaign.

Another significant result was the voluntary offer of sixteen young men for the ministry, some of whom are students in the Soochow University and others students or teachers in Miss Tarrant's day-school.

C. K. C.

News from Tsinanfu, Shantung.

Another important stage in the development of the Shantung Christian University was marked by the formal opening, on April 17th, of the Union Medical College at Tsinanfu. Regular class-work has, however, been in progress since March of last year.

As many of your readers know, the Shantung University originated in the agreement of the English Baptist and American Presbyterian Missions to unite for the purposes of higher education. Its Arts College is at present located at Weihsien, in connection with the American Presbyterian Mission, the Theological College being at Tsingchowfu, a station of the English Baptist Mission. It may be added, here, that plans are on foot looking toward the consolidation of the three colleges of the University at some suitable site at Tsinanfu and, moreover, that there are prospects that other Missions may join the Union.

On the morning of Monday, April 17th, the invited guests began to arrive. They included a goodly number of foreigners, missionary and non-missionary, and many Chinese friends, official or semi-official, among whom were representatives of the Foreign Bureau and Governor Sun Pao Chi, himself.

After an informal reception on the ground-floor, and a tour of inspection through the buildings all gathered in the Assembly Room, upstairs, where Dr. Johnson, Chairman of the University Council, called upon the Rev. Frank Harmon of the English Baptist Mission to explain to the guests the status and aims of the Medical College. In response to Mr. Harmon's well-chosen words, the Governor arose and delivered an impressive address in which, fresh from his struggle with the plague, he expatiated upon the debt which China owes to Westeru medical skill. He laid special stress upon the value of hygienic knowledge which has been impressed upon the official mind by recent events. said that all were beginning to see that the same principle applies to the preservation of the public health as applies to the efforts to deal with the Yellow River floods and with the recurring famines, namely, prevention is better than cure.

Another important event was the dedication, on Sunday, April 16th, of the fine new church of the Baptist Mission. The building is cruciform in shape and will seat about five hundred

people.

In this connection it may be mentioned that, a few days later, a joint Committee of the English Baptist and American Presbyterian Missions met and formulated plans for organizing the Christians of Tsinanfu into a Union Church under an Advisory Council composed chiefly of Chinese. The outcome of this experiment will be watched with interest.

W. P. C.

Canton Christian College

Rev. H. G. House sends us the following notes on a recent visit to the Canton Christian College.

"The site is superb and the location in relation to this great city and to South China is more than impressive. The buildings now erected make a fine appearance and in arrangement, construction and utility are satisfactory to a high degree. During the several weeks that I have been here, my appreciation of the student body has steadily grown. They are a remarkable company of youth.

Last December twelve students from among the strongest men in the school stepped out for Christ and all have united with the church of their choice.

There are four local facts full of significance that have impressed me deeply as I have pondered over what I have seen and heard since I came to these grounds.

First, as I have questioned why this school is, as it certainly is, a marked and unusual success, I have been convinced that one primary reason has been that the men who have come out here from America have entered a new field on a new site and have been free to develop their work on up-to-date lines unhindered by tradition, fixed ideas, or possibly prejudice, as for instance the policy of teaching all Western subjects in English, a policy that has been vindicated.

Another fact of first importance that gives assurance that this College properly sustained will maintain a high standard of character, efficiency and progressiveness, is that it is as free from the depressing, stagnating, retarding influences of the East as if it were located on a New England hillside.

And on the positive side, the students are an inspiration—eager, hearty, jovial, and healthy; attentive students, with good minds, unusually open to truth, but boys to the limit, they are enough to stir the enthusiasm and awaken the best in any teacher who has a grain of the teacher or missionary in him.

Third, one of the most encouraging things—perhaps the most encouraging—is the marked initiative of the students, with their ability to carry on

successfully the things they undertake.

Fourth, one feels that never before in any college in non-Christian lands have teachers had such an opportunity as here and never before such responsibility to make an educational institution of the first rank, and being that, to yet be a very living Gospel, the power of God unto salvation to its students and through them to a nation.

Missionary Journal.

BIRTHS.

Ar Chengtu, May 12th, to Mr. and Mrs. C. H. COATES, C. I. M., a son (Charles Reginald).

Ar Chefoo, May 20th, to Mr. and Mrs. A. TAYLOR, C. I. M., a son (William Edward Cowell).

Ar Chefoo, May 27th, to Dr. and Mrs. O. F. HILLS, A. P. M., a daughter (Miriam Freer).

MARRIAGES.

AT Moukden, May 24th, Arch. A. R. LEGGATE, M.B., Ch.B., of U.F.C.S. Mission to FLORENCE, eldest daughter of REGINALD R. Cross, West Kirley, Cheshire.

AT Ichang, June 6th, Miss Elizabeth T. Cheshire to Rev. Albert S. COOPER, A. C. M.

AT Canton, June 21st, Rev. OBED SIMON JOHNSON, A. B. C. F. M., to VIDA MAUD LOWREY, W. B. M. I., of the Am. Board, Home in Canton after October 1st, 1911.

DEATHS.

AT Wuhu, June 6th, Mr. J. Hy-YTINEN, C. I. M., following an operation for appendicitis.

AT Peitaiho, Chihli, June 16th, Dor-IS EILEEN dearly loved daughter of the Rev. H. P. and Mrs. SHORTLEY-LUTTRELL, C. P. M., Weihweifu, Hunan, aged three days.

ARRIVALS.

May, 30th, Dr. H. G. BARRIE, C. I. M., (ret.) from England.

June 17th, Mr. and Mrs. R. E. CHANDLER, Am. B. M., from U. S. A.

DEPARTURES,

May 27th, Mr. and Mrs. E. L. MORGAN, S. B. M., for U. S. A.

May 28th, Mr. and Mrs C. J. ANDERSON and children, C. I. M., for U. S. A.

June 1st, Mr. and Mrs. WILLIAM TAYLOR and two sons. Mr. and Mrs. A. W. LAGERQUIST and three children; Mr. and Mrs. J. G. MARSHALL and child for U. S. A. all C. L. M.; Mrs. Lund and son, C. M. S., Wuhu, for Canada.

June 8th, Mr. A. ORR-EWING, C. I. M., for England, via Siberia.

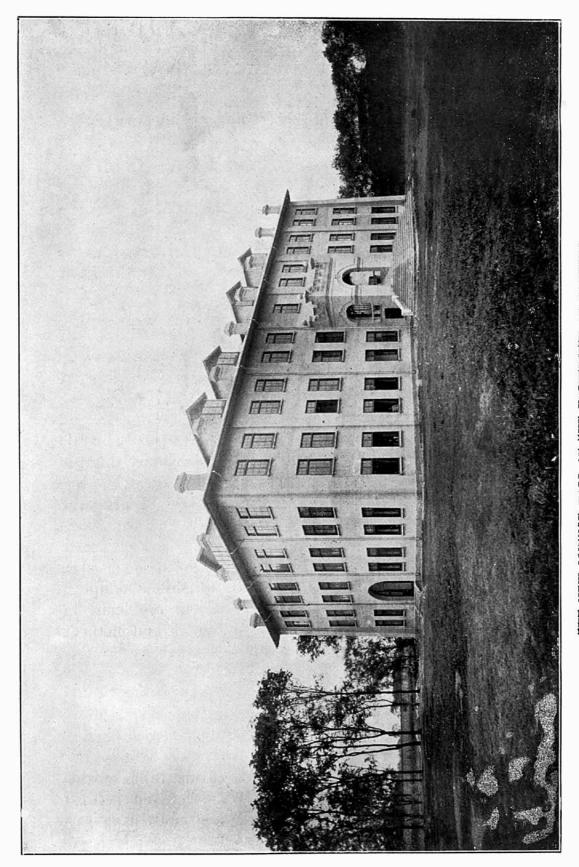
June 13th, Mr. and Mrs. E. C. SHARLE, C. I. M., and children for Canada; Dr. and Mrs. C. H. BARLOW and two children. A. B. F. M. S., for U. S. A.; Dr. and Mrs. G. W. HAMILTON and child, A. P. M., for U. S. A.; Miss DIXON-ROE, So. P. M., for U. S. A.; Mrs. W. E, SMITH and child, C. M. M., for Canada.

June 18th, Dr. H. G. C. HALLOCK, for U. S. A.

June 19th, Rev. R. A. GRIESSER, A. C. M., for America.

June 25th, Mr. and Mrs. L. E. McLachlin and two children, Y. M. C. A., for U. S. A.

June 28th, Rev. and Mrs. W. P. CHALFANT and two children and Mrs. M. R. Jones, A. P. M., for U. S. A.



THE NEW SCIENCE HALL OF THE UNIVERSITY OF NANKING,

THE CHINESE RECORDER

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AUGUST, 1911

NO. 8

Editorial

Nor the least of the ends to be looked for from the perusal of the devotional articles presented in this number, is a careful "stock-taking" in spiritual things Spiritual by each worker. The missionary, like the home "Stocktaking." pastor, needs with diligence to "make his calling . . sure." The surroundings of idolatry, of low moral ideals, and of opposition to the truth press upon us from without; the forces of pride, envy, and selfishness tempt us from within. The growing complexity of our problems, involving the reconstruction of many of our ideals and methods, tends to lead us into discussion with each other rather than to more prayer; many at least will grant that as one grows older there is a sort of disintegration, almost a demoralization of the spiritual fibre within one; the changes in attitude toward the Scriptures within the church at home insistently bears upon many, causing bewilderment if not doubt, so that some at least do not find spiritual food in the Bible as they did formerly; and the result is a loss of vital and personal communion with the Master. Such an effect must have great and dangerous causes; and both causes and effect, so far as we find them existing in us individually, must be honestly met and courageously overcome.

Among other things on which we need to reflect is the working of God among us and in the world at large. All around are movements and achievements which The Working can only be explained by the working of God. of God. The forces of evil do sometimes pose as "angels of light." We have never yet heard, however, of their working for the enlightenment or uplifting of men. To the fact that God is not idle while we are struggling, the thoughtful article by Dr. J. Campbell Gibson directs the attention. change of attitude towards the opium traffic by the principals engaged therein and the steps already taken to end it, constitute an achievement that is in itself an apologetic for Christianity. For this and all such movements what explanation can be given except that God has not yet left the world to run itself and that he has not yet taken all the leashes from off the forces of evil? Evil is still rampant, yet the world is not calling for ponerologists so loudly as for those who do what Dr. Gibson does—point out the workings of God. A sane optimism is a necessary factor of normal Christianity. And indeed one can be kept so busy reflecting on the activity of God for the good of men that there is no time left to be pessimistic regarding the presence of evil. It is more important that we know the strength of God than that we be able to tabulate the forces against Him. We need to take more time to reflect on the "Finger of God" and less time to worry over the evil He will eventually overcome.

* *

WE need not be mystics. And yet we must be sensitive to the presence of God in a way that will enable Him to be a real factor in our every-day life. Some good The Presence people spend their time brooding over golden of God. days that are gone; some in contemplation of visions of glory yet to be unfolded. But we want God to fill us to the full now. This the article by Rev. F. W. S. O'Neill strikingly suggests. We are over busy. Committee work keeps us rushing; often there is so much of this we can hardly keep up with it. It is easy to be so convinced that to work is to pray that work absorbs us, with the result that such work ceases to be prayer. Vacation periods nowadays are losing some of their interest by reason of the increasing amount of planning that has to be done within them. There is real danger that we will become so absorbed in our planning that

we shall run ahead of God. The result of that will be that we shall have to go back and undo the tangles due to working alone. We cannot spare time to be mystics; neither can we afford to become religious machines. Such may run for a while as though they had tapped the secret of perpetual motion, but will eventually run down. The threads of thought that once started us upward must be picked up again and followed up. Under present conditions our religious life runs on the storage-battery plan; and time must be taken to recharge it. One of the most effective ways of doing this is to ask, "Where is God," and to keep on asking until we feel the glow and thrill within ourselves of the presence of God. To know that God fills the universe is not so important as to feel God moving within yourself. It is only when we feel the Living God within our own lives that we can bring other hearts into vital touch with Him.

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THERE are two points in the article on Malachi by Rev. Alex. Baxter that deserve special emphasis. The first is that in which he suggests that China is entering Modern Malachis. upon a period of disillusionment, and the second is that the times call for a "priesthood of knowledge". The leaders in China are finding out that many of the props on which they have leaned are hollow and about to fall in on themselves. Unfortunately they will not always stop to distinguish between that which is good in their past and that which needs to be discarded. And since there are points of contact between the religious that are failing them and Christianity, which is looming large on the horizon of their thought, they will approach Christianity in the spirit of questioning. them Christianity will be simply another religion. whether we like it or not our religion will have to stand before the bar of their reason and speak for itself in no uncertain voice. Herein is the need for the "priests of knowledge." By this phrase we understand men and women whose faith will not lose its vitality because they are asked to change somewhat their religious view-point; who are not afraid to scrutinize their sacred books; who, while they are convinced that the sceptics are espousing a lost cause, are yet willing to recognize that Christianity does not stand or fall by the acceptance or rejection of certain modes of thought or forms of expression. We do not at this time want to enter upon an age of controversy, for controversy does not begin until at least two people are both convinced that the other is wrong. China needs those who have so sounded the truths of Christianity that they know some of those great fundamental truths that are more generally accepted. If all those who follow the Christ were to stand together for the great fundamental facts of Christian belief, they would, in their attitude towards men and the world around them, and in their achievements for the welfare of humanity, write in letters of life an apologetic that would enable all peoples to see Christianity as it is—the one religion for humanity. China needs as mission-aries those who can present clearly those truths that are universal in their scope and most generally accepted. Such can be the "priests of knowledge" for the hour, the Malachis that China with its modern problems needs.

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ONE of the duties of a religious magazine—and by no means the least of them all-is to stimulate the devotional life of its readers. For the past three years The Sanctuary. the RECORDER has definitely tried to meet this duty by the "Sanctuary" and by an annual devotional number. When the insertion of the former was begun, in 1908, editorial reference was made to its purpose as being to make possible on the part of those who are widely separated, that same unison in prayer for China and her conversion that prevails where the many, or a few, whose purpose is one, are gathered together. The effort has been made, by selecting from the articles each month such thoughts as seem most to suggest either prayer or thanksgiving, to unite into one volume the voice of the whole missionary body. Although practically no communications regarding this department have been received, yet the RECORDER believes that the "Sanctuary" has been and is being used regularly. At any rate, it hopes so: for the advantage of such use by those who believe in united prayer is obvious. It was hoped, at the outset, that those who do use the "Sanctuary" would, from time to time, send for insertion such topics, not to be found in the articles of the month, as seemed to them to call for united prayer, That this has not been done can only be looked upon regretfully as a loss, and so once more the RECORDER asks-of its readers that they will remember that this request has been made, and that they will do what they can to make this prayer-help an effective means of uniting all missionaries in

China into that oneness of spirit that can only come through the means of united prayer, remembering that the Master has said: "Where two or three are gathered together in my Name, there am I in the midst of them."

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THE news of the death of Dr. George A. Stuart, of the Methodist Episcopal Mission, will come as a shock to many of our readers. As our esteemed brother passed The late Dr. away on the 25th of July, there has not been G. A. Stuart. time to arrange for a suitable In Memoriam notice, but we desire to take this early opportunity of paying a tribute to the beauty of his character and the importance of his varied life work. Whether as medical missionary, president of the Nanking University, or translator, he has commanded the admiration and esteem of an ever-widening circle; for each step in his missionary work led him into effective participation in wider and more important spheres of usefulness. To his mission, to the Medical Missionary Association, and especially to his widow and family, we extend our deepest sympathy.

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THE news has come from London of the death of Mr. Benjamin Broomhall, so well-known to many readers of the RECORDER as the brother-in-law of Mr. Hudson The late Mr. Taylor, as secretary for many years of the China B. Broomball. Inland Mission, as one of the main promoters of the Christian Union and its organ, National Righteousness, and as the father of some well-known and much loved workers in China and at home. It is impossible in one paragraph to indicate the many phases of the strong character which grew constantly stronger and still more beautiful during a specially long and strenuous career of loving earnest service; but some words from Dr. Eugene Stock remind us of help received many years ago. "I can never forget the astonishing energy and practical wisdom with which he directed the burst of missionary zeal that accompanied the going forth of . . . the Cambridge Seven, as they were called, in 1885. The handsome volume he then brought out, entitled 'The Evangelization of the World', was, in my judgment, quite a masterpiece of editing, and I do not doubt that its wide circulation gave great impetus to the missionary cause."

Most of all will Mr. Broomhall be remembered for the able manner in which he carried on the anti-opium crusade. As late as April of this year he was editing National Righteousness. Mr. Marshall Broomhall, the editorial secretary of the China Inland Mission, in a beautiful tribute to his father, tells of how it was his privilege as soon as The Times of April 19 was published to take the same to the bedside of his dying father. In this issue appeared Dr. Morrison's forecast of the New Opium Agreement, which, to quote his own words, "means the extinction of the opium traffic within at the most two years, or even earlier."

For days the beloved patient had been partially paralysed, and the power of articulate speech had practically gone. Many times throughout that day he had failed to communicate his wishes, yet, when the brief words of Dr. Morrison, quoted above, were slowly read, and the columns of *The Times* in which they appeared were pointed to, he signified his desire to be raised and have something to moisten his lips. This was lovingly and carefully done, and then the aged and dying warrior, who had fought so long in this good cause, gathered up his strength, and with a great effort, said: "A great victory! Thank God I have lived to see it!"

* * *

WHEN we remember that at so late a date as 1897 there were in all this Empire but thirty-one boarding schools for Chinese girls, most of them of elementary Education of grade, and nearly all giving board and tuition Chinese Girls. free,—in some cases clothing and books being also given the students,—we realise what a wonderful advance has been made. There is no doubt that much of the change in public sentiment with regard to the education of Chinese women is largely attributable to the life and work of the many good and capable women who have graduated from these early schools. The scarf drill illustration which we give in this number shows how, in a not unimportant respect, our older schools are keeping up with the times. When we remember how difficult it was, not so very long ago, to introduce physical culture of any sort into girls' schools, the present enthusiasm for this important department is hard to understand. In early days the fear of punishment could scarcely induce a Chinese girl pupil to take part in the simplest calisthenics, whilst the parents seemed to consider it foolishness and waste of time, but now no school is at all popular unless varied forms of physical drill are conducted, preserence being given to the newest and most difficult.

PERHAPS we have been too ready to leave all matters affecting work among the women and children to our everwelcome contemporary, Woman's Work in the Kindergarten Far East, but we feel it only right to present Work. our readers with still another illustration, Kindergarten Games at South Gate. There is an interesting and vital connection between the two illustrations and the two forms of work, as a considerable number of the pupils referred to in the former paragraph have gone and are going to Japan and America and Great Britain not only for higher education to enable them to help their suffering and ignorant sisters, but also, in a good many cases, in the hope of returning as wellequipped kindergarten teachers. It has been remarked that "the Child of to-day is the Church of to-morrow." The work of the kindergarten, therefore, can hardly be over-estimated. One cannot walk through the streets of a Chinese city without being saddened by the sight of the misery and unwholesome environment of the average Chiuese child. We cannot help contrasting the dark, damp, sunless rooms, stifling in summer and cold in winter,—the narrow unclean streets being the only available playground,—with the bright attractive rooms of the kindergarten, the songs, games, and work table, and all that teaches the child habits of cleanliness, love to fellow-children and men and women, kinduess to animals, knowledge of truth, honesty and all that kindergarten ideas stand for.

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Our readers will be grieved to hear of the accident which has befallen Dr. Fitch. Whilst riding his bicycle in a crowded thoroughfare in Shanghai he collided with a pedestrian, and in the fall which ensued he sustained a fracture of the thigh bone of the left leg. Although he had a similar experience last year, no bad results ensued, and we are hopeful that as good a recovery will be made this year. Dr. Fitch's sympathies and hopefulness widen and strengthen as the years go on, and we can ill afford to be deprived, even for a brief season, of the benefits of those qualities of head and heart which experience and consecration have enriched and dedicated for the highest service.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v. 16.

"For where two or three are gathered together in my name, there am I in the midst of them,"—St. Matthew xviii, 20.

PRAV

That your too apparent neglects, though inexcusable, may be forgiven. (P. 441).

That you may overcome the temptation to omit giving time to thinking. (P. 441).

That all may be sufficiently alert to the rapidity of the change that is taking place and to the power of the forces that lie dormant within it to test us to the core. (P. 456).

That the lesson—that the Lord means His Church to attempt the impossible in Christ's Name, may be so thoroughly learned as to give courage for the advance. (P. 157)

for the advance. (P. 457).

That China may be spared the evil of a type of Christianity comparable to the Chinese cult of Islam. (P. 458).

Because of what prayer is in itself, of what it is appointed to accomplish in those who pray, and again to accomplish outside of those who pray. (Pp. 459-461).

For the dispelling of the disillusion that is writ large over the face of the

Chinese Empire. (P. 464).

That your influence in your high calling as God's messenger may act powerfully for good upon the life of the people to whom you are sent. (P. 465).

That the Chinese moral code may constantly be adapted and developed to meet the needs of the time. (P.

.(66).

That your belief in the future of the Chinese race may be so great that none of your force may be lost. (P. 467).

For those whom disillusionment has dulled to indifference, that an ever-increasing desire for the salvation of the souls of others may give them potentialities of certainty and hope again. (P. 467-8).

That the precedence of the worship of the sanctuary over the manifold forms of social activity may always be kept prominent in your work.

(P. 468).

That you may prepare yourself and the Chinese Christians to meet the questions that have not heretofore been pressing. (P. 471). That the adequate answer to the attacks of rationalism may be adequately given. (P. 472).

That in the teaching of the Bible the more spiritual conception of the facts of the Scriptures may redress the tendency to an exaggerated literalism. (P. 474).

That the Christian teachers in China may construct an apologetic which will answer the arguments and objections of the Western-educated Chinese of to-day. (P. 475).

Chinese of to-day. (P. 475).

That devotion to the Lord, not controversy with His enemies, may be the characteristic of the Christian propaganda in China.

AN ASPIRATION.

O Ascended Lord, who even upon the throne of the glory dost the more desire to reign in human hearts; praise be to Thee that thou dost make us sharers in the work of bringing all the Father's children home. We may not yet hail thee as King in thy heavenly city, but we may help to make thee King in the lives of men. Help us that we may better understand thy longing, and be more ready to aid in giving thee thy heart's desire. That Thy kingdom may come in all the earth, and that we, in bringing others to Thee, may ourselves be drawn nearer to Thy heart of love; Who livest and reignest, with the Father and the Holy Ghost, one God, world without end. Amen.

GIVE THANKS

For the evidence of the finger of God in the after-results of the Boxer Movement, in the war against opium, in the abolition of public gambling, in the attitude of the home Churches towards mission work, in the growth of unity, for the singular co-ordination of innumerable independent efforts. (Pp. 441-8).

That the Christian's "Nsambi" is the Lord who is "nigh unto them that are of a broken heart". (P. 449).

For the unmistakable attitude of intelligent independence which the Chinese Christians are daily showing more and more. (P. 470).

Contributed Articles

Digitus Dei.

BY REV. J. CAMPBELL GIBSON, D.D.

T is the time of year for review and reflection. Most Missions are shorthanded, and have to lament many things left undone. Nothing can excuse our too apparent neglects, but if we have honestly tried to do our share, we may call to mind those words, so full of comfort;—"So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself."

Blessed be God, there is an element in life which never fails though it is often forgotten. The unseen power which mercifully erases so many of our errors, and fills up so much of our lack of service, is the Finger of God. Pity is that we so usually leave it to work when we have turned away and forgotten, so that while it is so near we seldom touch it. If we were watchful, and could consciously touch it in the mid-time and stress of our work, it would prevent our mistakes instead of only correcting them, and the touch would be life to us. So we might come out of periods of strain and toil, not as those who all but exhausted have struggled to a halting place, but as those who in every effort have felt the touch of God, and have received more than they have given out. The Christian life is not a struggle through stretches of desert, with an occasional brief resting by a well. "They drank of that spiritual rock that followed them."

Of all the lapses which seem inevitable in our too pressed and hurried working, the most to be regretted is our omitting to think. I once met a philosopher in his country house, and at one end of his garden he showed me a rustic seat with a plain wooden table before it. A bank clothed with heather sloped steeply down to a running river. The retreat was surrounded by pine trees, and one of them threw out its branches overhead. "That", he said, "is where I think". It was said in simplicity, but one felt rebuked. We have in our houses

NOTE —Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

bedrooms, or places to sleep in, a dining-room to eat in, a sitting room to sit in, a parlour, which means a place to talk in, perhaps even a study from which, too often, pressure of business has driven out all thought of studying; and if there be what is called a drawing-room, we have quite forgotten that it means a withdrawing room, that is, a place into which we may withdraw.

We seem to confess in the planning of our houses that thinking is no great thing in our scheme of life. So we fail to look forward in quiet thought to plan for the coming days; to look around and mark fair fields of opportunity surrounding on all sides the limited routine in which we are absorbed; and, worst of all, we fail to look back and see how with all our failures the finger of God has been upon our work, and wrought things that were not of our doing. Happy we if we come to feel that we need a time and place to think in, happier still if we indeed have it, happiest of all if we use it!

Commonplace is the enemy of all our good. We live so much in the trivial, that when some high thing or thought comes near us, we unconsciously feel it would be too incongruous, too much of a "purple patch" in our common life, and we put it from us, lest in our hands it should provoke a smile.

"So, on our souls the visions rise
Of that fair life we never led;
They flash a splendour past our eyes.
We start, and they are fled;
They pass, and leave us with blank gaze,
Resigned to our ignoble days."

But we can do better than this, if we will, if at this time for reverie we try to see things as they are. If we can see, among the absorbing duties of daily routine, the finger of God touching what we have done and left undone, we may stir ourselves to a higher purpose.

"Like one who, dwelling 'mid some smoke-dimmed town,— In a brief pause of labour's sullen wheel,—

'Scaped from the street's dead dust and factory's frown,— In stainless daylight saw the pure seas roll,

Saw mountains pillaring the perfect sky; Then journeyed home, to carry in his soul The torment of the difference till he die".

The "torment of the difference" between our visions and our too "ignoble days" is what we need, to sting us to better things; and to carry it in our souls will be the making of us.

It is a too common illusion to think the former times were better than these, that the heroic age has gone bye, and that we are living in a monotonous day. But we in China have no excuse for yielding to it. Superficially, at least, we are compelled to recognize that we are seeing the beginnings of great things.

But it has been much pressed on my mind lately that in looking back on the past few years one can trace, as never before, the finger of God. And how humbling to think that we did not see it nor feel it at the time! Even those who, by the grace of God, have been enabled to bate no jot of heart or hope, but still to press forward, will confess how much they have lost of the thrill and inspiration which was so near them,—if only they had known it! Can we by looking back, recover a little of what has so nearly escaped us?

Not to touch on these inner matters among which each soul must move alone, let us glance at some public matters in which the finger of God has been seen, and has done things beyond all our expectation.

We remember the Boxer movement in the black year of 1900. It seemed as if the foundations were destroyed. Even in the South, far from the principal centres of strife there was daily and nightly anxiety both for our comrades and for the Chinese Christians, who were exposed to the full force of slaughter and destruction. A united effort was made to blot out the Church of God, and many must have wondered whether it would ever again be possible to carry on Mission work in China. Who would have believed that in a few years the Church would be stronger than ever, purified and emboldened, sorrowing over its martyrs but sanctified by their example, and conscious, as never before, that no human power can overthrow it? Surely the finger of God was there.

Recall the long war against the opium trade, in which victory seems now to be close at hand. Thirty years ago our protests against it were received with derision by the mercantile community of the East, and by the Press, both in the East and in Great Britain. For those of us who are loyal British subjects it was a painful topic, and at missionary meetings one felt tempted to shirk it. Even earnest Christians, both ministers and others, were incredulous, and our speeches seemed to serve only as protests, for the clearing of our own consciences. It seemed impossible to hope that any practical result would

follow. There was a gleam of light in 1891. I remember speaking at a great meeting in Exeter Hall near the end of that year, when we rejoiced that on the 10th of April a motion had been carried in the House of Commons by a majority of thirty votes, declaring that "the system by which the Indian Opium Revenue is raised is morally indefensible." The speakers urged that we should press home this advantage, and demand effective action. But fifteen weary years passed before the next step forward was taken. It was the dark period of Mr. Gladstone's Royal Commission, 1893, which in 1895 brought up its report, consisting of seven large volumes of carefully manipulated dust, by which the clear issue was again hidden from men's eyes. But in 1906, again a motion was brought into the House of Commons. It was planned in prayer, brought in with prayer, and praving souls watched it to the last moment. When the speaker, at 10.55 p.m., put the question, any single member could have defeated it by speaking for five minutes. But no one spoke, the speaker's question was met by a unanimous shout of Aye! He asked for "Noes," and not a voice was heard. It was unanimously voted, as the clock struck, "That this House re-affirms its conviction that the Indo-Chinese Opium traffic is morally indefensible, and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close." It was the finger of God. Those who prayed had prevailed.

Four Chinese Viceroys had already been moving their own Government to claim its right of suppression, and popular feeling in China was rising in a flood against the continuance of this infamy. The newspaper press of Great Britain and the Far East at once felt the moral force of the House of Commons' resolution, and its tone was at once completely reversed. China herself far outstripped the hopes of her friends, and disappointed the hopes of those who watched for her stumbling, so that already, we are told on good evidence, seven or eight-tenths of the growth in China and of the vice have disappeared. So also the Governments of the United States, of Japan, of Australia, New Zealand, Canada, and the South African Union, have by their legislative action in the territories which they control created a weight of public opinion which all presses steadily in one direction.

We have thus the glad prospect of seeing within the next two years the double curse of the opium vice and the opium trade lifted at last, and China set free. Through years of opposition, indifference, avarice, prejudice, and contempt, the truth has forced its way, and the righteous thing is to be done. Only let us remember the words with which Admiral Togo is said to have finished his reply to a congratulatory address after the battle of Tsushima,—"Victors, tighten your helmet-straps!" Let there be no slacking till the last shred of the evil is gone for ever.

Perhaps more wonderful still, gambling, or at least public gambling, is following its sister vice to abolitiou.

This story is recalled here for gladness and thanksgiving, but still more for the thrilling assurance it gives us in our own recent history that the hand of God has not slackened its grasp of human life and destiny. In these things God speaks to us and touches the springs of our own spiritual life.

Again, consider what a change has come over the public mind in regard to Missions. We have been accustomed to regret that the Home Church was so slow to respond to the demands of the Foreign Mission. Many Christian people zealous in other things were indifferent to this. In China this was specially matter of regret, when with that indifference behind us, the "awakening of China" suddenly came upon us, with all its wealth of opportunity and urgency of complicated demands. The circumstances before us urgently called us to press forward, and to increase vastly the scale of our operations. But the voices of our wise men at home kept sounding in our ears the unblessed words, "caution," "retrenchment"; and we were given to understand that it was even doubtful, whether the Church of the West could meet obligations already incurred.

The urgency on the one hand, and the restraints on the other, were both before us when we met in Conference at Shanghai in 1907. It was a happy circumstance that we were specially favoured in the group of visitors from the West who attended that Conference, and carried home to the Church there something of the vivid impressions which they themselves received. But by no planning of ours the time was coming round for the next International Conference. Also without any planning it came about that when those who had been charged with the arrangements for it met at Oxford, they were led by independent recommendations from both sides of the Atlantic to give the proposed Conference a practical and executive character wholly

new to such gatherings. To all who had the privilege of seeing the inner development of the Conference it became plain, and growingly plain as time went on, that in every detail the finger of God could be seen and felt. Hence it resulted that the company of men and women who gathered on the Castle Hill of Edinburgh in the summer days of 1910 were made to feel, as never before, -- "Surely God is in this place." This was no mere momentary throb of overstrained emotion. It was the result of a godly discipline of long-continued strenuous work, of widened outlook, of better informed conviction, and of more intelligently concentrated prayer, fused in a new warmth of brotherly love, and concentrated upon the greatest of all causes. It is not too much to say that when these ten crowded days were gone by, the cause of Missions had been given a new and commanding place in the heart of the Church, all the world over. We had seen, as if for the first time, the greatness of our task; and had seen in the same moment, the exceeding greatness of the resources which, in the hand of God, lie ready to meet all our needs.

May we not now face our responsibilities and anxieties with a new hopefulness, and a new assurance that God is working for His people, so that all fresh burdens laid on us become to us new pledges that the faithfulness of God will not let us be put to shame?

In still another line of experience, closely related to the last, we cannot fail to trace a like gracious working of God in these current years. We have long lamented what the Anglican Book of Common Prayer calls "our unhappy divisions," though we have not duly considered "the great dangers we are in" by reason of them. It is curious to look back to the Records of the Shanghai Conference of 1890, and find but little reference made to the Unity of the Church, even as a matter of legitimate aspiration. Beyond a few kindly but vague words from Dr. Nevius, and a discussion on resolutions which touched only the outskirts of the subject, the matter was hardly above the horizon of the Conference at all.

Passing to the Records of the Centenary Conference, Shanghai, 1907, one sees that the whole atmosphere has changed. Two out of the twelve "Programme Committees," brought the whole matter of Unity, and the allied topic of Federation, fully before the Conference. Principles were frankly stated, difficulties were faced, practical suggestions were

made, and permanent Committees were appointed to cherish the spirit of unity, and to carry on its embodiment in action. Those who were present will never forget the happy experience we then had of a new and more genial climate diffusing itself over all the relationships of the members of the Body of Christ. It was an undesigned coincidence that the doings of this Conference, with its signal manifestation of the spirit of unity, greatly impressed many minds, and helped to mould the temper and the plans of the World Missionary Conference of 1910. In it there was seen the greatest manifestation of Christian Unity to which the Church has yet attained. It was not an artificial unity precariously maintained through a few days of self-restraint. On the contrary, it was so hearty, so genial, and so unaffected, that it perpetuated itself in the formation of a "Continuation Committee," to direct this new impulse into channels of practical utility for carrying on the work of the Conference in the spirit which it had evoked. But the value of this effort is not to be measured by the things which this Committee may do. It lies far more in the new spirit and temper which it represents,—a spirit and temper not created by the Conference, though greatly strengthened and manifested by it. The Church, long perplexed over the theoretical solution of the difficulties that make separation, has at length become conscious that it is after all the One Body of Christ. It has found that its members can trust each other without definitions and compacts, and go forward in unity to overtake their great achievement of saving the world. In all quarters we find the breathing of the same spirit, the rising of the same tide, and we feel that great things are coming everywhere under the touch of the finger of God.

This brief rehearsal of facts with regard to the opium question, to the place and estimate of Missions, and to the cause of Union, contains nothing that is new to any reader. The facts are before us all, and they are interlinked with endless others which cannot here be traced. They are full of interest because all are making for the coming of the Kingdom of God. But one feature, seen negatively and positively, is what I would fain make vivid to the mind of the reader. Great moral and spiritual advance, and successes beyond hope, have been achieved, not by the individual or concerted efforts of men or parties, not by outstanding genius, or eloquence, or wealth, not by any or all of those resources which

we commonly recount as the elements of our strength. So far as men and women have put themselves in line with the purposes of God, they have been honourably used, but so that none can claim the credit for himself.

But positively, we can see as we look back, a singular co-ordination of innumerable independent efforts, and at first unrelated tendencies, so controlled and interwoven, that as the days go by there is unfolding before us the wonderful glory of God's completing purposes. No one has planned it, not all of us together can claim it as our achievement; it is much if, by the grace of God, we have been saved from hindering.

So, when a pause in pressing duties gives us time to think, let us draw new strength and courage as we recognize that in our own time God has been signally working. When in sadness, and almost in despondency, we have measured our feebleness and poor equipment against the tasks that await us, let us awake, as from a dream, to see that all things are yet possible for us, because in our discouraging estimates we have omitted the mightiest and most unresting force of all,—the Finger of God.

Where is God?*

BY REV. F. W. S. O'NEILL, M.A.

HEN the Apostle declared that the invisible things of God are clearly seen through the things that are made, he asserted the universality of the instinct to seek and find God. Men of all nations and times assume that God exists. But where is He, "Whose centre is everywhere and His circumference nowhere"? The question which lent an added misery to the exiled poet's tears still presses upon ourselves:—Where is thy God?

The answers of those who have found God are twofold:
(1) He is above the world, and (2) He is within the world. It may be said that the former was the point of view of Plato, the latter of Aristotle. Some Congo natives were asked: "Who created all these things?" They replied, "Nsambi, the great Nsambi." "But why then do you not worship and thank Nsambi?" "O, He does not trouble Himself about

^{*}Psalm 42. 3. Sermon preached at Newchwang, 4th September, 1910, before the Mission Conference of Manchuria.

us. He does not love us. No doubt He created all things, but then He went away and asks no more about us." That is an expression of the first standpoint, while the second is the belief of the Psalmist who wrote: "The Lord is nigh unto them that are of a broken heart." To the devout Israelites Jehovah's presence was intimately associated with certain sacred spots in their own land, particularly in later times with the sanctuary at Jerusalem. From the exile's northern retreat pours his bitter sob: "When shall I come and appear before God?" His thirsty soul was cast down within him because of the miles of weary road separating him from the house where dwelt his God. On the other hand, the prophets, in combating the plague of nature-worship that went by the name of Baal; made a sharp distinction between Jehovah and the physical world. "Thus saith the high and lofty One that inhabiteth eternity," is the prevailing note of the Old Testament. Those who nowadays take much of their religious tone from the older revelation speak of Him as the Most High.

I. Here then is the first answer to the question of the text: God is above the world, but not living His life apart from men in the sense of the Epicureans or the Congo natives. There are times when He bows the heavens and comes down. "Mount Sinai was altogether on smoke, because the Lord descended upon it in fire." His coming among men is signalised by sudden, surprising events, by magnificent successes, by the miracles of His outstretched arm. That Moses might be accredited as the messenger of Jehovah, signs and wonders were required by the unspiritual people. The lightnings and thunders of Sinai secured belief in the Divine origin of the Law of the Ten Words. When Savonarola, whose preaching had thrilled the citizens of Florence and whose courage had saved their lives, failed to meet their demand that he should prove himself of God by submitting his body to the test of flames, the majority of the citizens lost faith in their great prophet and gave him up to death.

In order to be sure of the reality of God, we are continually tempted to demand,—"O God, keep not Thou silence, hold not Thy peace and be not still, O God." When we are depressed, we feel that our prayers are being uttered to the empty void. Until we are filled with joy, we are loth to accept the assurance that in Him we live and move and have our being. We harass ourselves with the insistent desire for

results, tangible and visible. An earnest Christian once told me how, when he and others were praying together, the walls of the house were shaken.

Now we know that God is a Person and has a Will. we know that the Will of God finds its usual expression in regular ways, called the laws of nature. As no man is bound to obey his own rules when for sufficient reason he ought to ignore them, so may we consider the same freedom to apply to God. He sometimes accommodates Himself to men's unbelief by offering them physical credentials fitted to convince them of His presence. According to Browning: "Miracle was duly wrought, when save for it, no faith was possible." And yet we need to beware, in our demand for a physical sign from Heaven, lest our faith be only faithlessness. We desire success, forgetting that the only success we can always claim is not in work or influence, health or wealth, but in overcoming the world, the victory of the soul that refuses to submit to the tyranny of circumstance or be bound by the chain of sin. During the Revival in Manchuria, our feeling was that "God had come among us," not because of the psychological methods by which marvellous results were brought about, but because of the one great miracle so often repeated, the miracle of conversion from sin.

It is then true that in all unusual, abnormal events God is making Himself known. What we must call His absence signifies possibly some overwhelming calamity and certainly the outer darkness which is the inexorable consequence of sin, here and hereafter.

II. Turning from the transcendental standpoint, we find that the Bible brings before us also the immanent view of the existence and activity of God. He is within the order of nature. "Thou deckest Thyself with light as with a garment." After all, may we not assume that the infinite Father resembles a little child in never being tired of repetition? Every hour He repeats the myriad marvels of His own creation. We pray, Give us this day our daily bread, and lo! the heavenly Manna lies each morning round about our camp. George Adam Smith says that the hardest lesson we have to learn is that God's ways with men are mostly commonplace. The drunken priests and people of the Capital had sneered at Isaiah for his childish insistence on simple truths, line upon line, precept upon precept. The Prophet in reply assured them that the

unheeded, commonplace laws of God would be changed into the commonplace of wasting defeat and gradual decay, "here a little, there a little, that they may go and fall backward and be broken and snared and taken." Such is the method of the Divine Government of nations and of men. In the familiar words of Mrs. Browning:

"Earth's crammed with heaven,
And every common bush after with God;
But only he who sees takes off his shoes,
The rest sit round it and pluck blackberries."

Sometimes it is easy for us in ordinary life to see the hand of God. Hemmed in by surrounding hills, pressed by Pharaoh's pursuing chariots, the escaping Israelites found a narrow arm of the sea barring their advance. At the moment of their sorest need, the shallow waters of the ebb-tide were driven back by the south-east wind and they were saved. Sometimes it is difficult to discern with clearness the finger of God. Storm, earthquake and fire, the traditional vehicles of Deity, failed to convince Elijah of the near approach of Jehovah. "And after the fire a sound of gentle stillness." A voice spoke within the prophet's troubled breast. It was then that Elijah wrapped his face in his mantle and went out to hold communion in his secret heart with the Lord of Hosts.

In order to know by what indications we may best discover the dwelling-place of God, we instinctively turn from nature and from history to consider Jesus Christ. St. Augustine declared: "I should not be a Christian but for the miracles." Thus did the man born blind reason that Jesus, having opened his eyes, must be a prophet sent from God. The men of that time had some idea of the Divine authority of a worker of miracles, but were untouched by One Who was holy and separate from sinners, -the "most marvellous miracle of all." The leaders of old had asked God for marvels. "If there be dew on the fleece only," said Gideon, "then shall I know that Thou wilt save Israel by mine hand." When, at the beginning of His mission, Jesus was confronted by a similar thought, "If Thou art the Son of God, cast Thyself down", He declined it as a temptation of the Evil One. He steadily refused to work a miracle merely for the sake of drawing attention to Himself and winning the applause of an unrepentant mob. sparingly did Jesus use His power over nature! Apart from His works of providence, only thrice did He bend the physical

world to His sovereign will. And only thrice did He recall the souls of the recently-dead back to their earthly tents. How often, after having healed the sick, did He command that no one should be told! He touched the eyes of the two blind men and sternly charged them, saying, see that no man know it. The love of God for suffering humanity could not be restrained. Its pure light shone through every act of pitiful compassion. Yet, at the same time, Our Lord's purpose was often hindered by His loving deeds of power, as when, after the feeding of the five thousand, the foolish, selfish multitude desired to make Him king.

Christ's own estimate of His beneficent works is given in His reply to the messengers of John the Baptist. In his prison-cell the perplexed prophet heard of Christ's healing activity among the peasant-folk of Galilee's hills and dales. It is all very ordinary, very commonplace, he thought. For reply, Christ, keeping to the immediate occupation He had then in hand, applied his extraordinary power to the relief of the ordinary ailments of simple people, and insisted that even the raisings from the dead were less important than the proclamation of good tidings to the poor.

In short, if we require a token of the Divine presence flashing from the sky, there falls upon our ear the startling word: "An evil generation seeketh after a sign; there shall no sign be given to it but the sign of Jonah." That is to say, a solitary man who arrives after an adventurous journey in a strange city, appealing by his uncouth message to the natural consciences of ignorant, heathen people. "The sign of Jesus was—preaching."

On the other hand, the burden of Our Lord's teaching on this subject is that the course of nature is the will of God. Consider the lilies: behold the fowls of the air: first the blade, than the ear, then the full corn in the ear. And He called to Him a little child and said, Except ye become as little children, ye shall in no wise enter into the Kingdom of Heaven.

The same subordination of abnormal powers is observed by the Apostle Paul. In his list of gifts to the Church, miracles hold only the fourth place. It is not the use of the strange tongues, but preaching, which makes manifest the secrets of the heart, causing the stray visitor to declare "that God is among you indeed." And greater than all other Divine gifts is the gift of love. III. It thus appears that the presence of God is recognised in the Bible and in human life under two aspects, above us and within us. As the mind is ever searching for unity in the midst of diversity, we are compelled to ask ourselves whether these two aspects can be joined in one. We long for a thought which will reconcile these different, if not opposing, standpoints. Perhaps we may be led to the solution of the paradox by a consideration of the two temperaments noticeable in others and in ourselves.

There are those who by heredity or training are satisfied with the orderly development of their own lives. Like the great Bishop Butler, they have no liking for enthusiasm, by which they mean extravagance. With the Chinese philosopher Laotzu, they say: "The violent and strong do not die their natural death: I will make this the basis of my teaching." Their deepest feeling responds to Martineau's weighty dictum: "The customs of heaven ought surely to be more sacred in our eyes than its anomalies." They are, in brief, the Greeks who seek after wisdom.

Others again exhibit an opposite type of character. With them life is made up of crises, climaxes, catastrophes. Quiet, humdrum, snail-like progress nauseates them. During periods of Revival they are familiar figures, for they are apt to find the ordinary preaching of the Churches dull and cold. An Oxford student neglected a voluntary Greek Testament class in his College, because he prefered to attend Salvation Army meetings with their joyous Hallelujahs. These are the Jews who ask for signs.

In the 18th century, Wesley and Butler were probably the two men of highest religious genius in the English Church. Yet they failed to understand one another. To whichever of these types we ourselves may happen to belong, let us frankly admit that there are the two kinds of God-made men, as there are the two methods of His revelation. At our peril we neglect or condemn the one or the other.

Here there is the supreme point of union of the normal and abnormal, declared by the Apostle. "Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach a crucified Messiah." What more commonplace than death, a malefactor's death? What more marvellous, more Divine, than the patience, the restraint, the self-sacrifice, the love, the power, of the Son of God in His death? The two currents

into which all our lives are unequally divided, the ordinary routine of the daily task, as well as the bitter sorrow of bereavement and the rare moments of ecstasy, meet and find their explanation in Christ, the power of God and the wisdom of God,—Christ in His death.

If, objectively, the twofold revelation becomes one in Christ, there remains the enquiry how we may subjectively realise God to be both within and above, The answer lies in the fact of prayer. In the midst of our anxieties, our labour, our vacancy, our pleasure, we remind ourselves that God is. and that each moment comes with whatsoever it may bring of weal or woe, from Him to us. Very simple and very natural is such a thought. We do not strive or cry. We do not by searching find out Him who is not far from every one of us. Next, a further step, we ask and receive. And again it is all equally natural and supernatural. "To-day," wrote George Müller, "was given me the sum of $f_{2,050}$... It is impossible to describe my joy in God when I received this donation. I was neither excited nor surprised; for I look out for answers to my prayers." We have here, on the one hand, the perfectly natural action of a rich philanthropist in sending a large cheque, and on the other hand, the wholly supernatural arrival of the gift from God in response to His servant's request. "The work of God," says Horton, "goes on in the world always related to the conscious souls of those who pray." The prayer of Brother Lawrence "was nothing else but a sense of the presence of God, his soul being at that time insensible to everything but Divine love: . . . when the appointed times of prayer were past, he found no difference because he still continued with God, praising and blessing Him with all his might, so that he passed his life in continual joy."

Here and now, in the emptiness of our unsatisfied hearts, devoid of pleasurable sentiment,—here with no credentials, no beauty that we should desire Him,—here in the very centre of our selfishness and weakness, our folly and our pride,—here we may realise God. Perhaps we are expecting Our Lord's coming on the clouds of glory. We faint for the flaming of His advent feet, when lo! all unrecognised in His meekness, He is present, "a Prince indeed, but only a Prince of Peace."

"When the doors were shut where the disciples were, . . . Jesus came and stood in the midst."

Reflections After Furlough.

BY REV. GEORGE DOUGLAS, LIAOYANG.

N the course of my return from furlough last spring it was my privilege to visit the Holy Land. Dr. Kelman describes such an event in one's life as "in some sort sacramental"; and he is right. Who can ever forget the incommunicable feelings produced by one's first view of the blue lake sleeping in the lap of the Galilean Hills, or fail to be inspired by the sight of the bulwarks round about Jerusalem,—so lowly, yet such towering heights as Calvary, Olivet, and the hill country towards Bethlehem? For so the Lord is round about His people.

But the scene that impressed me most, I think, perhaps because of its unexpectedness, was the view from the hills behind Nazareth, so vividly described by Principal George Adam Smith. Here one sees spread before one at a glance an epitome of God's dealings with His chosen people. Here are Mount Tabor and the Kishon, where "the people offered themselves willingly," and "the stars in their courses fought against Sisera." There are the Hill Moreh and the Well of Harod, where the hosts of Midian were discomfitted "by the sword of the Lord and of Gideon." And above them there is Gilboa, where "the shield of the mighty was vilely cast away."

There again at our feet is Jezreel, where Ahab "sold himself to work evil in the sight of the Lord"; and there is Shunem with its prophet's chamber; and across the Plain of Esdraelon, itself the site of a hundred battlefields before Christ's day and since, there rises Mount Carmel, where Elijah prayed and prevailed, and beneath it the Pass of Megiddo, the scene of Josiah's defeat.

"What a plain it is"—that Har Megeddon!—"Upon which not only the greatest empires, races, and faiths, east and west, have contended with each other, but each has come to judgement."

This is the arena that one looks upon from the Nazareth schoolboys' playground where doubtless the Carpenter's Son first learned his liking for hillside reverie. Wherever we locate the scene known as the temptation (and perhaps it is best not located at all), it must have been here that the momentous decision was made whereby our Lord took the road to "Bethabara, where John was baptizing." We need go

no further for "an exceeding high mountain," whence one may view "all the kingdoms of the world and the glory of them" "in a moment of time." For here were to be seen the pomp of Rome and the commerce of Greece rolling along the intercontinental highway that intersects the plain, and here it requires no effort to visualise the heroic days of the Maccabees and the age-long struggles of the Hebrew race. It must have been here too that the battle was first joined issue which ended in the selbstbewusstsein of the Son of Man as Son of God.

A year ago not a few of us fellow-workers here in China stood together on another such Pisgah peak. The kingdoms of the world were unrolled before us in a new light, and the glory of them was revealed as it never had been before. And in that vision we all passed through a season of self-revelation and review. No one who was present at the Edinburgh Conference can doubt that it was China which most rivetted the public gaze; the extraordinary possibilities of the situation are so new and so unique. Nor when one comes back to the working arena can one fail to be still further impressed with the transformation which even one year has wrought, especially in the temper of the people, Christian and non-Christian alike. Are we sufficiently alert to the rapidity of the change that is taking place around us and to the power of the forces that lie dormant within it to test us to the core?

Now, the problem which confronts us here in China today is in many respects identical with the problem which rose before our Master there on the hill top. What was that? It was that which culminated after the Rubicon (in this case the Jordan) had been crossed, when Jesus had irrevocably declared Himself, and which is expressed for us in "The Temptation."

It is essential to remember that His Temptation was a temptation. Here we are not looking upon some stage play; He was surrounded by "wild beasts." He was in all points tempted like as we are. Having crossed the Rubicon it was necessary that He should think out His plans like any other man. So He retires to "the wilderness" to think things out alone. How to go about laying truly the foundations of the Kingdom of God,—this was the work which had been given Him to do.

It is on the subjective aspect of the problem that we must first glance, and here let us tread with reverent feet for we are face to face with a consciousness that we cannot altogether realize. But surely the most crucial test so far as we can appreciate it (and we are meant to try) was the temptation which assailed Him to doubt His own vocation. That is implied in the repeated "if,"—"if,"—"if Thou be the Son of God." Could there be any possibility of error in the step which He had just taken dependent upon the assured conviction as to His unique sonship. It was a conviction which He had no doubt slowly and painfully reached. If it be true then He must be endowed with superhuman power. Why not put the matter to a test? Why not exercise it forthwith upon these stones? Ah yes! But what of the distrust implied and the backward look!

Now this is the point at which many of us are at present most assailable. We are all recasting our plans before God. And who of us with any outlook is not tempted at times in these days when oppressed with a sense of inadequacy to the Herculean task to doubt the validity of his own vocation. Let us cast ourselves down from this pinnacle of aspiration. Away back to Nazareth—to the old village home and the care-free life where one may live and die like one's neighbours. Let well alone. God can be trusted to carry out His own plans in His own way without our interference.

When we are thus assailed let us get away to the hillside with the Master. Let us watch with Him there if it be but one hour, and let us recall how, though the day was coming when He would feed five thousand, Himself He would not feed. Such a vigil will clear our soul's vision. If there is one lesson plainer than any other that God is teaching us in these days it is surely this: that He means His church to attempt the impossible in Christ's name. And for him who has eyes to see, who knows what is going on beneath the surface of things in China to-day and how such things have come about, can any word but "miracle" describe the situation? I cite the opium marvel, for example, by way of proof.

Turning to the objective side, we see that the multitude is clamouring for bread, and while we know, oh! so well, that the bread which alone can satisfy their hunger is in our hands, we are painfully conscious that the crowd is streaming heedless by. Shall we not then best further the upbuilding of the Kingdom by compromise, and attain our end by first ministering to their craving for material gain or by winning their applause through display and ritual? The whole nation is

yearning for a Messiah of its own imagining; why not gain ascendancy by responding to this insistent appeal for political salvation? It would be easy, and a certain amount of compromise seems to be inevitable if we are to gain a foothold at all. In short here is "a friend of mine out of his way," who is come to me out of the darkness of the world's deep midnight; have I nothing to set before him save this "manna" which is become loathsome to him? Why not satisfy his hunger with the bread he thinks he needs?

When we are tempted by considerations such as these, oh! then, let us recall how He who worked miracles all His life began by refusing one simply because spiritual ends can only be spiritually attained. A week later He would not hesitate to leap into fame before the wondering crowd in response to His mother's appeal. He would by His kingly presence at the family altar turn their water blushing into wine. But here in the desert—stones into bread at the devil's behest: that was another matter. In the good to be attained lay the snare!

It is perhaps well that the attitude of the Chinese government should for the present remain intolerant towards Christianity. Were it otherwise the temptation to the young church of China would be towards all sorts of compromise. We are so familiar with the reconciliation of the irreconcilable already in the land. With the rise of the spirit of independence we should see a wave of what in Africa they call "Ethiopianism." And an "Ethiopian" Church in China would make short work of the Apotheosis of Confucius and the problems of the tablets, whether of ancestor, Emperor, sage or saint. Nor would it be vexed with a Sabbath law. It would infuse a brew from a mixture of the newer Buddhism and the older Taoism, and to the old wine of Confucius it would add a distillation from the works of Darwin and Spencer and serve up all "to spice" the teaching of Jesus Christ. And in the end we should see a type of Christianity comparable to the Chinese cult of Islam.

Verily, I believe it is for our souls' health that the government should remain intractable. Christ is essentially intolerant of rivals. Our God is of necessity "a jealous god." As things are there is less danger of the Christian ideal being lost in aspirations of state, and of their several aims becoming confused and obscured.

"They are building high walls against us on every side," said my Chinese colleague in the pastorate in conference here the other day; "well, they will serve to fence us in. Our own country will have none of us (Christians), still less does Japan want us, America and England shut us out or cast us adrift. Where shall we find rest for the soles of our feet? Why, what was the land we set out to seek? Was it not the Kingdom of God? That at least is assured, and is hereby made in the mercy of God the more secure." This is a true saying. "Our sufficiency is of God."

Our Obligation to Pray.

BY DR. W. W. WHITE.

- "Men ought always to pray," said our Lord.
- "Pray without ceasing," wrote Paul.
 Why should we pray?

I. We Should Pray Because of What Prayer is.

What is prayer?

Coleridge called prayer "An affirmation and an act which bids eternal truth be a fact."

Bishop Atterbury says, "What is prayer but an ascent of the mind towards God?"

We are familiar with the words of the hymn:—

"Prayer is the breath of God in man Returning whence it came."

"Prayer," said Beecher, "is the soul moving in the presence of God."

Hodge defines prayer to be "the converse of the soul with God."

The Westminster Shorter Catechism's definition of prayer is this: "Prayer is the offering up of our desires unto God, in the name of Christ, for things agreeable to His will, with confession of our sins and thankful acknowledgement of His mercies."

Prayer includes more than mere asking. Adoration, thanksgiving and confession, as well as petition, are involved in it.

We ought to adore God. He is worthy of our worship.

For all His goodness we should thank Him. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

Acknowledgement of unworthiness should also be made to God. Only by confession from the heart, which involves turning from sin, can man receive forgiveness from God. God's ever-present willingness to forgive can only be taken possession of by prayer. "Ask and ye shall receive."

It is natural to pray. Man's constitution demands it. "Let him who would learn to pray go to sea," says an old divine. Those who think that they do not need to pray do pray when they come into dire need.

God has made us for Himself, and we are restless until we rest in Him. This rest is secured through prayer, which is communion-intercourse with God our Father. Because of what prayer is therefore we ought to pray.

II. We should pray because of what prayer accomplishes in the one who prays.

All know the influence of associates. "A man is known by the company he keeps." It is true also that a man's company is known by the kind of person he is. No one can really hold frequent converse with God without being influenced for good.

One says, "Five minutes spent in the company of Christ every morning—two minutes, if it is face to face and heart to heart—will change your whole day, and will make every thought and feeling different."

"Beholding, as in a mirror, the glory of the Lord, we are changed into the same image from glory to glory."

Prayer persisted in is an efficient means of purifying the life.

One presents a petition for a definite result. He is sure it is the will of God that this petition should be granted. The promise is unmistakable. But there is no answer. Why? There can be but one explanation. There is something wrong with the petitioner.

Given (1) God our Father, Who hears prayer, and (2) a proper petition, viz., one according to the will of God, what must be true if the answer is not received? The one who asks is not in the receptive state. What will he do if he is wise? He will not cease to pray. He will rather pray more earnestly

that the thing or things which hinder may be removed. It may be some sinful indulgence; by self-examination in the light of the Scriptures this may be made plain. It may be absence of faith to receive what God has promised. The definite prayer in that case, would be for faith to receive rather than for the thing itself.

Prayer continued in, keeps life pure. It is the inbreathing of purity, and the expulsion of impurity. Only the one who in some real sense prays without ceasing, is in a healthy spiritual state, just as the house is kept pure and sweet only as free currents of fresh air are allowed to pass through its various apartments.

III. We should pray because of what prayer is appointed to accomplish outside of ourselves.

One of the arch-heresies of this day is the teaching that prayer accomplishes only a moral change in the suppliant.

Prayer does this, as we have seen, but it does more. It actually brings to pass that which would not otherwise occur. It is more than a "soul-yearning which works out its own repose." It is more than "the soul moving in the presence of God." It is "a cry to the Giver." If there were no giver there would be no cry. There would be no motive for it.

Men sow expecting to reap, not simply for exercise and fresh air.

The promise "I will give" is invariably connected with the command "Ask of Me." The asking is as really in the plan of God as the giving. These two stand in the relation of means and end, and are involved in the very being of God. "In the bosom of Deity nothing is ever done without prayer the asking of the Son, and the giving of the Father."

The words of the poet must be changed. They can no longer read "More things are wrought by prayer than this world dreams of," but "All things are wrought by prayer."

The teaching of the Bible is that man has been taken up into the eternal purpose of God as an accomplisher.

To man has been given dominion. This is not, however, to be arbitrarily exercised. As in the physical realm, man by obeying nature's laws has been coming more and more into the place of ruler, so as he yields to God in Christ Jesus our Lord, and is wrought into the Master's image by the Holy Spirit, is

he clothed with authority, and enabled by prayer to bring to pass large results.

"I have chosen and appointed you to pray," said our Lord to His disciples (see John 15: 16). To this holy, and greatly needed ministry let us betake ourselves.

If Samuel felt constrained to say, "God forbid that I should cease to pray," is there less of obligation upon us in these times of clearer knowledge of general and awful need, and of calls to united supplication, which come from every quarter?

The Lord of the harvest still stands with compassion, as of old, and waits for obedience to His command, "Pray ye the Lord of the harvest that he thrust forth laborers."

Shall God continue to be limited in His disposition to bless by our failure to respond to His call for intercessors? "Lord teach us how to pray."

Some Thoughts from Malachi

BY REV. ALEX. BAXTER, L.M.S., CANTON.

MONG the good gifts which The Eternal bestows upon a nation none is to be compared with a prophet. Supremely is this true of the prophets of the Hebrew people. It was their vocation to present to the people the ideal of righteousness, to turn them from their sins and lead them with ever surer steps along the way that is everlasting. To do this they came forth from the secret place of God charged with a message which made them if need be "indifferent to opposition, separate from circumstances, insistent, indomitable, and irresistible." It cannot but be, therefore, that in the prophetic word uttered by these great men there is much that is perennial in its freshness and permanent in its adaptability and inspiration.

The prophet Malachi, however, is not an ordinary prophet. His times were peculiar and the man was made to suit them. One's first reading of his prophecy is somewhat disappointing. We feel he hardly rises to the height of his vocation. We look in vain for the "seraphic fire" of an Isaiah, the intense realism of an Amos or the characteristics of "the brazen man melting into tears." The prophetic style has become more prosaic. Prophecy is assuming the temper of the teacher, and

the influence of the Law—that "letter" which ultimately killed the prophetic life—is beginning to assert itself. For these and other reasons the book does not at once warm and inspire us as the writings of some of the other prophets do. Yet, notwithstanding, it is a great book that lies before us. It is a true prophecy, bearing "authentic tidings of invisible things." The man who wrote it was a prophet indeed. He was, as Carlyle would put it, "the soul of a man actually sent down from the skies with a God's message to us," and he has a fervour, a realism and a tenderness of his own.

The purpose of this paper is devotional rather than historical. We are to apply rather than interpret—that is, to concern ourselves not so much with the original historical situation as to fasten our attention on some of the ideas and truths contained in the prophecy which have a special bearing on our time. It will not be necessary, therefore, to go into the historical situation of the book with much detail, but only to indicate it briefly in general terms.

In regard to the writer himself, scholarship seems to agree in the main that Malachi was originally anonymous, and that the name, which means "my messenger", was given to it by an editor from its description of the priest as "the messenger of the Lord of Hosts".

If we may date the book 460-450 B.C., we find that, for the most part, it lies between Haggai and Zechariah on the one hand and Ezra and Nehemiah on the other. Malachi was thus a contemporary of the great reforming prophets, and was able to give added and independent force to the urgency of their reforms.

The century within which the prophecy lies has been very aptly termed "a century of disillusion." Isaiah had painted in glowing colours the release of the Jews from captivity. They were to have a happy return to Palestine, the privations of the march were to be miraculously removed, Zion was to rise before them in all its splendour, and a glorious future was to be their lot. Facts proved otherwise, however, and the prospects which had lured the exiles back gave place to cruel disillusion, while, instead of repaying the sacrifices they had made in returning, the land demanded more. Haggai and Zechariah, feeling the challenge of the situation keenly, based their hopes for better things on the rebuilding of the temple for the worship of God. They urged

the people to this task, confidently prophesying that when the temple was rebuilt the Lord would surely bless them (Haggai ii. 18, 24), and "Jerusalem would be inhabited as villages without walls by reason of the multitudes of men and cattle therein" (Zechariah ii. 4).

The temple was rebuilt, but the prophet's promise seemed to fail, and disillusion again was the lot of the people. Of the city of their hopes it had to be said: "The people were few therein and the houses were not builded" (Nehemiah vii. 4). Harvests were bad and drought destroyed the crops. "The reproach of the heathen" was heavy upon them, and if they did rouse themselves to build the city walls, their neighbours in derision cried: "What do these feeble Jews?" (Nehemiah iv. 2). Of a truth they seemed no better than the heathen, and the faith of many gave place to doubt and even despair.

In Malachi's time, therefore, religious life was weak and spiritual vision dim. Jehovah's altars were treated with contempt, and blemished sacrifices offered thereon (Malachi i. 8, 13). The priesthood was largely corrupt (ii. 6-9). The people were remiss in payment of tithes and other sacred dues iii. 8), while social abuses tended to obliterate the distinctive character of the nation (ii. 11-12).

A pious remnant remained, of which Malachi was one, but they were sorely tried, and against them was the large majority of the people, who, shaken in faith by the disillusionments through which they had passed, formed roughly three classes, which Dr. Driver calls respectively "the proud, the indifferent and the doubters."

Such in brief was the situation when the word of the Lord came to Malachi. The situation was by no means an easy one even for a prophet to face. But as has already been said, God made the man for the time and gave the message to the man.

I can lay claim to no very extended experience of life in China, but so far as I know it seems to me we have in this empire to-day not an inapt parallel to the situation of Malachi's day. "A century of disillusion would not inexactly describe the present century in China. Disillusion is writ large over the face of the Empire, and the fruits of it we are meeting now on every hand,—"the proud, the indifferent and the doubters." And if the situation was difficult in Malachi's time it is doubly so to-day. Let us look for a little at the prophet's solution.

Malachi's message naturally gathers itself round the priesthood and the people, and centres in the temple worship. There the great building stood, a reminder of the high hope that built it and of that hope's decay, and in the face of previous prophecies it required no little courage and faith on Malachi's part to centre his message in God's House again. Yet he did so, and his first word was to the priests. "Like priest, like people" was a principle Malachi clearly emphasized. Without a priesthood reverent, conscientious, wise and pure, he felt there was little hope for the people, for "the lips of a priest guard knowledge, and men seek instruction from his mouth, for he is the angel of Jehovah of Hosts" (Mal. ii. 7). This principle has sometimes been over-emphasized to the undoing of both priest and people, but yet there is enough truth in it to call for our earnest attention. Without attempting to draw any parallel between the Levitical priesthood and the Christian ministry of to-day, we may take to ourselves the prophet's teaching, for we are called of God to minister to the self-same needs as brought the Old Testament priesthood into existence. Thus even to-day "the life of the minister is often the Bible of the public," and the influence of men in such a high vocation must and does act powerfully upon the life of the people. To meet the stress of his time Malachi pleads for a priesthood of revelation and knowledge. It was for them he felt, to lay bare the spiritual significance of the people's disillusion and wrest from it its Divine meaning.

And no less does it belong to the calling of the missionary to-day to do the same for China. It there a place or meaning for disillusion within the purposes of God? Rightly understood, surely there is. God's purpose is even now being seen in China. It is very often the case that even what we take to be Divine promises are not fulfilled in the sense in which they seem to have been given. Take for instance the Old Testament. The fulfilments there are poor indeed when compared with the glory of the promises, and to the people at the time they must have seemed poorer still. Yet when we look back over them now we see the "Divine event" to which they moved. We can trace the course they ran, "looking unto Jesus', in whom alone we can see things steadily and see them whole". There is a beautiful deepening and development right through, and as the lesser good seemed

denied there emerges the promise of a nobler boon. It was not the way of the Jews to take long vision, however, and as a writer, himself a Jew, says: "development was an idea foreign to their conception of the ways of God with man. With childlike naïveté they accepted all, they adopted all, and they syncretised it all as best they could."

The Chinese have hitherto been somewhat like the Jews in their attitude towards development, and this has given added bitterness to their disillusion. Their moral code has been preceptual and has been treated with little idea of the need of adaptation or development and therefore tends to become obsolete. The Christians also have largely viewed Christianity from a similar standpoint—hence many of the difficulties that beset them to-day. When a man's grasp of Christianity goes no deeper than a trust in its precepts and promises, disillusion is bound to be met with, and the result will be unsettling. Christianity is not to view God through the promises, but the promises through God. By that is meant that we have to get to the centre of things in Jesus Christ and His redeeming death, and from there judge, elevate and criticise, if necessary, what has gone before and since.

As the priesthood of such a revelation there is need of us to-day in China. It is perhaps inevitable that the Chinese should take hold of Christianity at first as Truth rather than as Life, but no effort should be spared to lead them into the deeper and more spiritual meaning of their Faith, to bring them to know Christ and the power of His resurrection, and find their souls, their light, their life, in Him.

Then again we all know how other knowledge is making doubters of some, even within the Church, before they have had time or training to measure the meaning of Truth as it is in Christ. Here lies the call for a priesthood of knowledge as we have it indicated by Malachi. Doubtless all truth is one. We have no call, nor right, to say that anything which is proved scientifically false can be in any circumstances religiously true. But yet, as priests of knowledge, we have to hold tenaciously and without apology that Truth which has been given to us, the boundaries of which we will never allow science the right to set. Faith, rightly understood, is an organ of knowledge—of knowledge as sound of its kind as that which is reached by science, and its kind is much higher and greater.

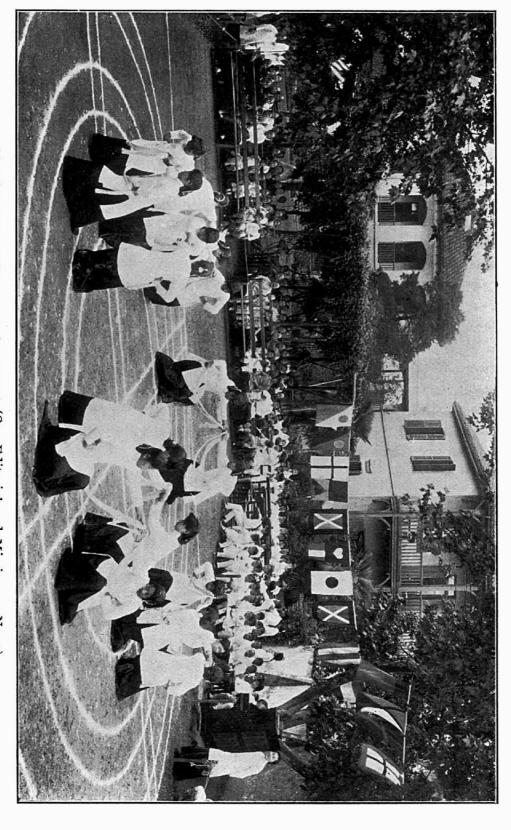
Of course the difficulty is to bring this home to the hearts of "the proud, the indifferent, and the doubters." I have no new method to propose, but the urgency of the situation seems to me to demand the most strenuous efforts from us all. Ian McLaren wrote of England some years ago: "There are ages which have been saved from sin by evangelism; this is an age which must be saved from scepticism by knowledge." The need of such knowledge is already upon us in China, and it is our duty and privilege to be a priesthood of knowledge to the people in their day of need.

But if we are to follow Malachi there must be no narrowness in our outlook nor intolerance in our speech. There were many "outside the fold" in Malachi's time, aliens from Israel and Israel's faith. Yet notice how the prophet speaks of them in the name of God. "From the rising of the sun and to its setting my name is glorified among the nations, and in every sacred place incense is offered to my name, and a pure offering; for great is my name among the nations, saith Jehovah of Hosts' (i. 11). Why are we so afraid to be generous to other faiths to-day, with such an example before us? According to Malachi the very sacrifices of the heathen are pure and acceptable to God. "Never have we had in prophecy, even the most far seeing and evangelical, a statement so generous and so catholic as this."-(G. A. Smith). must be patient with all doubts, therefore, and tender towards all faiths that must pass away. Truth, like our Father's House, has many mansions, and the Lord God sheds His Light o'er all.

We must never view disillusion as a final thing. It is when men do that they come to grief. The God who shapes all destinies has always greater things in store. We believe it is so for China. "Missions lose half their force when we do not believe in the future of the races to which we go." It is ours in God's name to tell of this hope. There is nothing more pathetic to see than disillusioned pride hugging its forlorn ambition to the bitter end. It is hard to move such pride, and these men are hard to bend. Less noble, but scarcely less hopeful, are those whom disillusion has dulled to indifference. There are many such in China, and we have them even within our churches, where they seek only the salvation of their own poor souls. Better the doubters than these, for in honest doubt there still lives some faith and potentialities of

certainty and hope again. It is ours to be the messengers of the Lord to such as these, to place their disillusion, as Malachidid for his time, within the purposes of God, and tell its meaning; to be speakers out of eternity seeking to awaken faith where doubt is, and a chastened hope where hope is dead.

And withal, let Malachi serve to remind us that there is a temple in China within which we minister and to which the people must bring their tithes. Let us not misunderstand Malachi in what he says about the temple rites. What he demands is not the observance of the rules of ritual in themselves, but the spirit of worship and reverence and faithfulness which finds expression in them. We have no need to-day of sacrifice and tithes and offerings, but we have the spiritual counterpart with us still. We have still God's house. Within, there is the great laver where we can wash and be clean, the solemn chamber where the lights of the spirit burn and the Bread of Life is offered to the hungry souls of men. There, bowed in spirit, men still may cry: "God be merciful to me a sinner," and the Saviour bends over them with the words of peace: "Thy sins be forgiven thee!" Malachi offered no hope to the people that did not gather around the temple, and there is no sure future for the Chinese church if the temple is neglected. It is a truth hard to realise in our busy days of social service that the church can do more for the world through the worship of the sanctuary than through its manifold forms of social activity. Yet it is true. Worship is the supreme exercise of faith, and it is only through the faith of the church that God is going to lead the whole world to His feet. God loves our enthusiasm and blesses our efforts to uplift in any true way our fellow-men. But we cannot rob God of His worship and still receive His best gifts. We are praying for revival. "Bring ye the whole tithe into the storehouse... and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."



SCARF DRILL, SOUTH GATE, SHANGHAI (See Editorial and Missionary News).

The New Times and the New Duties*

BY THE RIGHT REV. F. R. GRAVES, D.D.

T is owing to the fact that the President of the Association has been called away from Shanghai to undertake the honourable and laborious work of the President of the Soochow University, a post left vacant by the death of the lamented Dr. Anderson, that I have been invited to speak to you this afternoon. And in fulfilling this unexpected duty I wish to lay before you a few thoughts bearing upon the changed condition of things in China and the obligations which it lays upon us.

We are living in a new China. How true this is those of us know best who have known the China of a generation ago, a China without railroads, without the telegraph, without a postal system, where the old examinations were the basis of education and the sole path to official preferment, where the Confucian Classics were held to constitute the only literature worth knowing, the only philosophy of life and of government -a China in which the Press was silent and public opinion dormant. What profound changes have been taking place in the last few years! Railroad policy is just now the burning question between the Central Government and the provinces; the telegraph flashes the Imperial edicts from Peking to the farthest limits of the Empire and carries up the advice of the Viceroys or the protests of the people to the capital; a steadily increasing mass of letters carried by the Imperial Post Office promotes exchange of thought and facilitates communication between the leading minds of the Empire; and along with the letters travel the newspapers, awakening intelligence whereever they go. Western learning has come in and the whole educational system of the country is in process of being remodelled. We see the men of the old learning and the men of the new learning forming themselves into the opposing parties of conservatism and of progress. The demand for a constitutional form of government has become more and more insistent and we seem to be on the eve of the most profound changes in the political aspect of China. Along with these graver changes have come in numerous alterations in the domain of

^{*} An address delivered at the closing meeting of the Shanghai Missionary Association, June 1911.

custom and social observance. These changes are known and recognized by all of us, and I only mention them in a brief review in order to recall to your minds the fact that if the times have changed we must change with them, that all these things have their bearing upon our work as missionaries.

I suppose that we shall all agree that while there is much in all that is going on about us which is exaggerated and imperfect, even much which seems to us to be foolish and absurd, our attitude should be, and I am glad to think is, in the main, sympathetic. We do not stand apart from the struggles of the people for whom we are working, we are by no means indifferent spectators of the drama which is being enacted, of the fate of a nation which is being worked out before our eyes. rejoice at every evidence of progress, we accord our admiration to the high aspiration and new endeavour which characterize the efforts for reform, we feel that we ourselves have a part in the action that is going on about us. Our difficulties arise from the very circumstance that this is a time of change and that it is not always easy to adapt ourselves to it, to know when to applaud and when to criticize. And particularly is it hard for us to judge the tone and temper of young China, to determine how to take these people of the younger generation. If they stood frankly on one platform or the other, our position would be simpler, but if we approach them on the new basis they are apt to shift to the old, while, if we adhere to what we have been taught as to the customs or etiquette of the past they shift again to the new. It is like the difficulty we experience when we see the young student enter our classroom to-day in all the glory of a high collar and a brilliant necktie, and find him to-morrow in native costume again. Things are in a state of flux and we cannot but be more or less embarrassed in dealing with those about us before a stable equilibrium is attained.

Yet out of this shifting and changing environment some things appear with sufficient distinctness. There is an unmistakable attitude of independence which affects our work immediately. Until lately, the attitude of the Chinese Christians has been in the main one of docility, they were willing to accept what was taught them, they accommodated themselves to the ecclesiastical arrangements which were established by the missionaries. We all perceive that that is not the state of mind to-day. The movements for reform, the new sense of national

solidarity, has reacted upon missionary work. The Chinese are passing from a state of tutelage to a state in which they demand to have their share in what is arranged, and a full representation in the government of the Church. This attitude has its drawbacks, it is true. They do not always choose the wisest course, but at least they are beginning to choose for themselves and since what we have been seeking is to awake in them a sense of their privilege and their responsibility, to arouse them to undertake and carry on the work of the Christianization of their countrymen, we cannot but rejoice at every sign of progress which leads to this end. Our position here is much more fortunate than that of missionaries in such a country as India, for instance, where, if there is any truth in what one has lately read, there is great backwardness amongst the Christian community in this respect. We ought to congratulate ourselves upon the manly and independent attitude of the Chinese Christians and to feel that in spite of occasional aberrations their feet are set in the right road.

But the main thing to which I would call your attention is that all these changes will contribute to bring about a changed attitude towards Christianity on its intellectual and philosophical side. The time is at hand when we must seriously consider the coming change and prepare ourselves and the Chinese Christians to meet questions which have not heretofore been pressing.

The proof that this is so is not far to seek. You have all seen in the papers the account of a trial which was brought about by an ill-judged attack upon Christianity which was deemed, and rightly I think, to be of an inflammatory nature and likely to encourage acts of violence. Following upon this came letters from Sir Hiram Maxim, not of any particular weight in themselves, but which brought to light the fact that there exists in China a Rationalist Society which appears to have for one of its objects the dissemination amongst the Chinese of literature which is directly hostile to Christianity. It may be within your knowledge that such a society has existed in Japan for some time and that controversy has been continually carried on in the columns of the foreign newspapers there. We have no right to object to such a society or to its distributing its literature, much as we may regret its purpose and tendency and the inevitable misunderstandings which it must arouse in the minds of the Chinese. But it is plainly our

duty to see that nothing of unjust attack or untruthful argument shall circulate without being adequately answered. I allude to these incidents because they are present in your minds, but what I would point out is that it is only an indication of a process that is going on and the precursor of a condition with which we shall soon be face to face.

In the first place we can take it for granted that we shall have to reckon with numerous articles and books written by the Chinese themselves. It is likely that the old arguments will be changed for arguments derived from Western sources, while the old spirit of opposition to Christianity will simply be appearing in a new form. Then, too, there is the certainty that many of the students who have been educated abroad will have imbibed in their education a distinct prejudice against Christianity, and some of them will embody that in books which will be printed and distributed in China. Heretofore China has known so little of the West that it has been content to oppose Christianity from the point of view which the Confucian Classics afforded, but in future we may expect writers to draw largely upon infidel and rationalistic productions in Western lands in carrying on the contest. How can we expect it to be otherwise? There is a strong and aggressive school of unbelief at home and it is absolutely certain that sooner or later the influence of these ideas will make itself felt in China, whether directly through returned students, or indirectly through the translation of various books. What we have to congratulate ourselves upon is that this has not come about sooner, that time has been given the infant Church to gain some measure of strength and solidity; and also, we have been fortunate in the tolerant and kindly tone of the foreign newspapers in China. They have not been the instruments of an anti-Christian propaganda and they have been conspicuous for the fairness and justice with which they have discussed any questions connected with missionary work. Let us hope that this attitude will be continued.

But as to the main question of an attack upon Christianity from the intellectual side, we are sure to be face to face with it in a short time. What then should be our attitude towards it and what means should we adopt? It is first and foremost necessary that we should become awake to the situation, that we should understand that henceforth we shall have to face a very different kind of objector from the objector of the past. It

was comparatively easy to answer the objections of the old Confucian scholar, but it will demand much hard thought and care to reply to the arguments which will be drawn from Western literature. However, that is what we shall have to do, and it is incumbent upon us to see that we are prepared to do it well. It is plain that preaching will have to be more carefully prepared for, and that we shall have to supply ourselves with books in Chinese which will adequately meet the arguments of our opposers. We ought to make full use of such Christian newspapers and magazines as we'at present possess, some of which, such as the "Ta Tung Pao," are already doing an excellent work on these lines.

There is another way in which we can do a great deal to forestall objections. I allude to the way in which we teach the Bible. It is well known to you that most of the current objections of rationalist publications and popular infidelity are made against the Bible, by the process of attempting to show that it is a book full of errors and inconsistencies, and consequently unworthy of belief. The procedure is based upon the supposition that the Christian Church demands a literal interpretation of everything within the covers of the Bible and that every part of the book is of equal authority in Christian teaching and that it is in such a sense the direct utterance of God that the discovery in it of any historical error, scientific fallacy, or apparent moral failure is sufficient to discredit the Christian religion and even the belief in God. It is unquestionably true that in China missionaries have been content in the main to let the Chinese take the Bible throughout in an absolutely literal sense. The Chinese have not been troubled by questionings and it has been an easier way to let them go on with this idea, but more than this, it is not only passively allowed but actually encouraged by a large number. instance, I picked up a few weeks ago a book on the Bible published in Chinese by an excellent missionary, and almost the first sentence upon which my eyes fell was one which explained God's inspiration of the writers of the various books of the Bible under the figure of a man speaking through a trumpet, an inert and senseless instrument, the conclusion being that the word being of God and not of man there was no doubt whatever of its being directly and literally a divine message. Such a crude and mechanical way of representing the great fact of inspiration has been made impossible by

the study and devout labour that have been expended upon the Bible during the last half century, and for us to allow such a misrepresentation of inspiration to be that which is taught to the Chinese Christians is to convict ourselves of unwillingness to take the pains and time which is necessary to explain the doctrine in a more spiritual way. More than that, if we teach them that every word and syllable of Holy Scripture is to be interpreted literally, we hand them over, bound hand and foot, to the first unbeliever who can point out anything throughout the Bible which appears untrue or inconsistent with spiritual morality when taken literally. want the Chinese to have a living faith in the Bible, but we must beware of making them think that their faith is founded on a mechanical and literal theory of inspiration. Further, it is the tendency of the Chinese to interpret over-literally, and it would be well for us to guard against it. Take for instance the grand words in Genesis: "The Lord God formed man of the dust of the ground." As we read them the whole history of man upon this planet, reaching back to his origin in the dim mists of the past, rises before our eyes and we feel the grandeur of conception of the human race toiling upwards through the ages, the work of divine power at the beginning, as it has been ever since, the object of divine providence. Did you ever hear a Chinese preacher treat these words? "Dust" becomes "mud" in order to be sure that his hearers will understand, and he elaborates the process of creation in a literal manner with figures drawn from the work of the potter and with very little reference to the spiritual meaning of the story. We shall be wise, therefore, if in our teaching we do something to redress this tendency to literalism by leading those whom we teach to a more spiritual conception of the facts of the Scriptures. I am not advocating that we should proceed to substitute biblical criticism for the ordinary Bible lesson, or for the subject of the sermon, but it will make all the difference in the world in the results of our teaching if we keep in mind the sure and ascertained results of modern biblical study and do not allow our hearers to acquire from us a false theory of interpretation. It is not necessary that we should teach negations, we can teach the positive truths.

What will be needed in future is a sufficient supply of books of the very first class, in the nature of a defence of Christianity which will be adequate to meet the questions which will be raised by the introduction of Western science and philosophy, and also adapted to the Chinese mind. We have had in the past books which very ably met the opposing arguments of the old-fashioned Chinese scholars. What we have to do to-day is to construct an apologetic which will adequately answer the arguments and objections of the Western educated Chinese of to-day. Such a literature can only be secured by qualified men giving themselves to this task. It will not come about as the result of missionary meetings or conferences or resolutions. No great book was ever produced by a committee and the books that will adequately make answer for Christianity in China in the face of its opposers will have to be great books, books to which men have devoted the preparation of years along with earnest and devout contemplation and prayer.

I have very inadequately treated these questions. Indeed, my intention has been not so much to treat of them at length as to indicate certain signs of the present which seem to point to a fresh attack from a new quarter upon the Christian position here in China, and to one or two ways in which it may be possible to take precautions in defence, so that when the attack is delivered it will not find our people dismayed and unprepared. When the time comes that our religion is denounced as irrational it is impossible for us to stand aside silent and without defence without being false to the truth which we hold, but this work of defence is for the few and not the many.

I am far from advocating a general resort to controversy. Christians are not made in that way and the temper which it engenders is too often contrary to the temper and disposition of our Lord. The practical task of bringing in new Christians and training those who have been won, our philanthropic efforts, our educational work, all these absorb our energies. It would be a mistake to turn from them to the barren fields of controversy. This work is in one sense the great answer to all opposing arguments. It is in itself a manifestation of the life of Christ working in the souls and lives of men, and no other arguments can compare with it in force and vividness, but there is a place, too, for the presentation of Christianity on its intellectual and philosophical sides—a presentation which may win many minds to see in Christianity the true key to the mystery of the universe and the true philosophy of life.

3n Memoriam.—Rev. John McCarthy.

John McCarthy, one of the pioneers of the China Inland Mission, which took place at Yunnanfu on the 21st June, as the result of an attack of malarial fever with heart complications. Mr. McCarthy had just returned from a visit to the Mission stations at Bhamo, Tengyueh and Talifu. Not feeling well on his arrival at Yunuanfu, he consulted Dr. Vadon, the French physician, who advised a week of complete rest with a strictly milk diet. Under this treatment he seemed for a few days to improve; but a relapse supervening, the doctor advised his going into the hospital, where he received every care and was lovingly tended by his fellow-workers. "After a week of alternating pain and calm, and constant peace and happy fellowship," in spite of his strong constitution, his spirit went to God Who gave it.

Mr. McCarthy arrived in China on February 23, 1867, and proceeded at once to Hangchow, Chekiang, where he gave himself to the diligent study of the Chinese language, and from which station he subsequently made many journeys in the province. Later, he took up residence at Chinkiang, and from that centre preached the Gospel in the provinces of Anhwei and Kiangsi.

At the end of 1876 Mr. McCarthy started from Shanghai on his memorable journey across China to Bhamo, of which the Editor of China's Millions in the number for May 1878, wrote: "It is our privilege this month to place before our readers a record of one of the most remarkable journeys yet accomplished in China by a European. It was performed, principally on foot, by our brother Mr. McCarthy; who left Shanghai in December 1876, and reached Bhamo, August 26th, 1877, having travelled a distance, including detours, of about 3,000 miles.

"The great feat of crossing China from east to west was first performed by the lamented Mr. Margary, who left Shanghai August 23rd, 1874, and arrived in Bhamo January 17th, 1875. The murder of Mr. Margary on his return journey led to the negotiations which resulted in the Chesoo Convention.

"The same journey was subsequently accomplished by a somewhat different route by Captain Grosvenor, E. C. Baber, and A. Davenport, Esquires, who were sent from Peking to investigate the circumstances of Mr. Margary's murder. Notwithstanding the protection of special passports and escorts, and strict instructions from the Chinese Government to the officials all along the route, enjoining their protection, it was yet feared by some that they would be unable to accomplish their journey in safety. Their mission was, however, safely performed. Captain Grosvenor and his companions left Hankow November 5th, 1875; and, after their investigations, reached Bhamo on the 21st of May, 1876.

"Mr. McCarthy, though taking a somewhat different course, made the same journey, and his was the privilege of being the first non-official traveller who has thus traversed the entire width of the Empire, and crossed the Kah-chen hills to Bhamo. He preached and distributed tracts and portions of Scripture on his way,

and was everywhere unmolested. His own words deserve notice, and call for grateful acknowledgment:- 'Throughout the whole journey I have not once had to appeal to an officer for help of any kind; and in no case has any officer put an obstacle in my way."

In 1886 Mr. McCarthy was appointed superintendent of the work of the China Inland Mission in the provinces of Kiangsu and

Kiangsi, when he took up residence at Yangchow.

In 1891, Mr. McCarthy went to North America, and for a number of years engaged in deputation work on behalf of the Mission, which was then little known there.

As a deputation speaker, Mr. McCarthy was greatly appreciated. In earlier years, when on furlough he was much used in England, Scotland and Ireland to awaken interest in China. His kind and genial disposition won for him many openings. A man of deep convictions, and convinced as he was of the power of the Gospel to regenerate the heathen heart, he earnestly urged upon the Church of Christ her obligation to make it known to every creature. His ministry in this connection was most fruitful. Few advocates of the cause of missions have been more successful in inducing their hearers to offer for missionary service. McCarthy's faithful presentation of the claims of China a large number of valued workers now on the field owe their first impulse to devote their lives to the evangelization of this people.

Returning to China in 1900, Mr. McCarthy was, the following year, appointed superintendent of the work of the Mission in the province of Yunnan, and in that distant sphere he has ever since, with the exception of one visit to the coast, lived his prayerful, self-denying life. He had unbounded faith in the ultimate triumph of the Gospel in this land. He was a true friend of the Chinese, and many of them with us now mourn his loss.

In thinking of our beloved fellow-worker, now crowned with glory by the Chief Shepherd, we devoutly thank God, not only for his long years of service (over forty-four in the Mission), but for the truly apostolic devotion, whole-hearted purpose and willing self-sacrifice which he has consistently maintained all through his career. He has fought the good fight, finished his course and kept the faith. Many in this and other lands, who have been spiritually helped and stimulated in their service by our brother's ministry and example, will feel a keen sense of personal loss, and seek for grace that they too may finish with joy their course, and the ministry which they have received of the Lord Jesus to testify the Gospel of the Grace of God. The Day alone will declare all the help and blessing which God enabled our brother to be in connection with the China Inland Mission and the cause of Christ generally, during those long years of service, both in China and the home lands. "In labours more abundant" fitly describes what his manner of life has been.

Mr. McCarthy is survived by his wife, three sons and two daughters, to whom in their sore bereavement sympathy and prayer will, we feel sure, be extended by many outside the circle of the Mission, which, in the removal of such an old and trusted worker, sustains a sad loss.

Correspondence.

A SUGGESTION IN TITLES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I pass on, for what it is worth, the following suggestion by a Chinese friend of mine?

The Anglican Churches in China have adopted the title 中華聖公會, and the South China Synod has added these words in brackets: 安立間(Anglican). My friend's idea is that ALL the Protestant missions in China should adopt this title, and following the lead of the South China Synod, add the names of their distinctive missions.

This would then illustrate the truth that we are all one in Christ Jesus, while differing in methods of work.

I withhold my name, simply that the suggestion from a Chinese may be free from bias.

> Yours very sincerely, ANGLICAN.

AN EXPLANATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The circumstances connected with the insertion of the news items in the fifth moon issue of our paper, to which you call attention in the editorial columns of the July Recorder, were as follows: After the material for the fifth moon issue had been O.K.'d by me, with the exception of the news items, I was called away on a trip to the interior. It was just after my departure that the pages of

the Chinese dailies began to be filled with the canard about the division of China. The clipping of a few additional items to fill out the news department was left with the Chinese associate editor. The reports about the division of China being stated with such positiveness by the Chinese dailies, he failed to appreciate that it was all an idle rumor, and so the items were clipped for our columns. The papers had already been shipped out to widely scattered parts of the country before the oversight The sale of was discovered. the papers was stopped, and in the issue of the following month (this issue was off the press June 12) a special insert was added apologizing for the insertion of such an idle rumor. It is the policy of our paper to publish nothing of the nature of these news items, and this was an oversight that we regret beyond measure.

Yours in the Master's service,

A. C. SELMON, M.D.

Asst. Supt. China Union Mission of the Seventh-Day Adventists.

CHRISTIANITY AND HIGHER BUDDHISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In view of the discussion on this subject in your June number, I would suggest that the more similarities there are to be found in the two religions the stronger becomes the case in favour of Christianity. For Buddhism is no longer a power either in the world of

thought or of action, whereas Christianity is still alive and progressive. If then the presumably Christian elements in Buddhism have not been enough to save it from decay, the conclusion must be that Christianity owes its power to those of its features which are distinctive and unique. In short, Buddhism has taken some cut flowers, while Christianity is the living plant.

That Buddhism should assimilate Christian elements is not more surprising than that it should borrow from Taoism; for, to use the language of chemistry, it is only found in combination, and nowhere in the pure state. But I fail to see why this should raise any question of the necessity for Christian missions, any more than the acknowledged fact that Islam

is a borrowed light of Judaism. Dr. Richard refers to recent works throwing light on this subject: let me name in addition "Amida Buddha unsere Zuflucht", by Dr. Haas, in which the Japanese "Pure Land" sects are allowed to describe themselves by extracts from their own literature. Dr. Haas records the noteworthy fact that in the 16th century the Jesuit Cabralis described the Shinshu sect as being "here what the Lutheran sect is in Europe, for they say that he does injustice to the saving merits of Amida who thinks that good works and his own efforts are necessary in addition."

On p. 349 of the "RECORDER" Bishop Moule says: "suffering rather than sin is the dread of the devout Buddhist." This is undoubtedly true, yet in the daily prayers of the monastery we find not only the word 罪, but confession of sin "in thought,

word and deed, secret and open, by greed, anger and folly", as well as vows of amendment. This language appears in the writings of Shan Tao, the leading Chinese promoter of the "Pure Land" doctrine, who lived at Si-an-fu when the Nestorians began their mission there. Whether similar passages can be found in earlier works I am unable to say.

Yours truly,

J. W. INGLIS.

OUR PERSONAL RELATIONS TO THE CHINESE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: After several years of preparation I came to the Mission Field with certain ideals about missions and missionaries. But from the first these ideals have met with a series of shocks. Now after four years I have come to see that some of them were impracticable; but in some matters my ideals have remained as before, and my convictions have deepened.

I am increasingly impressed with the vast importance of our personal relations with the Chinese. When beginning active pastoral work I asked our most experienced Chinese Christian what advice he could give me, and he instantly replied: "you want to honestly love the brethren." But I have repeatedly been grieved and perplexed at finding in my daily life so things that did not many indicate that spirit of love. A good test of our love for the Chinese is the way in which we adapt ourselves to them. This grace of adaptability is more prominent in some people than in others, but I believe that by God's grace we can develop it if we will. I used to think I had a good degree of it, but I am not so sure of it now. Let us ask ourselves a few questions:—

- 1. Unquestionably there is a wide gap between the foreign missionary and the people he comes to serve. That this lies between us and the non-Christian masses is not strange: but that it lies between us and our fellow-Christians is deplorable. Outward relations may be friendly enough, but we look in vain, usually, for the heartcontact which means so much. At home we learned that the way to influence a soul for God was by a campaign of friendship. It was by taking an interest in the man personally and in every little thing that concerned him that we could win his confidence in us and in our Savior. Is it possible for us to secure this intimate contact with the Chinese? If so, how can we go about it?
- 2. In our dealings with the Chinese we often assume that we may ignore little matters of courtesy which we carefully observe with foreigners. Sometimes we excuse ourselves on the ground that we do not know Chinese customs. Perhaps we think that because they are only Chinese they will not notice or will not care. But are they less observant of such matters than Westerners? And can we rightly have two standards of Christian courtesy?
- 3. A mixed gathering of Chinese and foreigners usually reveals our attitude to the Chinese. At such times, how often we missionaries find ourselves carrying on the conversation in English when we might

- make ourselves understood in Chinese, and thus make the Chinese feel that they are being taken into consideration. If English conversation is necessary, it might well be preceded by a word of apology or followed by a word of explanation. Or again, if there is a time for social intercourse, how quickly we foreigners gravitate together, showing clearly enough whose company we prefer. Can't we make ourselves imagine we are Chinese?
- 4. At home we were accustomed to a certain degree of freedom between the sexes. But here the standards of propriety are quite different. Some things that were allowable there are shocking to the Chinese mind. Unfortunately, while conscious of the Chinese point of view, we sometimes allow ourselves to act with perfect indifference The Chinese must look at us foreigners with mingled feelings of amazement and disgust. Moreover, we charge our Christians to abstain from all appearance of evil, and we discipline them for being under suspicion of immoral conduct. I fancy that more thoughtfulness on our part would greatly help them in carrying out our injunctions. Are we willing to become all things to all men that we may by all means save some?
- 5. When I was a boy I listened to dry sermons year after year, and repeatedly resolved that if ever I became a preacher I would give the people what they could understand. But here I have been preaching sermons as though the Lord had said "Feed my giraffes," instead of "Feed my sheep." It is a wonder that people keep coming

to church when they get so little out of the sermons. I suppose that we should not be surprised at their incapacity to take in what we are saying, considering that in many ways the grownup Chinese are just like children. How does the successful primary-school teacher at home today secure the children's attention and interest? How can we make the people see the intimate relation between the Scriptural truth and their daily lives? How can we bring our preaching and teaching closer to the people's experience and comprehension? As a matter of fact, do we love our line of thought more than we love the people?

Your younger brother hopes that as a result of having thus put his thoughts into writing he may in the future be more considerate in his relations with his Chinese brethren, and that others may be led to contribute from their experience and reflection on the subject.

ENQUIRER.

PROPOSED MEMORIAL TO DR. JACKSON.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The enclosed letter speaks for itself. I take the liberty of bringing it before your notice in this way, as the case is a special one. Dr. Jackson laid down his life in a heroic effort to stay the spread of plague from Manchuria to other parts of China, so it is felt that foreign communities beyond Moukden will be glad to have an opportunity of sharing in this Memorial. The training of Chinese doctors is also the best precaution against a repetition of

such an epidemic in future. I therefore commend the appeal to your kind consideration.

All contributions will be acknowledged in the press, as well as privately.

I am.

Yours sincerely,
DUGALD CHRISTIE.

The Moukden Hospital.

To the Editor of the Times.

SIR:—I venture through your columns to make an appeal for support for a deserving object in this far distant part of the world.

For more than twenty years the excellent work done by the Protestant mission hospitals in Manchuria has been gratefully recognised by the provincial authorities; the singular courage and devotion displayed by the medical missionaries during the recent plague epidemic have added new honour to the name of our countrymen. As I write there is being built at Moukden a medical college in connexion with the various missions in Manchuria for the training of Chinese doctors, the need for whom was pressingly brought home during the recent epidemic. Sufficient funds for the building have already been subscribed, chiefly in Scotland, and both the former and present Viceroys have contributed largely to the founda-

Your readers will remember that recently Dr. Arthur Jackson, after a brilliant academic career at Cambridge, accepted an appointment in the projected college. When the plague reached Moukden, Dr. Jackson volunteered for service with the local authorities. He was placed in charge of the Chinese railway station, the chief danger spot, his duties being to prevent the spread of the plague westwards by rail and to restrain infected coolies from the north from entering the city of Monkden. In the face of great peril Dr. Jackson bravely carried out the task entrusted to him, and in the performance of his duty sacrificed his life. Rarely has any death so deeply impressed the Chinese. At the memorial service the Viceroy Hsi Liang paid a noble tribute to Dr. Jackson's devotion, adding these words:-

"Dr. Jackson's aim was to spread Western medical knowledge and to convey new blessings to the Eastern peoples. In the pursuit of his ideal he was cut off long ere his prime."

To perpetuate the memory of this sacrifice it is now proposed to endow a medical chair—the Jackson Memorial Chair—in connexion with the college. The sum required is only £7,500. The grant of ten thousand dollars made to the family of Dr. Jackson from the Provincial Treasury

has been placed by his mother at the disposal of the college. It is believed that many others, if they only knew, would be glad to contribute to this memorial to our brave fellow-countryman.

Subscriptions may be sent to the undersigned, or to Dr. Dugald Christie, Moukden Hospital.

I am, etc.,

ROBERT WILLIS,
Acting British Consul-General.
Moukden.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

A Mandarin Primer, By F. W. Baller. Rewritten and enlarged. 484 pages. With a companion volume for the use of the Chinese teacher on maopion paper. Price of the two volumes, with map of China, \$5.50. Shanghai, Presbyterian Mission Press and China Inland Mission.

A book which has run through eight editions and has been the text-book from which some of the most capable linguists in China have learned to speak the Chinese language, needs very little in the way of commendation. Mr. Baller has put into this book the fruit of years of study, and the ripe experience of a skilled and capable teacher. The first thing that strikes one as one glances over the pages is the extraordinary range of subjects treated. It would be difficult to find a current Mandarin expression which has not been either elucidated or commented on in this book. Perhaps, at long last, when the pupil has studied laboriously through the book, he will look back from the eminence of his completed course and pay a

tribute of respect to the man and the book by whose aid he has climbed so high and travelled so far. I had the privilege of studying from the MSS. lessons from which were printed the first edition of the "Primer". This eighth edition differs not only in bulk but very largely in method from that tentative The Chinese language volume. itself has changed in the interim, or, if that is too strong an expression, has assimilated a vast number of new words, phrases and terms unknown in those days. This new book with its expressions for "telegraph", "electric tram", "locomotive", "constitution", "parliament" etc., reflects the change which has taken place in the country. But Mr. Baller's task is by no means done. The aeroplane is coming and we shall need new terms for "aero-station" "aillerons" "parachute", etc. From our experience in the past we are justified in anticipating that when we are going home by the "Trans-Pacific air line" the Primer will still be up to date,

and, like a certain much advertised article, "going strong".

It is noticeable that in this edition the lessons give far more attention to the grammar of the language than was done in former editions. These grammatical notes are by no means exhaustive, but they are suggestive, and when the student has quite mastered all the Primer teaches in this respect he will be prepared to commence researches of his own along the same lines.

The supplementary lessons will be much appreciated by the student when he has reached a position to profit by them. They contain a vast amount of interesting and useful matter.

The reading lessons are exceedingly good. The notes are ample and to the point. But for these useful addenda much time would have to be wasted seeking out the meaning of idiomatic phrases. The supplementary volume for the use of the Chinese teacher will be as much appreciated by that indispensable individual as by the foreign student who, with all his respect for his "Sien seng", was often constrained to wish him further when both bent over the same book in the dog days.

The warning given in the preface to students against beginning their studies by inventing a new system of romanization is doubtless needed, yet it is evident that Mr. Baller has not reached finality in his own system. There are many changes of spelling in this book from the system used in earlier editions. Generally speaking, Mr. Baller's residence during these later years in the North has led him nearer to Wade's system than he was formerly inclined to go. I am strongly of opinion that the initial impulse which leads the young student, when he commences to read Chinese, to try to improve on our present system of orthography, is a true one. There are many sounds in the language, as spoken in Central China, which Wade's system ignores: there are others which it misrepresents. Take sounds "chiu" "chien" "chiang", with their aspirates "ch'iu" "ch'ien" "ch'iang". It is surely beyond dispute that "ch" is an aspirate whether you put an inverted comma (ch') behind it or not. Mr. Baller has condescended to follow the "Standard" system in giving the Peking tones to all "ruh-sheng" characters; had he taken his courage in both hands and spelled these other sounds as the "Standard" system spells them, "giu" "gien" "giang", the younger students who will use his book would have blessed him, though, of course, he would have met with stolid opposition from the old-timers who are, naturally, conservative.

Had Mr. Baller gone a step further than even the "Standard" system and dispensed with the initial "Hs" he would have done an even greater service to the cause of romanization in China. Surely of all the absurd spellings H-s-i-a is the most ludicrous. Everyone who has ever thought of the subject at all knows that the difference between 沙 and 下 and 上 and 香 lies not in the initial Sh or Hs but in the final vowel sound. The spelling is not "Sha" and "Hsia", but "Sha" and "Sheea", "Shang" and "Sheeang." There are many who never enunciate these "Hs" sounds correctly because their mental concept is always associated with an impossible graphical representation,

whereas, if the group of characters under this head were romanized in a simple and natural manner, they would be as easy to learn correctly as any in the

language.

The writing lessons at the end of each lesson do not seem to have been prepared with the same care as the rest of the There is no apparent book. order of progression. Why it should have been so is a little puzzling. Take the first lesson. where we have the characters 本枝張字不生 set as a writing lesson. Now for a beginner would it not have been better to set easier characters which would grow, as it were, the one into the other. As for instance something like this: 十大本木 本 笨 林.

It is a little amusing to see that there is an error in the very first character in the first lesson, the tone of 字 being wrongly given (the correction is given on the sheet of errata opposite), and then to read as the first proverb in the book at the foot of the same page: 百事頭難"In all things the beginning is difficult". With much pleasure we offer our congratulations to Mr. Baller on the completion of this splendid piece of workmanship.

J. D.

"The Red Lantern," by Edith Wherry. John Lane Co., New York. Price \$1.30 nett. (gold).

In the few books of fiction that have dealt with China, one factor of Western civilization—the missionary—has inevitably been introduced. In many cases the treatment has been the crudest of caricature. One looks, perhaps unreasonably, to Miss Wherry, herself a missionary's daughter, to champion the cause

of missions. But it does not take long to discover that such has not been the writer's intention. The missionaries introduced are colourless shadowy beings, and mission work plays too slight a part in the book to merit any serious consideration. Neither are the two Eurasians, whose struggles and adventures form the book, in any way typical of their caste so as to interest the student of sociology.

But let the reader abandon all preconceived notions of realism and approach the book entirely as a work of imagination, and he will find it a novel of the good old school where heroes and heroines are of a supernatural order, and villains are villains indeed. The lurid events of 1900 form an appropriate background for a melodramatic romance, the scene of which is The Madonna laid in Peking. like Mahlee, we are told, possesses "the exquisite manners of an Imperial princess and all the intelligence of a statesman and subtle logician." It is hardly surprising, therefore, to find her attracting the notice of Jung Lu and gaining the dizzy heights of Imperial favour in becoming protegé-extraordinary of the Empress Dowager. Her courage is no less than her beauty. Disguised as a Chinese coolie, she penetrates the British Legation during the seige, bearing a cypher message from America.

There are some fine descriptions of the Imperial city, notably Chapter I., Book II. The reader is disconcerted at times by certain passages that would have point in Western novels, but lose significance in a tale of China.

For example, quite a point is made of Mahlee's being nameless. But surely this is an impossibility in China where the surname is of all importance, and adoption a matter of daily occurrence. Mahlee's surname obviously was Ling.

Again, how was it possible, in the early eighties, when English was practically unknown, for Sackville's full foreign name to have been introduced into the sordid episode of his youth? Even now, in Peking foreigners are known by their Chinese names. However, it serves Miss Wherry's purpose, and an old woman, with uncommonly good memory, after twenty years' inexplicable silence, most obligingly discloses the uncouth syllables in full, "Sir" and all, and reveals the mystery of Mahlee's birth.

Another refreshingly naive touch is Miss Sackville's donation to the Ark of the Covenant Mission. An American heiress might subscribe her thousands of dollars to woman's work, and the reader would take her generosity as a matter of course. But for an English society girl to give the munificent sum of £50 towards an American sectarian mission is putting too great a strain on the credibility of the reader.

Miss Wherry has undoubted ability, and it would be interesting to read a book worthier of her powers, dealing with real people under fairly normal circumstances. E. I. R.

泰西是非學拾級. Western Ethics, Historically Considered by Mrs. S. Couling (E. B. M.). C. L. S., 1911.

This book in easy Wên-li, which has been used for several years in a slightly different form in the Shantung University, will be found well suited for senior classes in high schools, and for arts and theological students in

It is based on the colleges. conviction that an abstract subject like ethics can be best taught in the historical method, giving brief sketches of the principal moral philosophers from Socrates down to our own and summarising comparing the leading ideas of the chief schools of thought. In these days when Chinese students have such a strong bias towards the physical and positive sciences, it is no small gain for them to be reminded of the great thinkers who made Europe. No Chinese student can claim to be educated in any real sense who does not know what the great minds here dealt with stood for, Here we have no dry-as-dust compendium of ancient names, but living personalities, with the connection of the different schools of thought clearly traced, and a criticism of their outstanding strength and weakness. Here and again also, as occasion offers, the author does not fail to point out some correspondence between thought of Western and Oriental thinkers, e.g., between Butler and Mencius.

It is a convenience to have the English names following their transliterations in the text. We note a few slips in the spelling of these, which will doubtless be corrected in the next edition.

The work is fully up-to-date, and, while making full use of the concrete, historical method to awaken the interest of the student and to give colour to ethical ideas, it is throughout original and constructive in the best sense. All who teach this subject have cause to thank Mrs. Couling for the pains she has taken in preparing this fresh and stimulating text-book.

E. W. B.

"An Introduction to Mandarin." By J. S. Whitewright, E. B. M. 2 vols. Limp Cloth. Pocket Size. Vol. 1. Romanised and English on opposite pages, 70 cents. Vol. 2. Chinese (post paid), 30 cents. To be obtained of H. G. Whitcher, University Press, Weihsien.

The attention of probationers is called to this little book. MSS. form it has been used for over twenty years in Shantung and other parts of North China, and at last-yielding to many requests—Mr. Whitewright has issued this revised and enlarged edition. The sentences are all short, idiomatic, and constantly used, and the chapters are arranged under convenient headings - such as "Conversation with a teacher'', "Utensils" "Travel," etc. The thorough "Travel," etc. acquisition of these useful sentences—without regard, in the first instance, to the character will greatly help the beginner. The book is not meant to take the place of Mateer, Wade, or any of the larger works, which should be studied along with it, but to serve as a rapid aid to the acquiring of a general vocabulary for the needs of every day life. Its wide popularity in MSS, form for over a score of years is sufficient proof of the need it meets. E. W. B.

Modern Literary and other Combinations. Mostly current since the New Education. Rev. D. MacGillivray, D.D., 8 cts.

This is meant to be a supplement to MacGillivray's Dictionary, and aims to give most of the new terms which have come into use in recent years. Many missionaries have made enquiry from time to time for such a list of the terminology of the new scholarship. This is not exhaustive, but is eminently useful so far as it goes.

黨湖 醫院. Wuhu General Hospital, Medical Report, 1910.

Admissions to the hospital during the year, 825 male and 198 female patients. Results: Recovered or improved, 80.4 per cent. Untreated, 7.6 per cent. Entered for examination and diagnosis, 4.5 per cent. Unimproved, 6.2 per cent. Died, 1.3 per cent. Surgical, 897 operations, about 200 of which were major cases.

In the out-patient department the cases were as follows:—

2,828 surgical.

1,546 medical.

1,198 skin diseases.

861 diseases of eye, ear, nose and throat.

The receipts amounted to \$11,939.90 ets., of which sum only \$600 was from the Missionary Society. Surely the treasurer of the Society must reckon this an extraordinarily economical institution.

Y. M. C. A. LIST.

中國之前途. The future of China. An address by F. S. Brockman. Translated by Van Tze-mei, M.A., 2 cts.

播道鏡. The Sychar Revival. Translated from "Quiet Talks" by S. D. Gordon, by Rev. Wm. Remfry Hunt, F. R. G. S., and B. Y. Wang, B.A., 2 cts.

勝罪秘訣. The Secret of Victory over Sin. By Rev. F. B. Meyer, M.A. Translated by P. S. Vie, 2 cts.

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She did not say to the sun, good-night,

Though she saw him there like a ball of light.

For she knew he had God's time to keep

All over the world, and never could sleep.—Page 19.

The Hittites. The story of a forgotten Empire. By A. H. Sayce., L.L.D., D.D. Illustrated. 60 cts.

Monument Facts and Higher Critical Fancies. By A. H. Sayce, L.L.D., D.D. With portrait of the author. 60 cts.

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Siepmann's advanced German Series.

Jurg Jenatsch. Konrad Ferdinand
Meyer, 2/6.

All quite up to the usual high standard of printing and editing.

Recent Announcements.

From Zoroaster to Christ, being life of the first Parsee convert to Christianity. C. L. S.

Com. on Amos. C. Campbell Brown. Newell's O. T. Studies. J. Vale.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Bible of Nature, Thomson, C. L. S. E. Morgan.

Preacher's Helper. Mr. Tong.

CHINA MISSION YEAR BOOK. Rev. D. MacGillivray, D.D.

Scofield's Bible References. A Sydenstricker.

China Mission Study Class Book. D. MacGillivray.

Touching Incidents, etc. By S. B. Shaw. Translated by Miss Franz.

Hyde's Practical Ethics, Cheng Ching-chang,

Syllabic Vocabulary, Shanghai Dialect. Dr. A. M. and Rev. C. M. Myers.

Revised edition. Williamson's Aids to Bible Study. C. I. S.

Select Teachings from Chinese Literature. Mr. Tung Ching en.

Robinson's Studies in the Life of Jesus. Dr. A. P. Parker for C. L. S.

English Grammar for Chinese Students. R. Paul Montgomery.

Y. M. C. A. LIST.

The Missing Ones, translated by Y. S. Ching.

Christian Ethics, by H. I. Zia.

Studies in St. John, by R. F. Lewis translated by H. I. Zia.

Silent Times. a Book to Help in Reading the Bible into Life, by J. R. Miller, translated by H. I. Zia.

Call for Volunteers, by Pastor Ding Li-mei.

Introduction to Bible for literati. by Van I.

Missionary News.

The New Science Hall, University of Nanking.

(See frontispiece.)

A long felt need is at last being realized at the University of Nauking. The old buildings put up in the early nineties, though still in good condition, have been outgrown, and the science department has had to endure every kind of inconvenience. The New Science Hall satisfies this need and provides ample room for every department.

The building is 122 feet long, 72 feet broad, and 43 feet to the The floor of the first story is made of concrete raised two feet above the level of the The distance ground outside. from the floor to the ceiling of this first story is 14 feet. Above this there are two full stories, one 13 feet and one 12 feet in the clear. In addition to this the fourth story is one large room lighted by ten dormer windows. The distance between the floor of the fourth story and the peak of the roof is nearly 20 feet.

The building faces the south. On the southwest corner of the ground floor is the chemical laboratory, which will accommodate 64 students; and on the southeast corner of the same floor is the physical laboratory, which will accommodate fully as many.

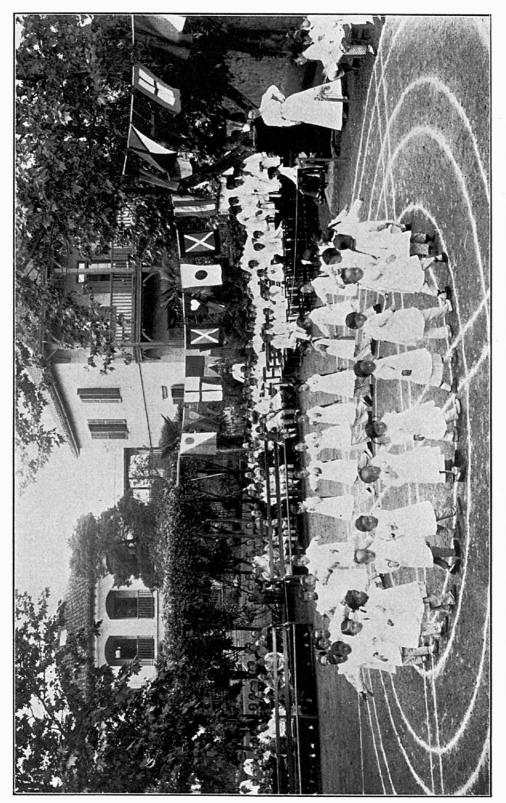
On the north side of the building on the ground floor are seven smaller rooms for weighing, assaying, qualitative and quantitative analysis, a machine shop, an organic and research laboratory, advanced physics, and another small one in connection with it for instruments of precision.

The main entrance leads directly to the second floor. On this floor on the northwest corner is a large biological laboratory, and on the southwest a geological laboratory opening into a large general class room. On the southwest corner is the private laboratory of the professor of chemistry. The greater part of the east end of the building is occupied by a large assembly room.

The third floor is occupied by the departments of Philosophy and Sociology, also a geological work room and a museum. The fourth floor is at present one large room. Its probable immediate use will be for a medical laboratory.—From the University of Nanking Magazine.

Presbyterian Girls' School, South Gate, Shanghai.

We give the following particulars of the South Gate School referred to in the picture of the Scarf drill (opposite page 468). The school was opened by Dr. and Mrs. Farnham in 1862. For some years no charges were made for board, tuition or clothing, but not very many availed themselves of these privileges, for the Chinese at that time had never organized any schools for girls and looked upon this new venture of the foreigners with suspicion and contempt. Later, when the people began to attach some importance to the education of women, school fees were willingly paid and the school has been overcrowded for several years past. The enrollment this last term was one hundred and twenty-six, but thirty of the number were day pupils.



KINDERGARTEN GAMES, SOUTH GATE, SHANGHAI (See Editorial and Missionary News).

New and more commodious buildings are needed and it is hoped that they may be erected in the near future.

The work of the former students has more than justified the existence of the school. Many students have gone from the school to teach in other institutions and other missions, as well as their own, and one is now teaching in far away Hunan.

Three of the former students are practising physicians, while others are in kindergarten work and hospital work. Others exert a great influence for good as wives of pastors and evangelists and as Bible women. Two former students are now studying in the United States, and others have taken advanced or special courses in Japan.

Kindergarten Work.

There are to-day in Shanghai four well-equipped kindergartens being conducted by fully trained kindergarten graduates from Hiroshima (Japan), San Francisco, and New York City.

The one in our illustration is in connection with the Presbyterian Girls' School, South Gate, Shanghai, and has been opened a little over a year. The teacher in charge, Miss Yui, received her training in Hiroshima Kindergarten Normal School.

In connection with this kindergarten, a most successful ragged street Sunday School has been held each Sabbath afternoon, the kindergarten teacher with ten of the older girls from the Girls' School having entire charge. The average attendance since September has been 103. Two of the most encouraging features of this work are the increased regularity of the chil-

dren and the interest shown by the parents, who frequently bring the children themselves and sit quietly throughout the lesson.

International Missionary Union.

twenty-eighth annual meeting of the International Missionary Union was held at Clifton Springs, N. Y., May 31st-June 6th. 106 missionaries, representing nearly all foreign fields and boards of America, were present. Unfortunately, it seemed impracticable so to arrange for the meetings as to avoid a conflict of dates with the Conferences of the Presbyterian and Reformed Church Boards, which met the same week in New York City, else a considerably larger number from those bodies would have been present. China was represented by about thirty workers.

The meetings were of a high order and very helpful through-Among the speakers were Dr. R. H. Nassau, for forty-five years under the Presbyterian Board in equatorial Africa; Rev. W. R. Hotchkiss, Africa: Rev. Geo. H. Brock, India; Dr. W. H. Batstone, India; Miss Ellen Stone, Macedonia; Rev. Cameron Johnson, Korea; Rev. Ernest W. Clement, Japan; Dr. S. R. Rossiter, of the Phillipines; and from China, Dr. Isaac T. Headland, Peking, Dr. F. A. Keller, Changsha, and others.

The theme of the Conference was "The Decisive Hour of Christian Missions." Very significant, indeed, were the messages along this line from all the fields. Especially notable were the reports from the Moslem world, where the recent political changes in Turkey have worked such a revolution in missionary operations.

The International Missionary Union is well worth while. The world-wide view of missions which a conference of this international and interdenominational nature affords the worker home on furlough, is both decidedly instructive and inspiring. Every furloughed missionary who fails to attend misses a The meetings are held annually at Clifton Springs, and any information regarding the Union or its work may be secured by writing to the secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

F. Fours.

The Ninth Conference of the World's Student Christian Federation, at Constantinople, Turkey.

April 24th—28th, 1911. By C. T. WANG, B.A.

Half-way up, and commanding a magnificent panoramic view of the historic Bosphorus, stand the buildings of Robert College, where the ninth conference of the World's Student Christian Federation was held. The place was well chosen for a conference of this nature. It is here where the contending civilizations of the East and the West meet, for across the Bosphorus lie the continents of Asia and Europe facing each other with majestic dignity. It is also here where Christianity had its humble beginning, destined, however, to bring all races and tribes of the world under a great common brotherhood. The college founded by Mr. Christopher Rhinelander Robert of New York City in 1863 stands to-day as a model Christian institu-tion, "in which the first object is the development of the spiritual as well as the intellectual life." It opens its doors to young men of all races and degree, having among its student body representatives of seventeen nationalities, of whom the Greeks predominate in numerical strength, followed by the Bulgarians, Armenians and Turks.

The college consists of five school buildings and ten residences for professors, and owns about twenty-three acres of land. Albert Long Hall, named after Professor Albert L. Long. D.D., served as the center of the conference. It contains, besides chemical and physical laboratories, a library and reading room and a large Assembly Hall. The latter was used for all the Conference sessions, while the former afforded a place for sectional meetings, especially for those delegates who only understood Both Hamlin and Theo-French. dorus Halls contain dormitories, but as there were more delegates and visitors than they could hold, many were hospitably entertained by the families of the faculty members, as well as by friends of the college. Not a few found it necessary to stay in hotels down town. To save time all delegates were entertained at luncheon in the dining rooms of the college. This afforded also opportunities to them for social visits.

Like the college, the delegates were of a most cosmopolitan character. No less than thirty-three nations were represented by the 227 accredited delegates. The largest delegation, as natural, was from Turkey. Eight nations were only represented by one delegate each. China had three. Two of these delegates, Messrs. M. T. Z. Tyau and J. Wong-Quincey, came from London. Some of these delegates had to travel weeks in order to attend the conference. Although starting from every corner of the earth they gradually converged to-ward Constantinople. For instance, sailing from Naples to Constantinople, six delegates met on board without any appointment, with the exception of two of them, who were ladies. Yet they represented six nations and four continents.

Three days previous to the Conference the General Committee had its business session on one of the Princes Islands, called Prinkipo, situated in the Sea of Marmora, two hours distant from Constantinople by steam-launch. This Committee is made up of two representatives from each constituent movement of the Federation. There are at present twelve such movements represented on the Committee. Of the five officers, the chairman and the vicechairman are chosen from the members of this committee, while the treasurer and general secretary and secretary for women students are chosen outside of the body. The latter do not represent any national movement.

The Conference proper began on Monday morning, April 24th, and ended Friday noon, April 28th, 1911. The weather was cooler than is usual for Constantinople for this time of the year, but there was much warmth in the heart of every delegate, for here, within the four walls of the Assembly Hall, were seated the followers of the same Lord and Master, Jesus Christ, although hailing from every land and clime. Two sessions were held each day; one in the morning and one in the afternoon. The morning session began at 9:45 and ended at 12:45, with a brief recess at 11:45. The afternoon session ran from 2:15 to 4:45, except on Thursday, when it began at 2:00 and closed at 3:45, so as to give time to the delegates to attend the reception given by the American minister.

The Conference was favored with speakers of the highest order, men and women with high intellectual attainments, broad views and fervent spirit. Five lines of thought were presented: first, apologetics; second, devotional; third, application of Christianity to modern life; fourth, purposes of the student movement; and fifth, needs and opportunities among the stu-

dents in different fields.

The speakers for each topic were chosen with much appropriateness. The apologetic addresses, for instance, were mostly dealt with by learned professors, such as Professor E. I. Bosworth of the United States, Professors M. E. Sadler and D. S. Cairns, of England, Professor Erich Schaeder of Germany, Professor Na-than Söderblom of Sweden. Much learning and reasoning were revealed in these addresses. The devotional addresses, however, appealed more to the heart than mind. The speakers on this subject were men who tell from experience how to realize Jesus Christ in their lives. The question of the application of Christ's teachings to modern life was discussed along four lines: 1st, Student life; 2nd, Relation of Christianity to different communities; 3rd, National life; 4th, International or racial relations. All the speakers on this subject were men of very broad views. Perhaps the most spirited were the addresses on the purposes of the student movement, for every address on this subject was followed by a thirty-minute discussion in which many nationalities took part. For instance, during the discussion following Mr. Tatlow's presentation of "How to overcome

the principal weaknesses in the Bible study work of the movements", delegates from Holland, Australia, India, the United States, China, Turkey, Germany and Hungary contributed from their experience. But assuredly the most uplifting were the sessions of united intercession following the presentation of needs and opportunities of different fields. Indeed our spirit rose as we waited quietly before the Lord. Such moments one could feel as the apostles did on the Mount of Transfiguration, when they got a new vision of our Lord.

As the Federation aimed also to carry on a vigorous evangelistic campaign in the city of Constantinople and its neighborhood, six parallel meetings were conducted every night throughout the whole conference, and delegations were sent to Roumania, Bulgaria, Servia, Hungary, Greece, Asia Minor, Egypt, Palestine, Armenia and other parts, right after the close of the Conference. Most effective speakers were drafted to these meetings and the following-np campaigns.

The Conference is now a part of the Federation history, but its influence, like the ripple over water, shall roll on to the farthest ends of the world. It is not an end in itself. It is rather a means to an end. The end is to bring the message of Jesus Christ to the world through the students of all the nations. The purpose of the conference, as set forth by Dr. John R. Mott, General Secretary of the Federation, at the opening of the Conference, as summarized by "The Orient", is worth while reproducing in full.

"After prayer by the chairman and another hymn, Dr. John R. Mott gave an address on the purpose of this Conference. He spoke of the common purposes and ideals, the common experiences and the bond of prayer, which unite all the delegates. He said the purpose of the conference was: (1) To make real to those present, and to those to whom they return, the great plan and object of the World's Federation,-the uniting of students around Christ as a centre. (2) To increase our efficiency in promoting the work of Christ among all the nations. The conference will help all to prepare for service. (3) To enrich ourselves, and then go back to enrich others. Ours should be the creed of St. Augustine, -"A whole Bible for my staff, a whole Church for my fellowship, a whole Christ

for my parish." Let us possess our possessions. (4) To accentuate and realize our oneness. An ambassador in Paris said: "This student movement is doing more to unite the nations than all the military unions, arbitration treaties and peace conferences." This is because it is on the basis of love. (5) To confute convincingly the charge that Christianity is losing its hold on thinking men. The Federation now has 148,000 members in 2 200 institutions. Christ has a hold on students such as He never had before. (6) To show the reasonableness and modernity of the Christian faith. There are plenty of reasons for our faith that appeal to the modern age. (7) To sound out a sum-

mons to the Christian students of the world to meet an absolutely unique world situation. The whole world is now accessible, it has become one great neighborhood. And this is a time of danger for the whole world. Great racial problems are seen everywhere. It is a time of unprecedented urgency. What we do, we must do quickly. There is no limitation to the possibilities of a conference like this, unless it be in our own lack of vision, resolution, love and faith."

The message which the writer wishes to transmit from the Conference is that our students will respond to this summons with energy, zeal and earnestness. Let us try to contribute our share in bringing the world to Christ and laying it at His feet.

Missionary Journal.

MARRIAGES,

AT Chungking, April 6th, Miss N. BURBEIDGE, C. I. M., to Mr. C. W. BATDORF, of Canadian Methodist Mission.

AT Tidaholm, Sweden, June 10th, Mr. J. D. HÖGLANDER, C. I. M., to Miss E. K. ANDERSON.

BIRTHS.

AT Foochow, May 21st, to Prof. W. N. and Mrs. LACY, a daughter (Elizabeth).

AT North Tungchou, June 27th, to Dr. and Mrs. J. H. INGRAM, A. B. C. F. M., a daughter (Katherine).

Ar Chungking, July 6th, to Rev. W. J. and Mrs. Morrimore, Can. M. E. M., a son (Gordon William). Ar Junghsien, W. China, July 8th,

to Rev. and Mrs. W. B. ALBERTSON, C. M. M., a daughter (Audrey Elizabeth).

AT Hongkong, July 12th, to Rev. N. and Mrs. MACKENZIE, C. M. S., a daughter.

AT Mokanshan, July 15th, to Rev. and Mrs. C. F. McRae, A. C. M., a daughter (Anne Armistead).

DEATHS,

AT Yunnanfu, June 21st, Mr. J. Mc-CARTHY, C. I. M., from malaria.

AT Chefoo, July 22nd, Miss C. B. Downing, of St. Johnsbury, Vt., U. S. A., aged 82 years.

AT Shanghai, July 25th, Dr. G. A. STUART, M. E. M., from Bright's disease.

ARRIVALS,

May 20th, Miss MABEL McCRACK-EN, for Wuhn; Miss GILMOUR, for Nanking, both M. E. M.

May 30th, Dr. H. G. BARRIE, C. I. M. (1et.), from England, via Siberia. July 22nd, Mr. Francis T. Brewster, M. E. M., for Hinghwafu.

July 23rd, Messrs. F. W. Scougal, and J. H. Rust, Un. F. Ch. of Scot., for Manchuria,

DEPARTURES.

June 23rd, Mr. and Mrs. H. KLEIN and child, C. I. M., for Germany.

June 26th, Mr. and Mrs. R. L. McInture and 2 children, C. I. M., for Australia.

June 27th, Miss J. P. Brook, C. I. M., for England, via Siberia.

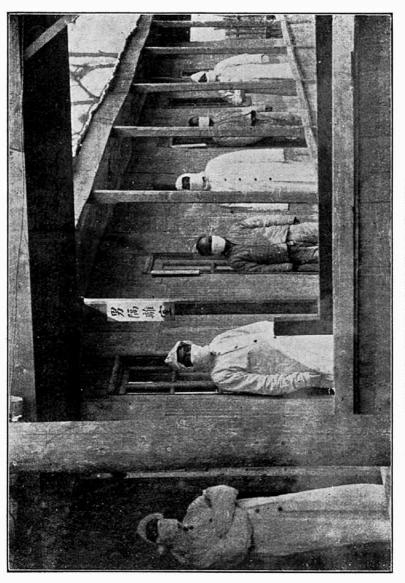
July 1st, Mrs. F. C. H. DREYER and 2 children, C. I. M., for North America; Mr. and Mrs. T. M. WILKINSON, M. E. M.; Rev. and Mrs. J. E. SHOEMAKER and Miss MARGARET DUNCAN, A. P. M.; Dr. J. R. WATSON, Eng. Bapt. M.; all for U. S. A.

July 4th, Deaconess Edith Hart, Miss E. P. BARBER, Messrs. J. A. Wilson (Jr.), and J. N. Major, all A. C. M.; for U. S. A.

July 5th, Mr. Wood, Yale M., for U.S. A., vià Europe.

July 8th, Mr. W. I. LACY, M. E. M., for U. S. A.

July 18th, Miss S. RELYEA, A. B. F. M. S., for U. S. A.



Outside the Wards at the Plague Bospital.

Taken by Special Photographer to the Plague Conference.

Kindness of Woman's Work.

THE CHINESE RECORDER

AND MISSIONARY JOURNAL

Published Monthly by the American Presbyterian Mission Press, 18 Peking Road, Shanghai, China

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Rev. D. E. HOSTE. Mr. G. McIntosh.

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SEPTEMBER, 1911

NO. 9

Editorial.

"WHEN a new missionary station is opened it does not make much difference what plans of work are made and carried out so long as the missionaries keep working Methods. hard at something all the time." So, a few years ago, stated a leading missionary of wide experience. The statement doubtless contains an element of truth; yet not sufficient to make it a "half-truth," and certainly it is not a whole one. If it were a statement of an entire truth the RECORDER would not, this month, be devoted to the subject of "Strategic Centres." Time has brought advance, and advance has called for new methods. Where bard work is being done results are being obtained; but unless such hard work is carefully thought out and deliberately planned in advance it is fairly sure that there is a maximum of wasted energy and a minimum of result. That this is a mere truism is constantly evidenced from day to day,—e.g., Bishop Graves's address to the Shanghai Missionary Association, which the RECORDER printed last month, deals with the subject in its general aspects; Mr. Lockwood's and Mr. Warren's articles in this issue treat it more particularly with reference to city work, the one showing the attitude that might and should be adopted in all cities of importance, and the other, in his account of what one Mission is doing in so important a centre as Changsha undoubtedly is, giving a concrete case that cannot be other than helpfully suggestive to all our readers; while the action of the Kuling Convention Committee appointed to consider present needs (of which further mention is made below) shows that some of the most experienced leaders feel very decidedly that the days of casual and haphazard statement concerning the needs of the work in this field have gone by.

* * *

THERE are cases, we are aware, where it is entirely impossible to carry out any very definite methods. In remote parts of the empire, where Christianity has never What to before been preached, a single missionary opening Emphasize. a new station (and in the present under-manned condition of all missions this is the usual way in which new work is begun) is not in a position to specialize or to work out any pre-determined method. All who have had actual experience know that in these days calls come from the people themselves and that if they are met as they come the character of the work done is largely decided by the opportunities. Nevertheless, if this one worker be a careful student of the principles of missionary work in China, such spare time as he may be able to secure will be devoted to studying his field in the way Mr. Lockwood suggests, and when his Mission is able to come to his help and appoint other foreigners or some trained Chinese to the station he will be in a position to direct them to the most fruitful lines In the older fields there is little excuse for one conceiving that the best work for him to do is to preach on the streets or in street-chapels, or to sell books, or to do any other of the hundred and one things that were, a short time since, absolutely the only things that could be There are many things that can be done better by the native than by the foreigner, and these the Chinese should be allowed to do-not exclusively, for they need companionship, help, and direction. But the planning for the future, studying the situation with reference to the possibilities of achievement, is a work hitherto but little done because little needed. Now that it is needed it should be done—and every missionary, in whatever position, should consider it the first and most important of his many duties.

THE statement of the Kuling convention as to the need for reinforcements, which will be found on page 523, will commend itself to most missionaries of China. The Kuling In its emphasis upon spiritual forces rather Appeal. than mere numbers it has a real apostolic flavor and stands in striking contrast to some of the shallow arithmetical appeals which have not been infrequent during the past twenty years. Mingled with the apostolic flavor of the statement is a scientific desire to know the facts—all the facts and know them accurately. In the early days of missionary endeavor the field was so overwhelmingly great and the forces of the Church so small that it would have been perhaps a waste to spend time and energy in a careful survey of the field and an attempted correlation of forces; but a great change has taken place. While the field is still vast there has come such a multiplication of forces that an unbiassed, comprehensive and thorough survey of the entire situation is necessary for a scientific adjustment of the work of each to the changed conditions. For such a survey some such commission as the one suggested is essential. The average missionary or Chinese leader is overwhelmed with his regular responsibilities and only clears the snow from his own door. Obviously no one denomination could assume the task of such a survey. Continuation Committee, representing as it does all nations and all denominations, can most effectively undertake the enterprise.

WE congratulate the Committee upon the suggested constitution of the Commission. There may be some room for difference of opinion as to the proportionate The Task of numbers of each of the divisions of the the Commission. Commission. In practice we believe it will be found wise to increase somewhat the proportion of expe-But as to the need of the three elements rienced missionaries. on the commission, namely the experienced missionary, the Chinese leader and the expert from abroad, we believe there can be no difference of judgement. There has been great progress during the past decade in Europe and America in the scientific investigation of social, economic and religious conditions. A new profession has been created of experts in such investigations. So far the foreign mission field has profited but slightly, if at all, by this development. As great business

concerns have been able to reduce running expenses by from ten to thirty per cent. upon the advice of expert investigators so the mission enterprise has something to gain from the efforts of such expert work. The recent careful study of missionary education in China by Prof. Burton is a case in point. But the expert needs what only the missionary and the Chinese leader can give—that intimate knowledge of the country and people without which all conclusions are apt to be false.

That the utmost care must be exercised in the selection of such a commission goes without saying. While its efforts are fraught with the largest possibilities for good it is not without grave dangers. It should be composed of men who will command the confidence of the missionary body and the Chinese and the Western churches, because of their spiritual insight, sanity, breadth of view and soundness of judgement. They should enter upon their labors with open minds, to discover the facts and not with the intention of hunting props for some pet theory. We heartily commend the suggestion of the Commission to the Continuation Committee.

* * *

ALL missionaries who have had any concern with attempts to inaugurate union institutions or things kindred will agree with the somewhat trenchant statement of B. S. In Obstacle. W's. article. The simplest and apparently most innocuous plan becomes involved and filled with suspicions before it can be put into operation-whereas if the Boards at home would recognize that the men on the field are the best judges of the wisdom or unwisdom of local matters; and if the Mission as a body would believe that one, or more, of its best members could deal with certain matters more readily, and possibly more efficiently, than the whole Mission solemnly gathered in Mission Meeting, and so would give authority accordingly,-many a good plan that now goes by the board would be carried out to the great benefit of the Church of God and to the saving of much time and energy. The episcopal bodies are an example of great power entrusted to one manand among those whose bishop is resident on the field we have yet to find one who believes another plan better. Presbyterian Council, recently established, is an example of the power committed to a few-and among the members of that body we find that one and all are full of confidence in the new system. Now, to consider this with reference

to a recognition that a certain city, as a strategic centre for evangelistic work, needed the united action of all available missions-one for street chapel work, one for guestroom and other social work, one for work amongst scholars; that is, each one for the work most suited to its members. convincing the Bishop of an Episcopal Mission and the few members of the Presbyterian Council that the opportunity was a good one and well worth while, these Missions could be gotten immediately to work, while the others,—would it not be with them as B. S. W. says? We know, for we have talked with many of them, that the members of these missions feel the need of a change. Later on in the year the RECORDER proposes to deal with this matter more in detail; we have thus referred to it this month only with reference to our general subject of strategic centres. Where there is no power and authority there can be no strategy.

* * *

Dr. ARTHUR T. PIERSON passed away at Brooklyn, on 3rd June, at the age of seventy-four. It was a great disappointment to his many friends in China The Late Dr. that it was necessary to abandon the missionary A. T. Pierson. tour which had been planned for him. He was taken ill when in Korea, about the end of last year, and returned to America in the hope that there health and strength would come back, but after two months spent on the Pacific coast, he travelled on to his home in Brooklyn. Many phases of his life and work come to us as we try to estimate the value of his long and strenuous service. minister of the Gospel for over fifty years he exercised an enormous influence. He held his first pastorate at the age of twenty-three, for many years was minister of the famous Bethany Church at Philadelphia, and for some time took charge of the pulpit of the Metropolitan Tabernacle, London, during Mr. Spurgeon's illness, and after his death until 1893. Our readers, however, will most thankfully remember his constant advocacy of foreign missions. Such books as "The Crisis of Missions," "The Divine Enterprise of Missions," "Miracles of Missions," "The New Acts of the Apostles," and "The Modern Mission Century," showed wide and intimate knowledge, and were a strong inspiration to many. Then, too, the work he did in connection with the Missionary Review of the World, will not readily be forgotten.

THE former paragraph was already in type when we received the August number of The Missionary Review of the World, which is practically a memorial His Ministry number to the late editor-in-chief. A former and Inspiration. pastor-now ninety years of age,-close personal friends and co-workers all bear testimony in such a contributory manner that we are presented with a composite portrait which clearly and faithfully presents the character and work of the late Dr. Pierson. Thus viewed from different angles we gain a knowledge of many characteristics faintly hinted at in the preceding paragraph. Not only do we see him as the "Nestor of Missions," but we learn something of his enthusiasm and thoroughness as a Bible student; artistic gifts that had never obtruded themselves are brought to our knowledge; and we gauge more accurately his remarkable mental equipment, his quickness of apprehension, tenaciousness of memory and clarity of judgement. industry is seen in the fact that he wrote well-nigh fifty books in his life-time. Seven of these are devoted to Missions, fourteen to Bible-study and Apologetics, thirteen to Spiritual Life and Sermons, four are Biographies, and nine are on general religious topics.

* * *

In bearing testimony to the influence which Dr. Pierson exerted upon the missionary thought and life of his day, Dr. Robert E. Speer emphases the fact that Dr. The World View Pierson saw the world whole, and thenceof Missions. forward he lived and wrought for the evangelization of it all, America and England, France and Russia; equally with China, India and Africa, and these equally with This world view profoundly affected his conception of the Gospel and of Christ. As Dr. Speer says: "It gave him a gospel as great as all humanity and a Christ greater than humanity." The sentences that follow are so luminous and pregnant that we quote them for the benefit of those of our readers who may not have seen the memorial number. view which men take of Christ is determined largely by the work they expect of Him. If all that is expected is an ethical example, the person of Christ contracts to that expectation. When men had a deep sense of sin and realized that the work which must be done for them was a work which only the

Eternal in the flesh could do, then the person of Christ expanded and men saw in Him their glorious God. Dr. Pierson had the great view of Christ which a profound sense of sin and of sin's awfulness and of the wonder of sin's forgiveness and defeat gives to a man. But he had an even greater view of Christ, for to the immensity of the work which he saw Christ doing in a single soul in dealing with sin, was added the immensity of the work which he saw Christ was to do for the world in destroying its sin, and by His own promises and in His own time, bringing in His world kingdom."

* * *

It is noteworthy that in this issue in which we have an article from Mr. H. F. Ridley pleading that more should be attempted in the line of influencing Chinese Moslems.

This in favour of Christianity we should also have a review of Dr. St. Clair Tisdall's revision of the remarkable book "the Balance of Truth." Those who are somewhat at a loss to know from what standpoint to approach the Mohammedan with the gospel will find in this book just the help they need. Full advantage will doubtless be taken of the generous offer of the Religious Tract Society to provide the book, either free, or at a reduced price to such workers.

Mr. Ridley is a member of the China Inland Mission, and was a delegate to the Conference in connection with Mohammedan work recently held in Lucknow.

* * *

WE would draw the attention of our readers to the condensed reference to the Hartford School of Missions to be found in our Missionary News department. The mo-The Bartford dern missionary's changing environment makes School of necessary the use of methods adapted to the Missions. awakening East and emphasizes the fact that the broadest cultural training coupled with special missionary training are indispensable for the modern missionary. We understand that the course in the Hartford School of Missions is designed to cover one year, but this may be lengthened or abbreviated to meet the needs of individuals. The curriculum follows closely the recommendations made to the Edinburgh Conference. Especially for the benefit of those who have had no theological training, comprehensive courses in the English Bible and in the doctrines of Christianity will be given, as preparation for the delivery of the missionary message.

The Sanctuary.

"The effectual fervent prayer of a righteous man availeth much."-St. James v. 16.

"For where two or three are gathered together in my Name, there am I in the midst of them." -St. Matthew xviii. 20.

THE RANGE OF PRAYER.

"Within the circle of ordained conditions the range of prayer is limitless. It is strange how we narrow this range by excluding the commonplace; by praying about big things, but not about small, about great events, but not about ordinary details. We pray at crises, but not at other times. This is why prayer so often becomes unreal. Like the child in the story, we must 'pray for the little boats, as well as for the big ships'; for the apparently unimportant as well as for the seemingly important. Jonah prays to God at a crisis-after he has gone down to Tarshish, and when a great storm has arisen and the ship is going down; but he has omitted to ask for previous guidance about going down to Tarshish at all—or, rather, he runs away from the guidance, which would have prevented the crisis. It is a common enough story. If we go down to Tarshish without God's guidance, we are pretty sure to find a ship waiting, ready to carry us into the storm. We limit prayer to crises, and so we come to think of God as the God of a crisis, and not of the commonplace. We repeat, half mechanically, 'Give us this day our daily bread,' but we forget the many steps it takes, from seed to oven, from oven to shop, from shop to table, before that prayer is answered, and our daily bread prepared. And yet that prayer gives its imprimatur to all commonplace prayers,"

"Prayer and Action," Rev. E. E. HOLMES.

PRAY

For a full realization of the great importance of the city in our program of evangelization. (P. 501.)

For God's help in the study of the city by those working there, that they may know it definitely-the moral geography, the moral conditions of different classes, the forces for good and for evil, and all that will point the way to the most effective work. (P. 502.)

For such perfection of strategy as will offset the disadvantages that come to the smaller force in its meeting with the larger. (P. 503.)

That the great work pressing insistently may not to you become oppressive. (P. 504.)

For the accomplishment of all possible cooperation, so that the larger results may be obtained by the church moving as one army in the winning of a city. (P. 504.)

That the laymen may respond to all effective appeals and be led to take definite responsibility for neglected sections of the cities. (P. 505.)

That the Church in no one city will ever rest content to confine its efforts to any one class. (P. 505.)

That you may resist the temptation to neglect those who do not seem to be impressed with your message. (P.

505.)
That the Church, by assuming a sympathetic and helpful attitude, may exert its proper influence upon all efforts for civic betterment, (P. 506.)

That all missionaries may do much toward making the preliminary skirmish for the new education a permanent conquest. (P. 506.)

That in the many public questions that even now are prominent, and as well in such new ones as may from time to time become so, the members of the Christian Church in China may bear their share of the heavy burdens these questions lay upon the country. (P. 510.)

That in all your preaching to the people you may be one who has something to say worth listening to.

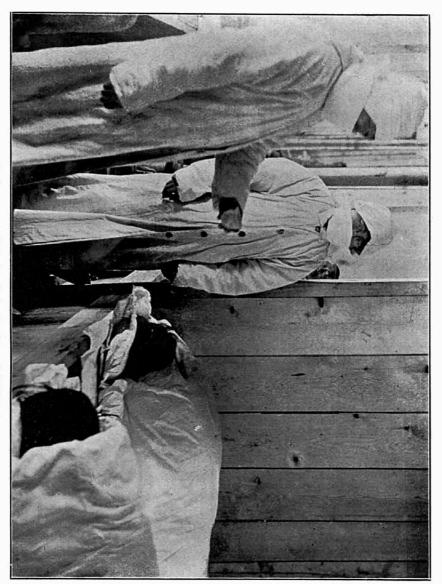
(P. 513.)
For the possibility of soon commencing special work amongst prisoners, soldiers, police, and other special classes. (P. 514.)

For the conversion to Christ of the Moslems of China. (P. 517.)

GIVE THANKS

For the advance that has made it both possible and necessary to plan the Church's campaign by provinces rather than as heretofore by China as

a whole, (P. 501.)
For the holy examples, and the impetus to work among Moslems, given by St. Francis Assisi, Raymond Lull, St. Francis Xavier, Henry Martyn, and all who have been or now are engaged in bringing the Mohammedans to the foot of the Cross. (P. 515.)



Patients and Attendants in the Bospital Ward.

Kindness of Woman's Work.

Taken by Special Photographer to the Plague Conference.

Contributed Articles

The City as an Evangelistic Centre

BY W. W. LOCKWOOD.

I.

China could be treated as a whole. At a later period there was considered to be a North China, a South China and a Central China division, and mission problems were viewed according to these general localities. The last few years the church's campaign is being planned by provinces. We see the great province of Szechuen being studied as a unit, and a union program has been adopted for the whole province. But what we perceive with increasing clearness as we study the mission problem in China is that before we get much farther in our program of evangelization we will have to deal more and more with a smaller unit—that of the city. The city is the convenient and workable unit of our church program. Win the city and we have won China. Lose the city and we have lost the empire.

I take as my subject in this paper some of the more or less fundamental principles that are to be considered in a program for the winning of a city in China. It will be covered under the following heads:—

- (1). The program for the city should include as thorough and systematic study of the city as is possible.
- (2). Based on this study should be a definite program that will command the co-operation of all the Christian forces of the city.
 - (3). This program should be comprehensive in scope.
 - a. Geographically, taking into account every section of the city.
 - b. Socially, taking into account all classes of society.
- (4). Such a program should assume a sympathetic and helpful attitude towards all efforts for civic betterment.

First, as to the study of the city as a whole. The need for this is obvious, but it is one of the things most easily neglected. We should know definitely our city, the life of

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

the people, their peculiar customs and tendencies, the institutions for good and for evil, in fact all of those things that contribute to the life of the people of the locality. Are we, the leaders of the church, the pastors and evangelists, are we as missionaries familiar with these facts? Do we know the moral geography of our city? Are we familiar with the moral conditions surrounding different classes of society? Do we know definitely what are the forces for good-societies, clubs, anti-opium or other reform organizations? Do we know those gentry and influential men who are most in sympathy with movements for good? Do we know the forces for evil, how organized and how they work? Do we know approximately the number of outside provincials and in what part of the city they are located? Do we know where the gentry and government schools are and what kind of work they are doing? Do we know where Christian young men are teaching in these schools? What guilds there are and which ones are strongest? Where are the homes of the rich? Of the poor? These and many more are facts necessary to mapping out a program for the Christian church. They give to us the mastery of the situation. They indicate to us where our institutions should be located and what forms of work should be undertaken. our institutions are already located, further study may cause us to make a change or may indicate what extensions should be made. Recently I noticed a foreigner for several days standing on the steps of our Y. M. C. A. building in Shanghai. He had a writing pad in hand and every little while he would jot down something. My curiosity was aroused. After a few days I asked him what he found so interesting about our building. He said that he was counting the number of autos, carriages, rickshas and wheelbarrows that were passing. was being done in several parts of the city with a view to making an extension of the tramway! Suppose we ask ourselves why we are located at the south gate instead of inside the city or at the east gate. Is it because land was more easily procured there forty or sixty years ago when the mission was established, or is it because it is the strategic center of operations which the full facts carefully considered lead us to occupy?

The several missions of a city should unite in this careful study and thus be able to adjust their individual and collective operations in view of new facts gained. Perhaps there is no way in which the spirit of co-operation can manifest itself more

practically and effectively than in this study of a city. failure to put our best effort into this may handicap our work for years to come. Not to do it eventuates too often in reduplication and useless waste, and even worse, leads to a lack of direction and a consequent lack of efficiency. The Catholic church in the great cities affords us an example of making a study and of following this study with a consistent program covering a period of years. But we hear some one say: "The plan you suggest is all right for London or Manchester or Chicago or New York, for in these cities the Christian resources are large, the workers are numerous; but down in the city where we are working we have only two or four or six missionaries to minister to as many hundred thousand of people." But a moment's consideration leads one to see that the fewness of workers only emphasizes the necessity of a careful study such as we have suggested. In China, where our resources are meagre compared with the responsibilities that are thrust upon us, in a country where there are many peculiar problems, difficult to understand, we are under the necessity of bringing whatever forces we can command to bear most effectively on the situation. Strategy is most necessary where the smaller force is called upon to meet the larger. Christian strategy is most essential on the foreign field, where the odds to be met are greatest.

In the recent war Japan vanquished a foe greater in prestige and mightier in resource on land and sea. The victory can be credited more than anything else to Japan's knowledge of the field. Japan knew Manchuria to the last detail. An army of surveyors, cartographers, engineers and military specialists on the field and at home had given months and even years to studying the proposed battlefield—its natural resources, dangers and advantages. And the enemy's strength was fully known. As a result it is said that the final plan of campaign which brought victory to the Japanese was the exact carrying out of the operations that months previously had been worked out by expert strategists and placed on file in the military archives of the Eastern Capital. Should we be less careful as strategists under the command of the King under whom we serve, and whose Kingdom we are trying to extend? Let us know our city and know it as thoroughly as possible.

Second, carrying out the program of the church for a city, based on the facts gained in the study just mentioned,

should command the co-operation of the entire Christian forces of the city and should co-ordinate their activities. purpose to dwell at length upon this phase of our subject. follows as a necessity if one plan of campaign is to carry. We can see that much is already being accomplished along this line in many cities, and the future gives promise of greater things. A church or denomination that understands clearly its task in a given city is a long way toward doing that task. What is most oppressive to us as missionaries and to the church is the great work that presses insistently. What we can do toward delimiting our city, whether it be according to sections or according to lines of work, will lead toward higher efficiency. If the greatness of the task is oppressive to us from abroad, how much more heavily does it press upon our Chinese colleagues, who have a narrower outlook. As soon as a church in a city realizes that it has a definite program and a field that is limited, that church is almost sure to measure up more fully to its possibilities. In no particular will the movement toward church co-operation produce larger results than in making it possible for the Church to move as one army in the winning of a city.

Our third point is that this program of the church for a city should be comprehensive in scope, (a) geographically, taking into account every section of the city, (b) socially, taking into account all classes of society. We find it difficult, if not impossible, to provide for all sections of a city in China, because of our lack of workers and of equipment. But we can not be excused for not studying our field carefully with this in view, and making efforts to extend our work to unoccupied parts as soon as resources are available. Some of our cities have been occupied many years, in most cases several missions are now engaged in the work. Are these missions in their present location covering the city as completely as possible? Chinese cities change and grow much as cities do in the West. A location which was advantageous twenty years ago may not be so to-day. What adjustments can be made to meet the changed conditions? A map of the older mission centers with the Christian churches, schools, hospitals and chapels indicated, might reveal some startling errors in Christian strategy. Is the Christian effort in our city too much confined? Is it too scattered? Perhaps the church as a body has not given thought to this question. A clear statement of conditions has in some instances been

found an effective appeal to laymen, and as a result they have been led to take definite responsibility for neglected sections of the city. Will not a map giving all the essential facts make a special appeal to the church at home that will make possible a fuller occupation of the field? It is not ours to emphasize the importance of the city as over the country, but as residents of a city it is incumbent upon us to be experts on our field and able and willing to present the facts. Furthermore, the method we are suggesting should be applied to country as well as to city. The laymen's movement in England and America is struggling with the difficult question as to how many missionaries will be required to evangelize China. Some of us find it necessary to call to our assistance considerable Christian grace when we are asked to make reply to their categoric inquiries. It may be some time before we are able to satisfy ourselves perfectly as to how many missionaries are required for China, and to get it figured to a nicety that will satisfy Western mathematical exactitude, but after all can we not in local centers begin to arrive at a rough approximation of the resources required for the city for which we are responsible? New data will come to hand as we try more fully to suit our program to every section of the city in which we work.

Second under this head, the program of the church for a city should include our effort in behalf of all classes of society. This we would put as more important even than that all sections of a city should be cared for. We as a church can not afford to confine our efforts to any one class. We do not want it said in any city that we have the neglected poor or the neglected rich. One neglect is as bad as the other in God's sight. Our work will probably not meet with equal response from every class. It may be impossible to make much headway with one or the other, perhaps not with either, yet all classes should be in our purview. It is a great temptation for us to neglect those who do not seem to be impressed with the message, those who do not welcome our ministrations, perhaps, but the lack of response does not indicate that our efforts have been fruitless. Nor can it be expected that any one of us as individuals will be equally effective with one class or another. It is quite likely that our gifts lie in a special direction, but what we speak for here is that the program of the church for a city shall not neglect any class. We should take strong ground against the

church committing this whole task to any special agency. Some one will say, perhaps, "We can not reach the higher class in our city. Let us call the International Institute, or the Young Men's Christian Association." A visitor to Shanghai a short time ago is quoted to have said to a group of missionaries that the whole work for the educated classes in an Eastern mission country had been committed to a certain organization. No greater mistake could be made than that the church should fail to face boldly its task and fulfil its mission to all classes. The societies above mentioned have their legitimate place in the church's program for a city, but it is only as servants of the church and to provide special agencies that co-operate with the church in bringing men into the church. Are we neglecting any class in our city? Paul, when his message was not received. favorably by the Jews in one city, said: "Henceforth I turn unto the Gentiles;" but that decision in Corinth did not prevent his afterward working in every city to win his own people to Christ. If our program is leaving out special effort for one class or another, it is defective and should be expanded as soon as possible.

Fourth—following upon our last point—in our program for a city, we as missionaries, and the church we represent, should assume a sympathetic and helpful attitude toward all efforts for civic betterment. There is a danger that our missionary movement may neglect that progressive class which has in charge the new civic and national interests of China. It may not be amiss, therefore, if we close this paper by noting some methods that have been helpful in reaching this class.

Our relation to the forward educational movement in a city is an important one. To-day the first battle for the new education has been won, and the cities are alive with an overmastering enthusiasm for Western learning. But in some ways what has been is only preliminary skirmish. We missionaries can do much toward making it a permanent conquest. Our most earnest prayers of yesterday were for the things which to-day we are apt to consider commonplace matters of fact. The change of China from the old to the new system of learning was one of the greatest victories ever achieved for missions. What is our attitude toward this new movement? Do we rejoice in the failure of schools under government or gentry control, and point the finger of ridicule at the misguided efforts which at the present time are all too frequent? We

cannot do a worse thing for the cause we represent. We cannot consider these schools, opened under Chinese auspices, sometimes almost under the eaves of our mission compounds, as unwelcome rivals of our own schools. We are confident that such an attitude is the exception rather than the rule. Ours it is to encourage every effort which tends to bring in more light. The missionary should be the patron, the adviser, wherever possible, of the new learning. Time can be spent to great advantage in cultivating friendly relationships with the heads of schools, with directors and with teachers. This active interest will mean much to those who have undertaken this great task. One realizes that the present growing national spirit in China does not lead the Chinese in charge of education to seek openly the advice and co-operation of foreign-Pride and perhaps suspicion close the way. The success of the mission school does not help, but perhaps only tends to hinder friendly relations. In these approaches, the missionary must go more than half way, and even then in many cases he will find that his friendly advances are not reciprocated. There are instances, however, when the quiet work of a devoted missionary has conserved the educational interests of a city. Certain of our number have been sought, not openly perhaps, but in private conference, for advice in regard to school equipment, discipline and curriculum. In some cases what they have not been able to do themselves they have accomplished through Christian teachers placed in these schools.

In other instances it has been possible after a time of cultivation to do a more public work. Teachers have been invited into the missionary's home for a social afternoon; a series of talks has been given for the benefit of teachers; a short course on pedagogy has been possible. In other cases lectures with wider range have been considered, such as "The History of Education," "The Educational Systems of the three or four Leading Nations," "An Educational System for China," "The Equipment of a School," "The School Building," "The Teacher, his Importance to the Nation," "Religion and Education." In these it is perhaps best to draw as much talent as possible from among the teachers in the gentry and government schools. These lecturers selected from outside may deliver second hand the message of the foreigner in a much more effective way than the foreigner himself could have done it. A literary society or a club for the study of English or Chinese literature is a possibility, and in some rare cases an evening school will draw a group of eager young men together; but this latter is usually inadvisable because of the large amount of time required for teaching and supervision. Reading rooms and club rooms are of doubtful utility unless closely supervised and supplemented with activities which the missionary, burdened with many things, is unable to provide. Much is done by invitations to officials, gentry and teachers to attend school events, and by special programs. What is unmentioned and apparently unnoticed on such occasions, may have permanent influence on the educational efficiency of the city.

In every city there are young men who are preparing to travel abroad for study. If possible to get in touch with these, we can do an incalculable amount of good by assisting them in choosing the school, mapping out a course of study, calculating expense, and finally providing letters of introduction to friends en route. This is made easier now that the Young Men's Christian Association of Shanghai has an information bureau for this class of young men, and is prepared not only to give information regarding colleges abroad, but to assist in procuring passport, travelling outfit and letters of introduction to associations in Europe, England and America,—this in order that this group of young men may be put in a position to get the best that foreign nations have to offer.

Another opportunity for the missionary in sympathetic touch with government education, is that of recommending men and women from abroad as teachers. In one city of China there are a half dozen teachers in government and gentry schools who have been recommended by secretaries of the Y. M. C. A., which organization through the Student Union of Great Britain and the Student Department of the Y. M. C. A. of America and kindred associations, is making a special effort to provide for this need. There seems at present a growing realization on the part of the Chinese authorities of some cities, that for the present China must call specialists from abroad to assist in teaching particularly technical subjects. It behooves us as missionaries to do all in our power to assist them in securing the best type of Western manhood to fill these places of responsibility. Much depends upon the character of the men secured, and we can assist not only in recommending suitable men, but also in seeing that these men,

coming out in many cases with distorted ideas of China, and liable to discouragement and temptation, are upheld by us and admitted to friendship so that their influence may be strong for the Kingdom of Christ.

We might also speak of the possibility of getting in touch with and assisting the same institutions of learning by means This has been already used in several cities to great advantage. The missionary body is not lacking in athletic gifts, as is shown by the popularity of the tennis courts, bathing pools and other such sports at Kuling and other summer resorts. Surely time spent on the foot-ball field or tennis court, in the promotion of clean athletics and of the right ideas of physical life in the prevention of disease, is as justifiable as time spent in its cure. It has been found that the missionary can be the promoter of interscholastic athletic events which serve as a splendid meeting place for students from government and Christian schools. It is desirable that the breach between these two classes of institutions be diminished as much and as early as possible. In one city in China a little volunteer athletic work on the part of a missionary in several of the gentry schools led to the calling from abroad of a Christian physical director who thus occupies a place for Christian service that is almost unparalleled. Chinese in our own schools, if trained in such work, could render similar service perhaps to students of other institutions.

One might dwell upon the place of influence the missionary hasas a friend of benevolent institutions which are becoming more prominent in the civic life of China. There are orphanages, hospitals, and in some cities poor boys' schools, which with each year are securing a stronger hold upon the purse of Chinese Particularly are these attracting public attention benefactors. in the more advanced cities. Of course we realize that in many cases these are not well conducted and often fall far short of the standard required in Western lands, but ours can be and is, I take it, an attitude of encouragement, for the effort. even though it may be mismanaged, in most cases comes from a real desire to help the helpless. The service that various churches have rendered in the matter of famine relief in recent years has meant much not only toward helping those in need, but also in placing pastors, laymen, and missionaries in more sympathetic touch with the non-Christian public. Southern city last year, the great bazaar held in behalf of the flood sufferers was directed by a Chinese pastor. The church sacrificed his time from regular work for several weeks or months, but no one doubted but that this time was well spent in the interests of the kingdom. The anti-opium movement is one which illustrates the point in hand. The strong words of encouragement and commendation spoken by the missionary body have without doubt been a real factor in the impetus the movement has gained. The sympathetic attitude of the church in this which has been in some of its aspects a patriotic movement, has been a real factor in drawing closer the Christian and non-Christian elements of the community.

One might mention the relationship that we sustain to a city's industrial life. The church, not as an organization, but in its influence over individuals and organizations, has in Western lands had a large place in deciding difficult problems of industry. It is claimed by some that China is on the verge of an industrial revolution which it seems would be more difficult in its adjustments than anything the world has seen. The change must be made from hand to machine labor, and because of China's millions no one can predict just what is to be the outcome, but a study of the factory movement of the early part of the last century will give us a hint.

There are other public questions that are even now prominent. There is the question of one day's rest in seven, of sanitation, lighting, making of streets, opening of railroads, or those things involved in the feeding, clothing and housing of the people of the city. We as missionaries may not desire to have a prominent part personally in the solution of these important questions, but as Christians we have an interest in all of these problems and should stand ready to render whatever assistance we can. In being good Christians we must keep in mind ourselves, and teach the church, that a most important thing is to be good citizens and be willing to bear our share of the heavy burdens that have come upon the country in which by God's will we are permitted to live and labor.

One would emphasize the part that Chinese Christians should be encouraged to have in these movements for China's betterment. It is without doubt through these men that our largest contribution will eventually be made. They have the ability, the training, the character, to render a large service to

their fellows. It is the problem everywhere how to interest the graduates of our colleges after their graduation, in case they have not given their lives to special Christian work. Can we not see in these various lines an opportunity to keep these young men active in Christian work? In a majority of cases special responsibility for certain tasks will do more than anything to keep them bound to the church and to their teachers.

In closing, let us resolve that ours will be a service to China that will effect all classes of society, that will mould the municipal life, that will keep in mind in our every activity the great commission under the impulse of which we were moved to give our lives to this service. For those who are in the cities, taking the city as a unit, let us have a comprehensive program based upon facts, and with this a burning desire that in all things He may have the pre-eminence.

Changsha as an Evangelistic Centre

BY REV. G. G. WARREN.

HANGSHA has the advantages which any and every town of over 200,000 inhabitants has, for evangelistic work. It has busy streets where at all hours of the day there are passers-by who are in no great hurry and who have the possibility of spending a spare hour in looking at or listening to something new. In at least a dozen streets there are opportunities of gathering a crowd in a preaching hall at any time the hall will open its doors.

The Wesleyan Methodist Chapel (which, of course, I know most about) may be taken as a sample of what is being done in at least half a dozen centres—each varying in the size of its chapel, calibre of its preachers and characteristics of its street. This chapel is situated on the main street, on the west side of the city. This runs parallel to the city wall, and is at its very best near the central of the three west gates. The Imperial Post Office and the Taching Bank are both on the same street as the chapel; they are indeed within a minute's walk. (In Changsha a practice prevails of naming differing strips of the same street by different names, e.g., between the southern and central western gates, this street

has two names; between the central and northern, four. The street ends off just at the northern west gate, and as in all but two Changsha streets ends off like the "tail" of an old string of cash, with very small things as compared with the centre. Every street in the city without exception comes to an abrupt right angle sooner or later, where it is fronted by a demon-headed tablet announcing that it is a "Tai Shan Shih Kan Tang", which Dr. A. H. Smith on his visit here adroitly translated as "A stone from the great mountain, up to anything").

Our chapel front is in the same style as the excellent guild fronts which can be seen in large numbers in the city. Flush with the street there is an ascent of three granite steps the width of the chapel, and there stands an ornamental open wood-work barrier some ten feet high, divided into three sections by granite pillars. The whole of this wood work consists of "Keh Zu" doors that can be opened. Experience has taught us to open the central doors on the north and south sections and keep those on the central section closed. Passers-by can see into the chapel from the central section, but not well, nor can they hear well. Consequently very few stand there blocking the view. At the side entrances you can neither see nor hear, and so nobody stands there to block the entrance.

These doors admit to a court ten feet across, after which you come to the big central square doors that admit to the chapel. These doors are the only break in the east front, which is in the usual Chinese style of squared projections that hide the angular slope of the roof. John iii. 16 in gold lettering occupies the centre of this front. "Jesus saves those in hardship, saves those in bitterness;" "Sinners have received love, have received grace" are the mottoes by the door side.

We use the same chapel for street preaching and for Sunday services (though on Sundays we enter by a side door only). Loosely seated (so as to allow of kneeling stools for prayer) we can accommodate about 250.

When we open the chapel in the evenings we can always fill it. In the afternoons, we rarely at some time or other fail to get 100 listeners sitting down; frequently we have 200.

Almost every day some few members of the audience will be of the scholarly and wealthy class; the majority are

working men. Provided a man has something to say worth listening to, Changsha audiences listen well. If the speaker is contented with rambling on in the region of commonplaces, a Changsha audience might challenge every other Chinese city—and therefore, needless to say, all cities not Chinese—in its power of going to sleep.

Behind the large chapel we have a small chapel that is used for evening prayers. (It is also the meeting place for our English Union Service on Sunday afternoons). In the evenings, at the close of preaching in the front chapel, we invite all who are wearing a coat to join us in a short service of praise and prayer at the back. The bare-backed majority are bidden to return to-morrow wearing a coat. Often fifty or sixty "raw heathen" come back with the members and enquirers. I have never in any other city seen outsiders behave so reverently and quietly as do these visitors. It is quite exceptional for the leader to have to request silence, and the few minutes spent in prayer (we stand if the seats be very full, kneel under ordinary circumstances) are as hushed as when we have only members present.

We have the usual guest room, reading room and literature helps in our evangelistic work.

Changsha schools differentiate Changsha from other large towns that are not provincial capitals.

This year an anonymous donation of 1,000 well-bound "Marked" English Testaments have been given out to such students as could manage to read a verse or two. I wrote nearly forty letters to the professors of English in as many schools, asking them kindly to supply me with the number of students who were able to read English. Each professor was given a volume and told that I would forward at his request a number of tickets so that each student could personally apply for a volume. I was quite surprised at the results. Talking over matters beforehand with a few missionary and Chinese colleagues, it seemed that 300 volumes would amply cover the number of students who would be likely to profit by such a present. Out of more than twice that number who came to my study, only three or four so failed to read some verses from the specimen sheet which I used as a test, as to show that the volume would be useless to the competitor. With the help of colleagues, the 1,000 volumes were all distributed.

Early in the year a committee of missionary and Chinese workers was formed to cultivate intercourse between Christian members and non-Christian students. They adopted the name of the "Wen Hsioh Hui". Under the able presidency of the Rev. E. C. Cooper (who is one of the most fluent speakers of Chinese in Central China) fortnightly meetings were held up to the time of the railway agitation. The first of these was addressed by Mr. T'an, the president of the provincial assembly. Amongst other speakers have been the two vicepresidents of the assembly and the dean of one of the largest government schools. Each meeting had at least two speakersone a Christian, the other non-Christian. The association is not directly evangelistic-it is, perhaps, a little too aggressively non-evangelistic in its programme. Nevertheless, it is, of necessity, evangelistic in its working.

It is to be hoped that it will resume work in the autumn with renewed vigour and will extend the feeling of comradeship and mutual respect which it set out to foster and which it has already raised.

Yale Mission is destined to be a great evangelistic agency on the educational side. Its assembly hall has been used by the Wen Hsio Hui, also on Sunday afternoons for addresses to students in English.

Hitherto no Y. M. C. A. work has been done. But we have hopes that a Norwegian worker will centre in the city (where the Norwegian Lutherans have a large church), and that a man specially trained in college Y. M. C. A. work will join the staff of the Protestant Episcopal Church (U. S. A.).

A little, far too little, work has been done amongst prisoners. As far as I know, no special efforts have been made on behalf of the soldiers and police, or of any other special classes. There has been a good beginning made—but much remains to be done that is easily doable if only there were the men and women to do it.

Missions to Moslems

BY H. FRENCH RIDLEY.

OW slow the Church of Christ has been to realise her responsibility to carry the Gospel to the Moslems, as if an addition had been added to Christ's command: "Go ye therefore and teach all nations"—except Moslems.

In 1219 A. D. St. Francis of Assisi, full of zeal for his Master and love for the much hated Saracens, sailed to Egypt to carry the Gospel among them there.

In 1269 A. D. a gay young nobleman at the court of Spain called Raymond Lull saw a thrice repeated vision of Christ crucified, and henceforth renounced all wordly advantages; and learning from a monk of the intense zeal and devotion of St. Francis, was also led to devote his life to carry the Gospel to the followers of Islam. It was he who at eighty years of age poured out his life blood in his zeal to win the Moslems at Bugia in Algeria, being dragged outside the city wall and stoned to death. After his death more than 200 years passed away without any one to contest the field with the followers of the false prophet; then another star shone forth in the person of that remarkable man Francis Xavier, who went in and out among the Mussulmans of India seeking to win them for Christ. Once more over 200 years passed away without any attempt being made to reach these Moslems, when in the first decade of the 19th century there shone forth a bright luminary-not a whit dimmer than those heroes of the cross, St. Francis, Lull, and Xavier-longing to burn out for God, in his intense yearning to win the Moslems for Christ, Henry Martyn, who after six short years of service-worn out with fever and privation-passed away to his eternal rest in that far off city of Tokat, a stranger in a strange land, in the month of October 1812.

No longer did centuries intervene between these missionary heroes. In the same decade we find those fearless messengers of the Cross, Pfander and Wolff, entering Persia at the risk of their lives. Also Lovatt and others in Egypt. During the next half century there was a growing interest in missions to Moslems, and within the memory of many to-day, that valiant old warrior Bishop Valpy French, who at the age of sixty-five resigned his bishopric, constrained by an ever-increasing yearning to win the Arab race for his Master, though worn with incessant toil and travel, set off on a new mission to Arabia.

After three short months, he was called away to higher service from his lonely house in Muscat, and the world then knew that "a prince and a great man had fallen" in his heroic attempt to contest the field with Islam. Of late years many missions to Moslems have been organised, and what shall we say of the many brave men and women who have laboured on so heroically in Africa, Egypt, Persia, Turkey, and other lands, against overwhelming difficulties, attacking what seemed to be almost impregnable fortresses, plodding and persevering with unabated enthusiasm, assured that one day the cross shall supercede the crescent. These young missions were like little oases in the desert of Islam, separated widely apart, with little intercommunication. Then there arose a desire among these lonely workers to know something of each others' work and manner of working; the successes and failures. This desire suggested a gathering of the workers, which was brought to pass in the first conference of missions to Moslems held at Cairo in 1906, the addresses given at that conference being published in book form under the title of "The Mohammedan World of To-day." So helpful was that conference to all the missions and workers that it was decided to hold a second conference in 1911, with the hope that it might meet at Lucknow. invitation was sent from the Evangelical Union of Lucknow, and the second conference was held January 23-28, 1911, in the Isabella Thoburn Memorial Hall, kindly placed at the disposal of the conveners of the conference by the trustees of the Methodist Episcopal Mission. Over 200 delegates and visitors were present, representing nearly all the Moslem field. Various papers were read bearing on the following subjects:

The Pan-Islamic movement, its genesis and objective.

Political changes in the Moslem world, their relation to Islam, and the outlook for Christian missions.

Governmental attitudes towards missions to Moslems.

Islam among pagan races, and measures to meet Moslem advance.

The training of missionaries for work among Moslems.

Literature for workers and Moslem readers.

Reform movements, doctrinal and social,

Work among women.

The papers read were a mine of information, and will be printed in book form and ready for sale in April or May, and will be a worthy addition to the library of every missionary. The Mohammedans in China were dealt with in two papers,

one by F. Herbert Rhodes, Chefoo, and the other by H. French Ridley, Siningfu, Kansuh, both of the China Inland Mission, the latter being China's delegate to the conference.

That great enthusiast on missions to Moslems, Dr. Zwemer, presided at the conference. The next conference will be held in 1916, and if all the hints, suggestions and ideas brought forward can be put into action by that period, the cross will have greatly weakened the power of the crescent.

Now, as missionaries in China, what share lies to our portion in this gigantic movement of bringing the followers of Mohammed under the influence of Christianity?

The first question arises, "What is the number of Moslems in China?" That is, "What is the strength of the enemy we desire to overcome?" In the book "Islam in China", by Marshall Broomhall, B.A., we have the most recent attempt to arrive at an approximate number, statistics having been gathered in from missionaries and others residing in all the eighteen provinces. The maximum is given as 7,121,000, or 9,821,000 for the Chinese Empire, but since the publication of this valuable work Mr. F. H. Rhodes of Chefoo reports that from many other places information has reached him of many other small colonies of Mohammedans not reckoned in the above work, so that we may conclude there are ten million Moslems in the Chinese Empire, one twenty-third of the whole of the Moslems throughout the world, or one in every forty of the population of China. Ten million, that is the strength of the enemy.

The next question is, "Where do they reside?" That is to say, "Where are their strongholds?" Referring again to "Islam in China", we find them in all the eighteen provinces. So it is evident that there must be a large number of missionaries who have Mohammedans residing in their districts. We find such provinces as Shantung, Honan, Kiangsu and Szechuan claiming a quarter of a million each; Chihli and Yunnan have 500,000 each; Kansuh claims nearly one-third, and the new dominion with its one solitary lonely worker is credited with over two millons.

The 3rd question naturally follows, "Has there been any work done among them, and with what success?" Although the work may not have been specialised, nevertheless a number of churches can report a few Moslem converts among their members, such converts being given, as it were, as an earnest to

strengthen our faith, and to assure us that there is no labour in vain in the Lord, even though it be among Mohammedans.

A hopeful feature, and calculated to produce a favourable influence among Mohammedans towards Christianity, is their continual coming in contact with Chinese who have renounced all forms of idolatry, and in the face of much opposition confess Jesus Christ as their Saviour; as well as the bright cheerful form of worship where men and women join together in their worship of God. The appeal for special literature at the Shanghai Conference has not been in vain, for now the West China Tract Society are publishing various tracts especially adapted for distribution among the Moslems in China, tracts which have done great service among Moslems in other lands. A wide diffusion of these tracts will help to clear away many of the difficulties which stand in the way of Moslems accepting Christianity. Since the Moslems of China equal the united population of Egypt and Persia, they surely lay a claim to be represented in all the prayer cycles of the various missions in China.

The tide of interest in the Christian world on behalf of missions to Moslems in China has begun to rise; some are now preparing to devote all their time for this special work. Surely this should encourage us to persevere in prayer that He who has already begun to answer in a marked manner, may work more mightily still, that when the conference of 1916 comes round China's roll call of converts from Islam may rejoice all Christendom at the success of the cross over the crescent in our midst.

Efficient Coördination the Great Need in Inter-Missionary Undertakings

BY B. S. W.

HE Report of the last annual conference of Foreign Mission Boards of the United States and Canada contains a statement as to the status of the plans for schools on the field for the children of missionaries which is of wider interest than the particular enterprise under discussion. The following is a statement slightly condensed made by the committee of reference and counsel. The italics are mine.

"The subject was fully discussed in the report of the committee last year, and in accordance with the instruc-

tions of the conference, the committee has been conducting correspondence with the Boards and with missionaries on the field. May 23rd a letter was issued to the Boards inquiring about their willingness to co-operate in the founding of union schools, and requesting them if favorably disposed to forward to their respective Missions a circular letter of the same date, prepared by the committee, calling for specific information on the following points: 1. Location. 2. Area and cost of land. 3. Number, kind, capacity and cost of buildings required. 4. Foreign teaching staff necessary. 5. Number of missions which will form the constituency of a given school. 6. Approximate number of children of missionaries in the region which the school is to serve. 7. Estimated annual cost of maintenance. 8. To what extent current expenses can be provided by parents out of their children's allowances or other resources. 9. On what terms children of non-missionary foreigners should be admitted. 10. Names of any individuals in America who might be specially interested and to whom application might be made for special gifts.

"The result is another illustration of the difficulty of securing prompt and adequate information from so many organizations. When the chairman of the committee visited the field he found the missionaries deeply interested and in some instances pressing the proposal in the most emphatic manner. But although eight months have now passed since our call for detailed estimates was issued, the committee has not yet received from a single field the information which would justify action. Only one of the many missions in China has been heard from, the North China Mission of the Presbyterian Board. The replies of the Boards to the letter addressed to them are generally favorable, but in every case they state that they have not received from their respective missions the information upon which definite action could be based.

"Whether the fault lies with the Boards in failing to forward the Committee's circular letter or with the missions in not heeding it, your committee does not know. If the conscience of any secretary present troubles him, we hope that he will promptly look up his correspondence. Some missionaries in Central China formerly sent out appeals for a school at Kuling; but those appeals are now several years old; they did not present all the details which are needed; or they did not secure the official action of the responsible Missions and Boards

involved; or they did not represent a Union of the Missions which would have to be responsible for maintenance and control". To the report at this point a footnote is appended as follows:- "After the report had gone to press and as the Conference convened, a communication was received from a committee appointed by a conference of missionaries in Shanghai, strongly recommending that the Boards take over the school which has been conducted by Miss Martha W. Jewell of Shang-The communication stated that 'None present were hai. authorized to speak for their missions'. The Committee of Reference and Counsel could therefore only present the matter to the Conference for its information and advise the Committee in Shanghai to have the organized missions in that region take official action." The report of the Committee finally ends with these words: "Your Committee can only report progress and renew its expression of willingness to be of any service in its power to Boards and missionaries which may desire its aid in developing the schools under consideration."

This report, we have said above, is of wider interest than the school for missionaries' children, although that is of almost agonizing interest to some of us, -of greater interest than even this, I say, because it is symptomatic of the difficulty, not to say impossibility, of securing with our present methods of organization any prompt authoritative inter-mission action. To anyone who has had experience in inter-missionary undertakings the reading of the Committee's report will bring memories of exhausted patience and unspeakable weariness induced by endless delays in negotiations which finally lost themselves in fruitless reference from one body to another. There is first the meeting of a few kindred spirits unanimously desirous of a common undertaking of mutual advantage. With what enthusiasm the discussion proceeds until finally someone arises to say that he must make it plain, that, while personally he is heartily in favor of the enterprise, he cannot commit his Mission. This speech, which is always sure to come, starts a wave of doubt over the minds of the others present, each one of whom hastens to arise and in like manner disclaim any representative capacity. It is finally agreed to present the matter to each of the missions at its next annual meeting. Unfortunately it turns out that some of these have just been held; the matter is urgent but there is no help for it, eleven months must elapse before all the missions can take action. The matter has finally come before each mission and been referred to the home Boards for consideration at their next regular annual meeting. Unfortunately it turns out that some of these will be held before word can reach them from the field; the matter is still urgent but there is no help for it. Thirteen months must pass before the Boards can all take action and word reach the field of their decision. The Boards at length hold their annual meetings and refer the question, since it involves more than one Board, to the Committee of Reference and Counsel to be brought before the Conference of Foreign Mission Boards at its next regular annual meeting. Unfortunately this is eleven months distant; the matter is now less urgent, to be true, but still important; but there is no help for it, we must wait. The Conference of Foreign Mission Boards meets to hear the report of the Committee of Reference and Counsel. It would be calamitous if the Committee of Reference and Counsel should recommend precipitate action; above all, if the Conference of Foreign Mission Boards whose object "is to foster and promote a true science of missions" should act without sufficient data. What matters it that everybody is in favor of the enterprise? What matter these appeals from missionaries? "The appeals are now several years old" and hence have lost their urgency. Some details of the plan are lacking; doubt is thrown upon the validity of the official action of the responsible missions involved. It is decided after full discussion in accordance with the instructions of the Conference, that circular letters be sent to the Boards involved and in like manner circular letters of same date,—so exact is the science of missions!—be prepared by the Conference to forward to the missionaries instructing them to secure from the responsible Missions at their next annual meeting more Specific Information.

We need not further follow the tortuous course of regular annual delays, endless negotiations and carefully prepared circular letters. If there is a dissenting voice anywhere during all the many years, of course everything is stopped; but we are only following the adventures of an enterprise where every missionary, every mission and every Board is absolutely unanimous. Here there is some hope that in some cases the enterprise may ultimately be authoritatively approved. But how changed your once youthful, hopeful, enthusiastic band of kindred spirits who launched the enterprise. Their heads are grey or bald, and their backs bent with age. In one thing

they still are one: They will never present another union undertaking, however manifest its mutual advantages.

It is easy to imagine that our lack of united action is due to differences of doctrine and church policy. These might interfere if they had a chance, but they rarely if ever get the chance. We can't act together because of our administrative inefficiency—our endless bungling machinery. I heard the other day of a leading educational missionary who was asked if he would consider union in education. The plan presented was a most attractive one. It meant saving of thousands of dollars every year, the increased efficiency of missionary education in a whole section, and in particular promised a wider usefulness to the educator as well, as a splendid future for his own institution. "No," he is said to have replied at once and decisively; "I cannot consider it. The denominational difficulties which are supposed to exist in such a union I do not fear at all; but the loss in administrative efficiency will be greater than the gain from the increased facilities in men and money and the enlarged number of students. I haven't the strength, energy and years to enter upon the negotiations which would be involved."

But as to union in education there may be difference of opinion. There are other lines of effort for which united action is called about which there is no difference of opinion. As a missionary body we have many interests, needs, ideas in common. There would often be enormous gain in our ability to act together. On the lowest plane, viz., the economic, we could save thousands of pounds by combination in purely business matters. Or to come to things higher, we could speak with authority in China and abroad if we could express ourselves. But except in our decennial conferences we are as a body speechless; and even in the simplest matters of business incapable of combining for mutual advantage.

We could unite in the education of our children, in the training of new missionaries, in the purchase and distribution of supplies, in securing more favorable terms from steamship companies, in the employment of architects and business agents, in the establishment of inter-mission business offices as well as in the more difficult matters connected with colleges, hospitals, publishing houses and the production of literature, if we could get around the present necessity of eternally referring everything to somebody else.

The Kuling Convention and the Appeal for More Missionaries.

R. J. Campbell White, Secretary of the Laymen's Missionary Union Movement, has asked this Convention for an expression of opinion as to how many missionaries will be needed to evangelize the whole of China in the present generation.

To this question it is exceedingly difficult to give an answer that will be even approximately correct. Conditions change; the personal equation has much to do with the whole question; the efficiency of the workers varies within wide limits; the degree of the spiritual power with which different men are endued makes a great difference in the amount of successful work accomplished; the country is so vast in extent both of area and of population that it has not yet been thoroughly explored.

These factors, with others that enter into the problem, make it impossible to say definitely how many missionaries will be needed to compass the whole work of evangelizing this Empire. Therefore in answering this question we desire to emphasize the following facts and principles:—

- I. The Lord has wonderfully blessed the labors of the missionaries already in the field, now numbering about 4,500 men and women, and the labors of the Chinese workers associated with them, now over 10,000 in number.
- II. The work of evangelization is a spiritual work, the opposing forces are great and strong, and the work can be successfully accomplished only by the direct agency of the Holy Spirit upon the hearts of men. No amount of men and money can avail anything in the evangelization of China without the supernatural energy of the Spirit of God, given in answer to prayer.
- III. Upon the Chinese Christians must rest the principal burden of evangelizing their own country. The work of the foreign missionary is to establish the church in the principal centers of population and to train and develop Chinese leaders who shall extend the work into every part of the country. But the foreign missionary must more and more take a secondary place and continue to decrease in prominence, while the Chinese church under its trained and consecrated leaders must

continue to increase in responsibility and working power, until finally the foreign missionary is no longer needed.

- IV. The Laymen's Missionary Movement has already done much to help on the coming of the Kingdom of God in China. It has enlisted a largely increased burden of prayer for this field. It is developing the habit of systematic giving to the cause of foreign missions. And it is carrying on a campaign of education in the home churches that is certain to develop a world consciousness and a world conscience in the hearts and minds of Christian men, and this will bring about a large and permanent advance in the great work of world-wide evangelization.
- V. But we venture to urge that it is of extreme importance, that the Christian men in the homelands, while working for the promotion of Christ's kingdom throughout the world, shall see to it that the Christianity they seek to propagate has world-conquering power, that it is a living reality in the business, political and social life of so-called Christian nations, and thereby prove to the peoples of non-Christian lands, that it has saving power and will be of real value in saving their countries from corruption and decay.
- VI. There can be no doubt that more effective work can be done and larger results obtained, if all the forces already at work in China can be more thoroughly organized and coordinated, and this work of re-organization and co-ordination is already being undertaken at several points in this great field.
- VII. But there are large areas of the country containing numerous cities and towns and villages with their teeming millions of population, which have no one, either foreigner or Chinese, to preach the Gospel to them, while a great majority of the stations already occupied are insufficiently manned, and are unable to do efficiently the work which has been undertaken.

In order therefore to obtain more complete and accurate information on these points it is resolved that this Convention requests the "Continuation Committee" of the Edinburgh Conference to select a body of six (6) men, including two experienced missionaries, two Chinese leaders, and two experts from Europe or America, provide them with the necessary facilities and funds, and instruct them to devote their entire time for a year, or for so long as may be necessary, to make a

comprehensive study of the missionary work and needs of China, reporting their findings to the Missions and to the home churches.

VIII. Meanwhile we desire to emphasize the urgent need of a large increase in the number of foreign missionaries and of Chinese workers, and we appeal to the home churches to meet this need without delay.

In making the above statements, feeling our own insufficiency for the great task to which we are called, we desire the increasing prayers of the home churches that we may be filled with power to do the work which God has entrusted to us.

Signed on behalf of the Convention.

W. BANISTER, Bishop, Kwangsi and Hunan, Chairman. L. Roots, Bishop of Hankow. H. F. Rowe, Kinking, Kiangsi. Fred H. Judd, M.B., B.C., Iaochow, Kiangsi. EDWIN C. LOBENSTINE, Hwaiyuan, Anhui. GEORGE MILLER, M.E.M., Wuhu. JOHN A. ANDERSON, M.D., Taichowfu, Chekiang.

A Summer Conference for Government School Students.

BY REV. CHAS. CORBETT, PEKING.

NE not in close touch with the situation would hardly have thought that any considerable number of government school students could be induced to give eight days of their short summer vacation to attend a conference on Present Day Problems and Christianity, especially when it involved paying their own travelling expenses and a fee of five dollars each. Yet thirty-eight students from thirteen government and private schools of Tientsin and Peking (which, with the exception of two Y. M. C. A. schools, are non-Christian), responded to the invitation to attend a conference of this kind held at the Western Hills from July third to eleventh.

The invitation was issued by a committee composed of Christian teachers in government schools and of Y. M. C. A. secretaries in close touch with students, and they knew that the time was ripe for such an enterprise. In fact the chairman of the committee, Mr. Percy B. Tripp of Tientsin, made a successful beginning in 1910 with a summer school for the study of Christianity, for the benefit of a few of his pupils.

The place chosen for this gathering was the same as that of the Conference of Christian Students held in June, namely the Sleeping Buddha Monastery, a few miles beyond the summer palace outside Peking. The many beautiful and historic spots near this ancient temple gave a keen zest to the afternoon rambles over the hills, and furnished the diversion necessary to counterbalance the serious parts of the conference. It was not too far for pilgrimages to the Sage of Pearl Grotto, Dr. W. A. P. Martin, and the Sage himself twice climbed down the mountain to deliver addresses which were much appreciated by the students.

The programme was prepared with great care, and in spite of certain changes made necessary by the non-appearance of some of the speakers, was carried out most successfully. Each day had a distinct unity of its own, and yet each day formed with the others a connected series.

At seven o'clock each morning some phase of the modern view of the world was discussed, the several topics being:— The Modern Trend in Biology, Sociology, Psychology, Ethics and Religion. The mind having been thus richly fed, everybody rushed to breakfast to stay the hunger of his body and fortify it for the other events of the morning. At nine o'clock the students met in groups of five or six for an hour's study of Christianity, and here the leaders had a chance to impart Christian instruction in a very intimate way.

Then after an intermission of half an hour, another lecture was given, this time not a philosophic dissertation on the world view, but a practical discussion of some one of China's many problems, with a concrete application of the principles developed in the earlier address. Finally, in the evening, after an afternoon of rest and recreation, the day's teaching was driven home in a "life work meeting", in which a direct appeal was made to the men to consider seriously whether they should not fit themselves to solve that particular national problem which had been discussed in the morning.

Several months ago Mr. J. S. Burgess, of the Peking Y. M. C. A., made a study of the books which are most popular at present in the Chinese student world. He discovered that the works of Darwin, Spencer, Huxley and Adam Smith are widely current, largely because they have been so admirably translated, and that these books are being accepted at their face value, without any suspicion that they are woefully behind the

times. It was in the light of these facts that the themes were chosen for the series of lectures on the modern view of the world, and such sub-topics as Darwin and after Darwin, Spencer and after Spencer, Some Advances since Huxley, are thus explained. In these lectures the evolutionary idea was frankly, nay enthusiastically, accepted as a working hypothesis, but it was pointed out that the work of the earlier investigators was very incomplete; that cooperation has played as large a part as struggle in the evolutionary process, and that ethical and spiritual development are not contrary to the cosmic process, but are the flower and consummation of it all. These addresses, which started from such different angles and yet invariably led straight to Christ, had a cumulative effect which was simply tremendous.

The group classes for the study of Christianity surpassed all expectations. It was anticipated that it might be difficult to secure regular attendance at these classes, but every student was in his appointed place every day, except when unavoidably detained. The attitude of the students was one of attention and courtesy, and though they sometimes asked searching questions, it was always to get information rather than to embarrass the leader. One of the most interesting events of the day was the noon meeting of the leaders of these groups to compare notes, to pray together and to plan for the next day.

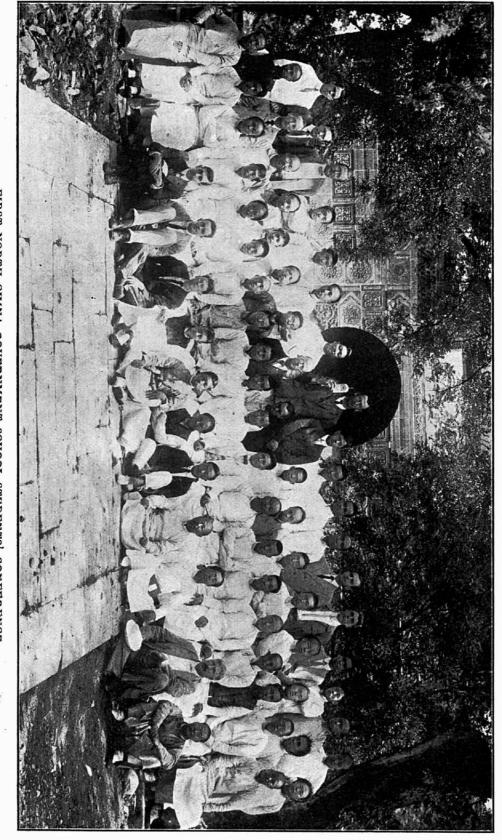
Patriotism in one form or another was the theme for most of the lectures on China's problems and for the life work addresses. Everybody knows that the Chinese students are thoroughly imbued with a new but intense love of country, but inasmuch as their zeal is often "not according to knowledge", an earnest endeavor was made to furnish them with higher ideals of patriotism and more practical methods of expressing it. It was constantly pointed out that Christianity is the greatest force working for unselfishness and coöperation, and gives hope and patience where there would otherwise be discouragement and despair, and therefore it is indispensable to the reformation of China. This argument was driven home by the presence of several notable Christian Chinese patriots, for example:-Mr. Chang Po-ling, principal of the Nan-k'ai Middle School, Tientsin, and now also superintendent of the Ch'inghua school, Peking, which prepares students for American colleges; Mr. Fei Ch'i-hao, until recently principal of the Provincial College, Paotingfu; Professor Moses Chiu, Ph.D., of the Imperial University, Peking; Pastor Liu of the Independent Church, Tientsin; and Mr. C. T. Wang, just back from Yale by way of Constantinople to become the national secretary of the Y. M. C. A. The influence of these men was beyond computation.

Before the conference closed the number of Christian students attending it had increased from five to twelve, and eight others had signed a card expressing their desire to continue the study of Christianity under Christian direction. One man, the son of an official, decided to enter the Christian ministry, and his cousin, also a Christian, made up his mind to be a physician. In response to an invitation for opinions on the desirability of continuing the conference in coming years, and for suggestions for improving it, eighteen valuable papers were handed in. All wished to see the conference continued, and their straightforward criticisms will be very useful in planning other such gatherings.

On the last evening there was an encouraging testimony meeting. One expressed his admiration for Christian enterprise; another explained how he had learned that it is not necessary to be an official before one can serve one's country; others wished to announce their decisions to be Christians. Unexpected but most significant were the remarks made by one of the three officials detailed by the government to keep an eye on the conference. He said he had always thought of Christianity as something for the lower classes and hence sure to cause trouble. But here he had been listening for a week to lectures on Christianity which none but scholars could understand. This was a revelation to him and he predicted that on account of the entrance of students into the Christian ranks, the church would be better understood and less hampered in its undertakings.

The conference, though small, revealed a willingness on the part of government students to give Christianity a careful and respectful hearing, and developed a method, which, it is hoped, may prove successful in other parts of China as well. One experienced Y. M. C. A. Secretary exclaimed:—"The student work has been pushed forward ten years!" May time show that his remark is true.

Note.—In view of frequent request from the students attending this conference, many of the addresses there given are soon to be published in Chinese, and some also in English. Mr. J. S. Burgess of the Peking Y. M. C. A. will be glad to give information about their publication.



FIRST NORTH CHINA GOVERNMENT SCHOOL STUDENTS' CONFERENCE.

3n Memoriam.—Miss C. B. Downing.

ISS C. B. Downing died at the New Missionary Home at Chefoo, July 22nd, 1911, at the age of 82.

Her early home was at St. Johnsbury, Vermont. In 1857

she joined the mission to the Choctaw Indians under the care of the Presbyterian Board, in what is now known as Oklahoma. At that time it required six weeks of tiresome travel to make the journey from Pittsburg, Pa., a journey which can now be made within two days. Miss Downing taught in the school for Indian girls until the work was stopped by the civil war in 1861.

Miss Downing returned north and became a teacher in what is now the Women's College at Blairsville, Pa.

In 1866 she came to China in a sailing vessel around the Cape of Good Hope, and settled at Chefoo, where she has spent forty-five years, with the exception of one year spent in America on furlough. As soon as suitable buildings could be erected and arrangements made a girls' boarding school was opened under her special care. At that time there were no Christian families from which to draw pupils.

When non-Christians were asked to send their daughters to school, the questions often asked were: Can girls learn to read and write? What good would their education accomplish? Gradually prejudice gave way and many happy Christian homes and efficient teachers and Bible women have been the fruit of this school.

After some years, in consequence of failing health, she gave up the school and opened her home to missionaries and all needing rest and change. In early years she excelled as a conversationalist. Her humor, ready repartee and geniality helped to lift people out of despondency and take more hopeful and cheerful views of life.

For several years Miss Downing, as strength permitted, assisted in teaching in the Anglo-Chinese School. Not a few of the young men who learned to speak English well owe much to the skill and faithfulness of her teaching. She also did much to help this school financially.

She helped many of her pupils and Chinese friends to secure comfortable homes of their own rather than live in rented houses.

The past few years of her life were spent in the beautiful new missionary home overlooking the sea. She assisted most liberally in getting this home established, believing that missionaries living in less favored parts of the country needed when weary in body and mind some health resort, in order to be always at their best and be able to do successful work.

She was always ready to help any in sorrow or in need.

A wave of sorrow swept over many hearts when the news of her death was heard.

'Precious in the sight of the Lord is the death of His saints.'

HUNTER CORBETT.

Correspondence.

NATURAL RELIGION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In discussing the question of Comparative Religious,—a subject occupying much attention at the present day, one aspect of religion seems to be rather neglected. Moule in his helpful review of Dr. Richard's work in your June issue refers to Butler's Analogy. Readers of that work will remember that it is divided into two parts, called Natural and Revealed religion. Butler wrote in the eighteenth century, and the phrase, Natural Religion, was more commonly in use among older Christian writers than now. I desire to call attention to it. Natural religion has reference to the divine light given to every man entirely apart from what may be found in our Christian Scriptures, both Old and New Testaments. The narrow idea that heathen peoples have no religious light at all except what may reach them from the Bible, is not justified by Scripture itself. Apart from any Christian knowledge he may have, there is a road direct to the conscience of every man in Not because of what he may know of the teachings of Confucius, Buddha, or any other heathen sage, but because of the light which God gives directly to every man. xixth Psalm gives us in short compass the two great facts of Natural and Revealed religion. We learn there not only that Jehovah speaks to man by His law, but also that God is testifying of Himself everywhere and always by the works of His hands.

"Day unto day uttereth speech, and night unto night sheweth knowledge." The extent of this language and testimony is the extremity of the world, and everywhere. The universe is a revelation of the eternal goodness and power and glory, not to heathen sages merely but direct without mediation to the mind and conscience of every Heathen teachers have not understood fully this light, yet from the fact of it, the heathen (or nations if the word be preferred) are without ex-Hence the Chinese today, and in past days, and all other peoples to the extent that they are in the dark as to God's goodness and power and glory, are so because they have changed the truth of God into a lie, and have worshipped and served the creature more than the Creator.

But at Athens, the great capital of the *intellectual* world, the rendezvous of those who professed themselves to be wise, the Apostle needed to begin preaching at the very lowest rung of the ladder of truth.

In showing in Rom, x. that man cannot hear the Gospel without a preacher, the Apostle still keeps in view the light of nature which man has had, which he still has unless he has sinned it away; God has had preachers everywhere, he shows, though not Christian ones. Thus we read:

"But I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the

world." Rom: x. 18. But the natural light is not enough and so we bring the revealed. But it is not religious light that is needed in China or anywhere else so much as saving grace and the Saviour. For with ever so much light, whether Natural, Jewish, or Christian, men are in danger of sinning against it all. The Book of Nature has been open before all men from the beginning, but the heathen sages do not appear to have read it very accurately. May we who teach and preach Christ, read our Revelation more correctly than they have read theirs, and not misrepresent that which God has given.

Yours, etc.
Thomas Hutton.

AN APPEAL CONCERNING MISSIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The book, "A Chinese Appeal to Christendom Concerning Christian Missions," is a strange mixture of cynical criticism of mission work, veiled attack on Christianity in general, and admissions as to some of the practical benefits Christianity has brought to China. The author must be an obscurantist for his thesis is extremely difficult to find. There is no need for the missionary body to attempt to reply to it even though it has been quoted in high places. The book is too evidently made to order to do more than stir some of those who are looking for something on which to hang their constitutional dislikes of missions. Nevertheless I wish to make a few comments on the book through the columns of the

RECORDER. I am personally inclined to think that the author is a rather extreme pragmatist who is disturbed over what appears to him to be waste of time and effort in those phases of Christian work which concern themselves more with the inner life of men. Certainly he is more of a cynic than a student of either social or religious movements.

The suspicion, for which there have been pointed out good grounds, that the author is not of that nationality that the name given on the book would imply, is one that does not help the book. One expects new light on some problems and finds instead old arguments from the same old sources as all such. One gets a sense of being tricked and wonders what the author expected to gain by such a publishing trick in connection with such a book.

Again, the author is evidently using second-hand material. He has browsed much in many magazines dealing with missions, but even if he is a resident of the East he does not personally know missionary work. actual acquaintance with Buddhism is in even a more ragged condition. In the chapter on "Monasticism in China," for instance, after a few general remarks which any one who has never seen the inside of a Buddhist temple could make, he trails off into some sort of an excuse for certain cruel customs amongst the aborigines. Our author knows personally neither the things he criticizes nor the things for which he has to some extent taken up the cudgels. We must, however, admit the care with which he has selected from the material among which he has browsed.

The book seems to be largely taken up with criticism, which often approaches near to sneering, as though those under criticism were conscious dupes of certain methods of mission work, especially the evangelistic. Some of these criticisms are worth pondering over, as when it is intimated that some missionaries are over auxious to pass over to the Chinese their Western But the author has customs. no monopoly on such criticism, for it would be easy to find missionaries with honest doubts about many methods at present employed. They are, however, too busy working for the common good to write books on them. Against these evangelistic methods where the emotions are deeply stirred the author seems to feel a real grievance. But here again it would be easy to find missionaries doubtful of the wisdom of too much excitement on such occasions. The widespread confession of sin during Mr. Goforth's meetings comes within the pale of our author's displeasure. But granting that some moderation might have been practised even here, we should like to ask if any other religion in China could produce a like result? For the Chinese, having about as much human nature as our author, who is taken to be an Anglo-Saxon, will do almost anything before owning up to being in the wrong. That is a matter of personal knowledge. Then, too, what shall we do with the fact of the many who not only owned up but also quit their meanness? Our author has overlooked the important fact that this effort did not end with an emotional storm!

I have myself been moved at the low tones of a bell at a Buddhist monastery at eventide. Of this our author speaks, though also quoting. And there are many missionaries who recognize the good points about the ancient religious of China, could in fact tell the author of this book some things in their favor which he has overlooked. But here I want to ask a question. What religion has done as much for China as Christianity? Confucianism has an admirable ethical system, but why are not the Chinese as good as even Confucius taught them to be? What has Buddhism done for China? It is true they once had a great educational propaganda, but for the sole purpose of disseminating their own doctrines. Even Monasticism within the Roman Church can make a better showing. What brought the first hospital to China? The first school for the blind? The first home for lepers? The ideas that are at the basis of the modern movement for political freedom in China came largely through the missionaries. (This is no missionary bias either). Why does not some one tell us what Buddhism has done to free the minds and hearts of the Chinese? What started the antifootbinding movement? What organization has done more than the missions to help China cast off the bond of opium? Missionaries are just as persistent against the great evils in China as in distributing tracts at festivals. And unfortunately the men who would leave China to her religions would also leave her to her vices! I wish some one would write a book telling what Buddhism, for instance, is doing to uplift China. We have had enough of interpretations of the religions of China. Let us know what they are doing! (Such a book could be published by the Rationalist Press without the use of a questionable title). A few millionaires take the position that contributions to missions will help commerce. But the bulk of those who support the vast ramifications of modern missions are humble folk who give their money without any thought of return to them, certainly no temporal return. What other religion can show such stupendous efforts in the interest of other men as Christianity? Our author seems to think that the means used to get missionaries to the field are not always fair. Has Rationalism an appeal that can send nine hundred people to China-one society has that many-to work for the good of the Chinese? The presence of the missionaries in their adopted lands and the growth of the funds to sustain them is proof that Christianity is not yet dead in the West! A change of viewpoint on some doctrines on which we have more light does not mean the decadence of Christianity.

Our author admits the value of the medical and educational

work done by the Missions. He admits, too, the benefits to the Chinese of the lives of many of the missionaries. The work that Christianity is doing in China, work that Chinese religions have not and could not of themselves produce, can be explained in only one way—the unique spirit of Christianity. This spirit of Christianity is too large a subject for consideration within present limitations. Why does Christianity do for China what no other religion does? Christianity has produced some unique results! The only logical explanation is that it is in itself unique.

Here are two suggestions I would like to offer in closing. One is that the Rationalists write a book telling what Rationalism has done for the uplift of the world. For such a book no publisher's trick need be used. Again I suggest that the author of the book in question read the report of the great missionary conference at Edinburgh.

Sincerely yours,

F. R.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

The China Mission Year Book for 1911, by Rev. D. MacGillivray, M.A., D.D.

To the list of Missionary Books of Reference, a valuable addition has been made in the 1911 Edition of the China Mission Year Book. Dr. MacGillivray has put the whole missionary body under deep obligation to him by the production of this

most informing volume. The chapters of which it is composed are not of equal literary merit, but all, without exception, are interesting and instructive, and not the least so are those from the pen of the editor himself.

In the general survey, with which the book opens, as also in many of the other chapters, there is a masterly marshalling of facts, manifesting a wide knowledge of events, of which no missionary who desires to be well-informed can afford to be ignorant. To read the volume is at once an education and an inspiration. There are, however, as could, perhaps, scarcely be avoided in a book so comprehensive in its scope, some inaccuracies in minor detail.

Passing over the many typographical and other errors which careful proof-reading more would have prevented, crediting of men with academic degrees to which they are not entitled, and the omission of them in cases where they are due, there are some more serious inaccuracies to which attention should be called. In the last paragraph of page 20, for instance, there is a two-fold mistake, namely: (1) the relationship of the Liebenzell Mission to the China Inland Mission, and (2) the work handed over to the former Society are both misstated. The facts are: (1) The Liebenzell Mission, formerly an integral part of the C. I. M., its workers being members of the latter Mission, is now working in association with the China Inland Mission. (2) The C. I. M. work at Changsha, in the interests of missionary comity and with a view to economising force, has been handed over to the Liebenzell Mission; but the stations at Changteh and Nanchowting have been retained by the C. I. M.

Then under unoccupied fields, on page 195, the list of districts in Chehkiang, where, it is stated "on the best evidence obtainable," there has not been much missionary work done, is misleading. Take for example the Western part of Hwangyen (Taichowfu). Since the year

1897, this part of the prefecture has been regularly and systematically evangelized, alike by the foreign and Chinese representatives of one Mission, who have visited even the most inaccessible places in it. Again, none of the districts referred to in Yenchowfu have been either "neglected or unvisited." As a matter of fact, every place of importance in this prefecture has been, for several years, systematically visited by two of the foreign missionaries resident in the Fu city. We, therefore, venture to question the reliability of the evidence upon which Dr. Mac-Gillivray has based his statement.

Whether the volume be read critically or sympathetically, or whether the reader simply, as Sir. W. Robertson Nicoll would say, "surrender himself to the total impression," it will furnish food for thought. There is, we think, on the part of some of the writers, a failure to recognize the fact, that whilst great and important changes have taken place in the minds of a section of the Chinese through the influence of Western thought, there is still a very large proportion of the population of China who have not been, and perhaps for a generation or two to come will not be, affected by modern ideas. Some of the writers, in referring to these changes, have not, we feel, with sufficient care differentiated the *literati* and the agricultural. the artizan and the labouring classes who constitute masses; for the average man of the latter classes, in districts remote from treaty ports at least, probably, to-day, thinks and speaks about precisely the same subjects as did his grandfather, plus, perhaps, railways and railway loans.

In reading this volume some surprises have met us. terms "Guest hall" and "Street preaching," for instance, occur only once, whilst the term "Street chapel" appears but three times. Can it be that, with the growth of institutional as distinguished from direct evangelistic work, these timehonoured methods have been crowded out. It can hardly be that they have become obsolete; for it is still the duty of the missionary to use every method which "consecrated ingenuity can devise to bring the Gospel successfully before the Chinese," to employ the language of one contributor to the volume now under review. Moreover, it is less than half a decade since the veteran missionary, Dr. Griffith John, put on record the following expression of his opinion: "After thirty-eight years of experience in the Mission field, and having tried various methods of work, I do not hesitate to say that here in Central China the method par excellence is the daily heralding of the Gospel in the chapels and the streets."

J. S.

The Mizanu'l Haqq (Balance of Truth). By the Late Rev. C. G. Pfander, D.D. Thoroughly revised and enlarged by the Rev. W. St. Clair Tisdall, M.A., D.D. Church Missionary Society. Published by The Religious Tract Society, London. Demy Svo, cloth gilt, 10/6 unt

The Rev. W. St. Clair Tisdall, D.D., is one of the most scholarly and experienced of workers amongst Mohammedans, and was set apart by the Church Missionary Society to prepare a new and thoroughly revised edition of Pfander's controversial classic, *The Balance of Truth*. The work is meant

for use amongst Mohammedans, and will be made available by the Religious Tract Society in the various languages of the Mohammedan fields. The English edition should be invaluable to students of the Mohammedan question. It states the case for Christianity against Mohammedanism as presented by two of the most capable missionaries who have dealt with the problem.

Dr. St. Clair Tisdall says in his preface "In order to facilitate translation, though writing in English, I have endeavoured to preserve an oriental tinge of style and argument. Oriental scholars will notice this, not least in the Introduction, and to them it will not be necessary to apologise for the number of quotations from Eastern poets which the latter contains, I have tried everywhere to adopt conciliatory tone towards Muslims, and to avoid the use of any expressions that might give needless offence. Hence I have expressed no opinion about, and no direct condemnation of, Muhammad himself, leaving the Muslim reader to form his own opinion from the facts stated. These references are quoted from Muslim authors of repute and from them alone."

It is evident that the book has been written with a view to being translated into every tongue spoken by those who have faith in Mohammed as the Prophet of God. Some parts of the book would be exceedingly useful in Chinese and we may hope that since the book is issued in English by the Religious Tract Society it will be issued by them in Chinese also. The only difficulty a missionary in this country would find in using the arguments contained

in this book would be that it assumes a knowledge of Mohammedan faith and literature possessed by few, if any, Chinese Mohammedans. These have usually the vaguest ideas concerning their own religion and its founder. Still, the book is a storehouse of information and argument and will be found of great use to missionaries working amongst Moslems. The Religious Tract Society is auxious to help all such workers to secure a fuller acquaintance with the arguments which tell in discussion with followers of the prophet, and this book will either be given free or at a greatly reduced price to missionary workers in districts where Mohammedans are met with. Applications should be made to the Rev. A. R. Buckland, M.A., Secretary, Religious Tract Society, 65 St. Paul's Churchyard. London.

J. D.

The Bible of Nature. By J. Arthur Thomson. Translated by Evan Morgan, C.L.S. Price 30 cents.

This work is by a well-known writer on science. The author says. "We have tried to indicate what we believe to be the modern scientific position in regard to the genesis of the earth, living creatures, and man. How, it may be asked is the idealist outlook affected? As far as we can understand, not in the slightest. It is open to the idealist to give a name to the scientific X which lies behind energy, matter and ether and to call it Spirit, The Logos, The Absolute God."

It will be seen that the subjects dealt with in this book are the greatest and the deepest with which the mind of man can concern itself.

Mr. Morgan is an experienced translator and his writer, Mr. 許家怪 is an accomplished Chinese scholar able to bring forth from the store-house of his mind treasures both of the new and the old learning.

It follows that the translation is well done and yet one may be pardoned for putting in a plea that translators of books of this kind should aim altogether at lucidity and be always prepared to sacrifice style, if need be, to the urgent need of making the meaning of every sentence clear to the reader of average attainments and scholarship. One is emboldened to say this in a review of this book because it is as well done as any book of its kind that has vet appeared in Chinese: one is almost tempted to say as well as such a book could be done. If any one doubts the need of greater simplicity in books of this class let him submit the following passage of which I venture to append a translation, to any fair scholar of average intelligence and ask him to write it out in simple Mandarin or "tu-poh." It will be readily apparent, I think, that much of the meaning has been obscure to the scholar chosen for the experiment.

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"For instance, the ancients (not so very ancient, by the way) used the word "caloric" but those who came after them knew this expression was not fitting and changed it to "the transmitting energy of heat." (熱傳力 can scarcely be translated "a mode of motion"). The ancients regarded light as an entity, a body giving forth emanations. Nowadays light is regarded as having waves by which it is propagated and also the property of magnetic attraction. The ancients regarded energy as an entity, but people nowadays regard energy as being merely the measure of motion. The ancients regarded each element as being a separately constituted body; now people regard all things as being composed of atoms of negative electricity contained in the ether.''

J. D.

好達傳. THE FORTUNATE UNION. Annotated by F. W. Baller. Second Edition. With Additional Notes. China Inland Mission and Presbyterian Mission Press. Price \$1.00.

Mr. Baller has done students of the Chinese language a good service in bringing out this second edition of "The Fortunate Union." The former edition met with a wide sale and was highly appreciated by the many who had opportunity to read it. In the present edition the explanatory notes are considerably increased, while the printing and the binding show a marked improvement over the first. No doubt this second edition will have even a wider and more rapid circulation than the previous one.

The book is well-worth reading by foreign students of Chinese, both for the story itself,

and as an excellent means for extending one's knowledge of the language.

The story is one of much interest. I read it through some twenty years ago in the Chinese edition, which was printed on poor paper, and from badly worn blocks, many of the characters being blurred and indistinct. But notwithstanding the poor printing, I was so interested in the story, that I found the pleasure of reading it more than compensated me for the trouble in reading the blurred and imperfect copy, which was the only one to be had at that time.

But apart from the human interest of the story itself, it is well-worth reading, because, first, of the fine opportunity it affords for studying the Chinese language. It abounds in idiomatic expressions that are in daily use among both scholars and common people. It shows the very genius and soul of the Chinese language, especially in its colloquial forms, in a way that no foreign translated book can do. A careful reading of it cannot fail to result in a large increase in one's vocabulary.

It is very interesting because, in the second place, it gives one a fine insight into the manners and customs of the Chinese, especially the family and political life of the people. For, although the scene is laid in the Ming Dynasty, the manners and customs of the people remain practically the same to-day that they were five or six hundred years ago. It is a clean story, which, it must be said, is not the case with most books of this class, 小 說。 The hero, Mr. Iron, is a true knight errant, high minded, unselfish, pure in thought, and daring in deed, who in the spirit of true chivalry risks his

life to deliver those who are suffering under unjust oppression.

The heroine, Miss Iceheart, is a young lady of marvellous abilities, both natural and acquired, with a lofty mind, a nature endowed with all moral virtues, and a heart as pure as The moral teachings crystal. of the story are good and healthy throughout, and the denouement quite satisfies one's sense of justice and equity. It would be interesting to give an outline of the story, but limits of space forbid. Suffice it to say that while it reveals many of the peculiar, and from a Western stand-point, contradictory, not to say absurd, characteristics of Chinese life, yet it is full of human interest, and shows that the old but ever new story of "Love's Young Dream" is the same in China, as in all lands, and that simply because the Chinese are human. When we get below the surface of things in the study of Chinese life, we find the same human nature at work with all of its dominating motives, and its numerous cross currents of thought and feeling that characterize the peoples of other lands.

Mr. Baller's annotations will be found to be very helpful to the reader in understanding many of the words and phrases. The renderings are, with very exceptions, happy and effective. Occasionally a translation is given which might perhaps be made a little more lucid or accurate, although it must be borne in mind that the Chinese, in some cases, is susceptible of a different translation, just as is the case with the English or any other language. For example, Mr. Baller renders 萬全之計 by "a counsel of perfection." Now the term

"counsel of perfection" means a plan or proposition which, though ideal, is one that cannot reasonably be expected to be reached or carried out, while the Chinese phrase in question means a "perfect plan," by which the object in view can surely be accomplished. Again Mr. Baller renders 騎虎之勢 by "is committed to the affair," This rendering is true in a sense. But it is not quite accurate. The expression indicates a perplexing situation, a dilemma where one does not know what to do,-daugerous to make a choice-like a man astride of a tiger. He can neither sit on nor get off. If he remains on the tiger, it will carry him into the jungle and devour him, and if he gets off, the tiger will devour him at once. 要討沒趣 is rendered "to find that it is a joke." But the context shows that Miss Iceheart's uncle meant, "if you want to bring unpleasant (or disagreeable) consequences upon yourself, etc." "To go one better than a girl" is hardly a happy rendering of 行 於一女子, the meaning evidently is that the Judge said, in substance, has it come to this pass, that I cannot have my orders "carried out in the case of one girl"? 憤憤不平 should be rendered, "was outraged at the injustice," rather than by " was enthusiastic about the injustice." A. P. P.

Strange Siberia. Along the Trans-Siberian Railway, by Marcus Lorenzo Taft. Eaton & Mains, 150 Fifth Avenue, New York. \$1,00, Gold.

This book of 250 pages is well illustrated and attractively printed. It contains a fund of useful and interesting information. In these days, when everyone hopes to travel home, at

least once, via Siberia, it ought to find a ready sale amougst English-speaking residents in China. Sir Robert Hart writes of it "Your book is quite a gemunpretentious in bulk, but remarkably well turned out and full of interesting matter." The Russian Government has paid the author the compliment of cutting six pages out of such copies of the book as are designed for circulation in Russia. Those pages contain reflections on the Jews, the exiles and religious liberty in the Czar's domains. One can only hope that since the Government is ashamed of its attitude toward these problems it may be stirred up to seek a happier solution for its difficulties than pogrous, banishment and repression.

中國聖賢要道類編. Select Teachings from Chinese Literature by Tong Ching-au. Presbyterian Mission Press, 30 cents.

This book was prepared for those Chinese preachers whose acquaintance with the classical literature of their own country is slight. Mr. Tong has collected the writings of the Sages on such subjects as God, Heaven's decree, Prayer, Man, Sacrifice, Marriage, Sin, Desire, Love and Hate, and a great many others. The original quotations are given and then a few explanatory words by the author. The essence of a great deal of reading is here and the foreign pastor as well as the Chinese preacher would find this an exceedingly useful book to have at hand. It has this advantage over a similar collection of selections in Euglish that the quotations are here in their original form ready for use in the Chinese language. If one read the sentiments in English one might indeed in conversation give the sense but would never by any chance quote the words correctly.

ANNUAL REPORT OF THE CANTON HOSPITAL.

This institution is owned and controlled by the Canton Medical Association, a local philanthropic organization established in 1838. It is undenominational and closely related to all the Protestant Missions in Canton. It is fitted with three hundred beds, and has two thousand in-patients and twenty thousand out-patients annually.

It has a staff of three foreign and three foreign-trained Chinese doctors, with nine trained nurses and assistants... The annual expenditure amounts to \$30,000 which is secured by voluntary contributions from Chinese and foreigners and moderate charges from those who are able to pay.

MACMILLAN & Co's List.

Preliminary French Lessons. Otto Siepmann and L. F. Vernols. Price t/-

Siepmann's Primary French Series. La Belle au Bois Dormant. Le Chat Botte'. La Petit Poucet. Charles Perrault. 1/-

Siepmanu's French Series for Rapid Reading. Croisilles, Pierre et Camille. Alfred de Musset, 1/-

Histoire de la revolution Française. François Mignet, 1/-

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Dr. J. Darroch, 53 Range Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. Some whose names have been on this list a long time are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. LIST.

Chronicles of the Schonberg-Cotta

Speer's Principles of Jesus, by Joshua Vale.

The Renewal Series, by Evan Mor-

2. A Renewed People, adapted from C. F. Dole.

3. Conversion, Theory and Fact. To be followed by others.

R. T. S. LIST.

Marked New Testament in Chinese. Simple Bible Stories.

Stories about Jesus. Illustrated. The Good Samaritan. Illustrated. Daniel. Illustrated. Joseph. Illustrated.

Tracts. Coloured frontispiece: Daniel, Elijah, Moses, Isaac.

Translated by Mr. A. J. H. Moule. Facts and "Facts," Robert Sinker, D.D.

Discoveries Illustrating and Confirming the Old Testament by Rev. Canon Girdlestone M.A.

The Old Testament in Relation to Science. Rev. G. T. Manley, M.A.

Thoughts on Christian Sanctity. H. C. G. Moule, Bishop of Durham.

Christianity is Christ. W. H. Griffith Thomas, D.D.

Our Lord and His Bible. H. E. Fox, M.A.

The Love of Christ. Rev. J. P. Hobson, M.A.

"Health" Text-book for Girls. Translated, Mrs. J. Darroch.

What Think ye of Christ? lated, Mrs. J. Darroch.

GENERAL.

Ballantine's Inductive Studies in Matthew.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual, and Daily Light for Chi-

Stepping Heavenward. By Mrs. Crossette.

Expos. Com. on Hebrews, by G. L. Pullan.

Sermons on Acts, Genähr.

Tholuck's Sermon on the Mount.

By J. Speicher.

"His Great Apostle," and "His Friends." By Rev. Chang Vang-hsün. Stalker's Paul.

J. H. Jowett's The Passion for Souls. (In mandariu.) Fulness of Power. Metaphors of St. Paul. Dean Howson. By J. Vale.

Constructive Studies in the Life of Christ. H. W. Luce. (in press.)

Prof. J. Percy Bruce is preparing the following :--

Biblical Atlas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's

Humility, and Holy in Christ. James Hutson: Meyer's Burdens

and How to Bear Them. James Hutson: Willison's Mothers'

Catechism. Mrs. R. M. Mateer: The Browns at

Mount Hermon.

F. C. H. Drever: Bible Reading Outlines for the Blackboard (appearing in Tung Wen Pao).

Lectures on Modern Missions, by

Leighton Stuart.

Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

Bismarck: His Life and Work (Wên-li), by Rev. F. W. Leuschner.

Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.

Expository Commentary on John's Gospel. George Hudson.

Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had.

WEST CHINA RHLIGIOUS TRACT SOCIETY.

- 1. News from a Far Land.
- 2. The Debt of Omar.
- 3. The House of El Hassan.
- 4. The Threshhold and the Corner.
- The True Islam.
- 6. The Integrity of the Gospel.
- 7. Jesus or Moliammed. 8. The Sinless Prophet.
- 9. The Weaving of Said the Weaver.

China Mission Year Book, Rev. G. H. Boudfield, C. L. S.

Song of the Tea-kettle

BY DR. W. A. P. MARTIN.

Simmer, simmer all day long!

Cheerful kettle sing your song!

Make it heard in every tongue,

"Thou fragrant leaf all hail!"

Here in the native land of tea,
You offer, from suspicion free,
A cordial hospitality:
Your bounties never fail.

E'en water drawn from tainted stream,
When passed through fire and turned to steam,
Transformed and innocent we deem;
No lurking germ we dread.

Safer far than sparkling wine,
Pressed from French or Spanish vine,
You harbor not a spark maligu,
To turn the unwary head.

No need to driuk as if by stealth,

This simple beverage of health,
A boon to poverty and wealth,
Which human life prolongs.

Then simmer, simmer soothing sound;

Let it roll the world around,

And tea be drunk where men are found

To listen to your songs.

Missionary News.

Dr. White's Meetings at Kuling.

Dr. White has come to the East again this summer with the same purpose in view that he had last year, viz, first, to conduct a series of Bible studies among the Missionaries at some of the summer resorts, and second, to assist in the establishment of a Bible Training School at Nanking. He, with his brother, Mr. J. Campbell White, Secretary of the Laymen's Missionary Movement, spent two weeks in Japan and then came on to China. During the latter part of his visit in Japan he was taken ill and had not recovered when he reached China. He had to take special care of himself while in Kuling. But he was able to meet all of his appointments, including preaching on Sundays. After the Kuling meetings were over he went on to Mokanshan. He goes from Mokanshan to Kuliang. From there he will return to Nanking to conduct a series of Bible Studies in September especially for Chinese preachers and workers. After finishing his meetings at Nanking, he will return to the United States, via Siberia and Europe, in time to take up the work of the fall term in the Bible Teachers' Training School in New York.

The addresses of Mr. J. Campbell White on the general subject of what the missionaries can do to develop an intelligent, generous, and praying Missionary Church in the home lands were very suggestive and instructive. They will bear fruit, I am sure, in stirring up the missionaries to greater effort

in keeping their work more adequately advertised before their constituents in the homelands.

Dr. White's meetings for Bible study at Kuling were very stimulating and profitable. He held meetings twice a day for a week, morning and afternoon. The morning series was a study in the first seven chapters in the Prophecy of Isaiah. The afternoon series were outline studies in the Four Gospels. As one listened to this prince of Bible teachers during this stimulating series of lessons, one became deeply impressed with:

- 1. The marvellous richness and fullness of the revelation that God has made to man in the Scriptures;
- 2. How little one really knows about this wonderful book;
- 3. How necessary it is if we want to obtain an adequate knowledge of this message that we have come here to give to the Chinese, that we should give plenty of time and strength to the study of it. Even a reasonable knowledge of the Bible, such as every missionary ought to have, cannot be secured in a desultory, haphazard, manner. Constant reading, deep study, extended investigation, together with unceasing prayer, are requisite if we would attain to even that modicum of knowledge without which our work as preachers of the gospel cannot be effectively carried on.
- 4. But with all there comes a feeling almost of despair. Where is the busy missionary to find the time for the comprehensive study and extended

investigations, without which such attainments as Dr. White, for example, has reached, cannot be secured. Perhaps a partial solution of the problem may be found by considering whether we do not spend too much of our time in reading other books and newspapers, and not enough time in the study of the message which it is our supreme duty to know well and to deliver faithfully to the Chinese.

A. P. PARKER.

The Mokanshan Conference.

The conference held at Mokanshan during the third week in August was one of the most successful that has ever been held there. The attendance was larger than ever before, and this was sustained throughout the meetings. This the second visit of Dr. W. W. White to the Far East was greatly appreciated by all who heard him. We considered ourselves peculiarly fortunate to hear Mr. J. Campbell White, the Secretary of the Lavmen's Movement and thus better understand those mighty forces that promise so much for the evangelization of the world.

Especially helpful were the conferences which Mr. White conducted on "The Principles to Guide in Presenting the Missionary Cause to the Home Churches," "The Preparation Necessary for the Missionary both before and after his advent on the field," "The Conditions Necessary for the Evangelization of the World."

Growing out of these conferences a series of resolutions were formulated and unanimously passed as follows:—

1. WHEREAS: the present individual method of studying the Chinese language is, without doubt, responsible for an alarming waste in the time used in acquiring the language, and for a decided loss in efficiency during the whole career of a large part of the missionary force, as well as a deterioration in many cases of both health and spiritual power,

RESOLVED: (1)

A. That we approve the establishment of a language school for the lower Yangtse valley;

B. That we request each Mission represented in the lower Yangtse valley to take the following action:—

- I. To approve the proposal for the establishment of this school and urge strongly upon the proper authorities in China and at home, its importance;
- 2. To ask the home Boards to provide a proportionate share of the expense of such school, and
- 3. To elect one representative on a Committee in China which shall be authorized to take steps for the early establishment of such a school.
- C. That we recommend that Messrs. Crofoot, Keen and W. R. Stewart be a Committee to send the above resolutions to the Missions concerned, and to arrange, if possible, for the opening of a language study class for the month of December in Shanghai. We also recommend that Mr. Crofoot be the convener of the Committee to be elected by the several Missions.

(The Committee was given power to add two to their number and they added Mr. Barton of Ningpo and Mr. Beyan of Shanghai.)

- (2) That Rev. R. F. Fitch, Mr. F. S. Brockman and Rev. E. J. Malpas be appointed as a nucleus of a Committee to take steps for the better collection and dissemination of information with reference to China and Chinese Missions, and to communicate with the Conferences held at the various other summer resorts requesting them to appoint additional members.
- (3) That this Conference recommends to the Centenary Conference Bible Study Committee the consideration of the advisability of establishing at the various summer resorts schools for united Bible study for missionaries, each of which shall be carried on for at least two weeks.
- (4) That this Conference, feeling the need of some central committee to deal with questions concerning the problems of mission work in the empire as a whole, we suggest that Mr. F. S. Brockman, Mr. D. E. Hoste, Dr. J. Walter Lowrie and

- Bishop J. W. Bashford, as official heads of their respective Missions, be requested to take steps to secure the election of accredited representatives from all the Missions in China to form such a Committee.
- (5) That the very hearty thanks of this Conference be extended to Mr. J. Campbell White and the Laymen's Movement which he represents for the encouragement and help which his presence in our midst, and his able leadership of our discussions, have afforded.
- (6) That this Conference desires to put on record its grateful appreciation of the services which Dr. W. W. White has again rendered by the stimulating and suggestive series of Bible studies which he has conducted in Mokanshan. We are doubly grateful when we remember that he has hardly yet recovered from his recent sickness, and pray that he may be quickly restored to his wonted vigor in the prosecution of his great work.
- (7) That we express our sincere gratitude to the unnamed donor who has made possible the coming of Dr. W. W. White and Mr. J. Campbell White to the Far East this year.
- (8) That this Conference endorses the action of the Kuling Conference in requesting the Edinburgh Conference Continuation Committee to appoint a Committee composed of two experienced missionaries, two Chinese leaders and two experts from home to study comprehensively the needs of China and report to the Missions in China and to the home constituency, but we recommend that the number of missionaries on the Committee be increased to five.
- (9) That the Chairman, the Rev. F. J. White, be requested to report this Conference and the Resolutions which it passed to the CHINESE RECORDER.

These resolutions largely explain themselves. With regard to the first resolution it is hoped that each mission concerned will at once take the action requested under B. The committee has already arranged for the class to be held in Shanghai; but it will be held during the Chinese New Year instead of in December. It is understood

that this class is merely to make an attempt to help a long neglected situation and to provide for as much assistance as possible for those already on the field and to arrive this year. The holding of this class in Shanghai does not at all prejudice the permanent location of the proposed school. The committee are preparing a statement for publication and for distribution among those concerned.

The second resolution was the result of a firm conviction that mission work in China was not sufficiently advertised either in the denominational, religious or secular press nor by such other means as pamphlets, pictures,

postcards, etc.

The resolution of perhaps greatest importance is number four. When the Centenary Conference adjourned it left several sectional committees of great importance, but it formed no general committee that might represent in a measure all missions in China on other questions that did not belong to the sectional committees. While the Conference was in session there was such a body, but when it adjourned the mission body of the empire was left without a head to initiate or consider matters of importance to the missions working in the empire as a whole.

Some have suggested that the Federation Council National might be such a body. But this council has not been organized. But as has been pointed out that when this body is organized its duties will be largely ecclesiastical, its members will be largely Chinese and will only indirectly represent the various mission bodies in the Empire, they will be elected by the Provincial Councils and not by the various denominations.

It is hoped that the gentlemen named in the resolution will take steps as soon as possible to secure the election of accredited representatives from as many as possible of the mission bodies in China. This Committee was not made larger because so far as known the missions which they represent are the only ones that have official heads or representatives.

F. J. WHITE.
Chairman Mokanshan Conference.

The North China Tract Society.

This Society held the annual meeting in Peitaiho, August 3rd. During the past year, 23,300 copies of the S. S. Lessons were sold, and the total number of volumes sent out amount to 184,368.

There was a brief discussion as to the best way to stimulate the production of literature. There is a wide field of educational literature which should be inwrought with Christianity, and in which the church may lead if she will. It was decided that the publication committee should make out a list of important subjects and invite qualified persons to undertake the development of these subjects.

Bishop Bashford gave the annual address. He spoke on tracts that transform. In China Tract Societies have an initial advantage because of the literary spirit of the people. There are certain priniciples which writers of tracts must observe. First, there is the art of adaptation. Many of our tracts are "encysted." First of all, we must get hold of the people. Newman's Apologia made its great appeal, not because of intrinsic truth, but because of the wonderful art used in the presentation.

In the second place, our literature must regard the truth. Science cannot be slurred over. Men must deal fairly with evolution. Finally, the church must be what she preaches if her literature is to make a profound appeal. Carlyle's motto "Be that" which you preach and write must be kept constantly before us.

WM. H. GLEYSTEEN.

The Famine Fete.

A three days' fete in Chang Su-ho's garden, Shanghai held on the 19th, 20th, and 21st August realised a sum of over \$20,000 for the relief of the famine sufferers. The bazaar owed its inception to the generosity of a Chinese lady, Miss Julia Chow, the youngest daughter of Mr. Chow Weichao, at one time compradore for Messrs, Carlowitz and Co., and now living in retirement in Shanghai. Miss Julia Chow was educated in the McTyeire School in this city and it must give intense pleasure to the lady teachers of that institution to see that their Christian teaching has borne fruit in such a practical way. Miss Chow offered her victoria and two ponies, her horse and brougham, and a quantity of furniture as a donation to the famine fund. These provoked other gifts from lady friends and the fete was organised for the display and disposal of these contributions. The enthusiasm of the Chinese visitors was beyond praise. They cheerfully paid extortionate prices for the tea drank and the curios purchased: the expense was incurred in a good cause and was not to be grudged. Ching Ling-foo, the famous conjuror offered an entertainment that has attracted crowds in the capitals of Europe and Miss Chee Toy sang the songs that brought down the house in New York. It is true only a few in the front rank could see the conjuring tricks and even those favoured ones could barely distinguish Miss Chee Toy's voice above the hubbub, but everyone, front and rear alike, applanded enthusiastically, so the entertainment was a decided success.

The famine relief committee issued an illustrated brochure and though a bazaar in aid of charity is not held rigidly to the rule that we are only to "gather gear by every wile that's justified by honour" the get-up of the booklet can hardly escape The first full page censure. picture represents a foreign lady in a decolleté dress kissing a gentleman dressed in a suit of a large check pattern. The two are embracing on a stage and the audience of foreign ladies and gentlemen are applauding enthusiastically. The letterpress at the head of the page says "A certain place in France was visited with widespread calamity and those who were seeking to aid the sufferers found great difficulty in getting contributions. A lady, celebrated for her beauty, was much distressed on this account and thought up a plan. She determined to offer herself as a prize and issued an advertisement to say that on a certain day there would be a meeting at which she would deliver an address. . . If any gentleman would offer a contribution of ten thousand taels the lady would kiss him in the presence of the audience. When the day arrived the place was packed and people were struggling for places. A certain

wealthy gentleman came forward and handed in his cheque for the specified sum and the lady fulfilled her promise. The applause was like thunder and the money that was thrown in was beyond computation. From this you can see that in Europe and America the people are eager to help those in trouble. Old and young, male and female, take the burden on their shoulders as if it was their very own business. The lady mentioned above had a remarkable inspiration and the man who gave such a large donation for the benefit of others is worthy of imitation."

The second picture is also a remarkable one. It shows the King of Hades holding his court with his secretaries and lictors in all the dread array we are familiar with in the city temples. The letterpress says "In the ancient state of Chen there was once a breach in the dykes. Three men were appointed to receive contributions in aid of the sufferers. The first of these one day had a terrible dream. He thought he was seized by fierce lictors and dragged into the presence of a terrible personage who sat facing the south. He was interrogated whether any of the famine funds which passed through his hands had been misappropriated but was able to answer boldly. In a little while his two confreres were dragged forward and he saw that they were terrified and unable to reply to the questions asked. One was condemned to be transformed into a horse, the other into an ass that they might by their labour restore the funds which they had swallowed up. When the man awoke from his dream he was in a bath of perspiration. As soon as he had somewhat recovered he went to seek his two fellows and learned that they had both died that day. The doctrine of transmigration is discredited by philosophers but those who manage the famine fund may take the lesson to themselves. Men are not really turned into horses and asses but it is unlikely that there are none in the world who deserve to be transmigrated in the fashion described. My fellowworkers think of this."

Evidently somebody's conscience was troubling him when the above was written.

S.

The Hartford School of Missions, Hartford, Conn.

As representatives of The Hartford School of Missions, we desire to call your attention to the work of this School in relation to missionaries during their furloughs. The commissions which reported to the World Missionary Conference at Edinburgh in June, 1910, called attention not only to the need of Special Missionary Preparation for missionary candidates but also to the value of opportunities for special study by missionaries during their furlough periods. An increasing number of missionaries, especially of those on their first and second furloughs, desire opportunities for freshening their knowledge of the Bible. for becoming familiar with current thought on Biblical, theological, or sociological topics, and for supplying deficiencies which experience may have revealed in their previous training. To all such the Hartford School of Missions offers unusual facilities.

Many of the courses given primarily for candidates would be of value to the missionary. Such are those on the English Bible, Psychology, Pedagogy, and Sociology. Even the work in Phonetics has this last year been found serviceable by a missionary on furlough who is a brilliant Arabic scholar. Advanced courses in these subjects may be arranged.

The Organizing Secretary will be glad to correspond with any missionaries who desire the opportunities offered by this School.

W. DOUGLAS MACKENZIE,

President.

Edward Warren Capen, Organizing Secretary.

Times of Blessing in South China.

The following belated report by Miss Duffus is reprinted from the July number of "China."

I hardly know where to begin, but now that I have seen something of the results of the meetings, I can tell at least of these. Our college tutor who interpreted for Miss Yu* when she was here received great blessing himself, and has been holding revival meetings in various places since. He has given himself up entirely to this work, and seems to be wonderfully strengthened bodily as well as spiritually for it. Generally he goes straight from one place to another without break, as a rule he has three long meetings every day, and yet does not seem to be overdone, but keeps cheerful and well.

One of the Hoklo preachers, who was renowned for his dullness, was at some of the meetings and became in fact a new

^{*} Miss Yu is daughter of a Presbyterian Chinese pastor in Central China. At her meetings all was quietness, and she begged the audience to make no confession of sin before all, but to go quietly to the one whom they had wronged, which in every case possible was done.

man. Wherever he goes revival seems to follow. He and the tutor work a good deal together, and to hear them speak, one feels they are spirit-filled. Although the Hoklo preacher is, or was, more or less illiterate, he can now bring out the point of most difficult passages of Scripture.

Well, these are the instruments, and now for the work. The tutor came here to begin meetings on a Monday evening. On the Wednesday the Hoklo preacher arrived to help him. Every day there were meetings three times a day. Both men spoke at length each time, and yet we did not feel weary. Their talks were quiet, sensible ones, without any sort of working up of excitement, though they did tell of some of the things that had been happening incidentally. One day in particular, the preacher said no one must think that there must necessarily be some striking outward sign to prove that the Spirit was present.

Things went on in this way till the Thursday afternoon, when Miss Laidler and I went. as we had been doing, into the girls' school to have a little prayer-meeting before going to the church. We first sang a hymn, then Miss Laidler said a few words and called on one or two to pray. At once one of the teachers got up and began, but before she had prayed many sentences, one of the girls cried out, "Lord, pity me!" whereupon that very instant the whole school began to pray in quite quiet, low voices, pleading that their sins should be forgiven. It was indeed like nothing more than a breeze of prayer that came wafting over the forms. But gradually they became more and more earnest and distressed. the tears streaming down the cheeks of nearly every one. Miss Laidler came to me and asked what she should Fortunately, having seen and heard a little of the revival while at Yun-chin, I knew enough to say, "Let them alone." But when some of them began to tremble in their agitation, I thought I had better go for the tutor. He was not in his house, but his wife, when I told her, said it was all right, she had heard of just the same thing happening in other places. Soon after I got back to the school, however, he came in, but he only stood and prayed. After a little, as it was getting very near the hour for the meeting in the church, he left the preacher and went off.

Regarding the beginning of the church service, I only heard about it from Miss Balmer, as I was in the school. It seems that the congregation had all assembled, but no preachers had arrived. No one was in the pulpit at all, but before long the whole congregation was affected in the same way as the girls. By the time the tutor got there, no one could do anything to stop them. There was no making oneself heard above the noise of their crying.

Meantime, after we had spent about half-an-hour longer in the school, the preacher said the Spirit had told him the scholars and we had better go to the church. Miss Laidler had run over to see how things were there, and told him, saying, "Did he think it wise to take the girls, as they were by that time a little calmer?" "Yes," he said, "the Spirit says go;" so go we did. When we got to the church the girls all began

to cry again. That went on for about half-an-hour perhaps, and then by degrees they quieted down, so that a hymn could be started. After the hymn those who were quiet came away, but there were still a great many who seemed greatly exercised.

That evening the order of things was the same—first the two talks, then prayer by one of the men, and after that the whole congregation were again in agonies. The crying rose and fell in great waves. I kept thinking all the time how exactly the words, a "sound of strong crying and tears," described it.

The same thing happened three times on Friday, twice on Saturday, and thrice on Sunday. Each time others were convicted. On Sunday evening there was a testimony meeting, and many said how, when the movement first began, they only thought it strange to see others affected as they had been, but before long they were themselves in the same condition, and found that, instead of the Holy Spirit being "a thing without shadow," as they graphically describe anything that doesn't exist, it was intensely real. Of course the sound of these things got about, and the non-Christians came in crowds to see what was going on. I believe some were duly impressed, but have no definite evidence of such here, though the tutor tells of them being brought in in other places.

And now for results. On the Saturday afternoon there was no meeting. From after dinner right on there was a constant stream of school girls and boys coming to ask if they might go to So-and-so and confess their sin. The sins they had to confess were mostly things that one would have thought they would

have forgotten, but they said the Spirit had reminded them and made them confess.

Soon after the meetings were over, Miss Balmer and I both went to the country. Certainly there is quite a new spirit of sustained interest among the women. They have the evidence now that the Great Spirit we call them to worship is really one of power, and so are willing to leave their worldly affairs for a little to hear more of Him. Miss Balmer says that where she was, the women learnt more in the two weeks than they do sometimes in as many months.—The Woman's Missionary Magazine.

Revolutionary Propagation in Missionary Guise.

From a letter dated August 17, which the British and Foreign Bible Society has received from its sub-agent in Canton, it appears that revolutionaries are pursuing the work of propaganda in the guise of colporteurs of the Bible Societies selling copies of the Scriptures.

After referring to the recent assault on Admiral Li Chun—the writer speaks of one man who:—

"Seems to have been captured some time after the affair took place and was endeavouring to escape. While trying to hide a parcel—a tin box like a cigarette tin—the street police were attracted by his behaviour and finally cornered him. demanded to know what he had in the box. When opened they found on top some books said to be gospels. These removed, they found two bombs. The three men were queueless and avowed revolutionists. The whole affair caused some trembling in official quarters. But that which interests us is the finding of books,

'Gospels,' if they really were such, used in this way.

"Last week one of our independent colporteurs came upon a man on the bund selling books as he lectured. It was a wet night and the crowds were small. This lecturer discoursed on political matters, and apparently on the quiet offered books for sale at two cents, with the understanding that it would be unpleasant should the officials find anyone in possession of such books. My man bought one-Luke's Gospel-in Cantonese. He, at the close of the lecture, followed the man and took him to task for his frauds. He then learned the man had secured these books from various chapels.

"Recently four Gospels of our publication, printed in 1910, were being sold in the country south of Canton. These four Gospels and a political pamphlet—an attack on officials most bitter—were sold for five cents. I cannot learn who the sellers were nor where they received or secured the book.

"Some men come up from Hongkong to sell political books and use Gospels to cover their business. Most chapels and churches have small supplies of these on hand. Thus some are obtained quite innocently as far as the preacher or pastor may be concerned. . . I have this from several sources."

The writer then describes how a bookseller of the Canadian Presbyterian Mission was executed a few weeks ago in connection with a tax riot in Sanhui, Kongmoon, although declared to be innocent by his employers.

"Finally, a few days ago I received a general Missionary community letter from H. B. M. Consulate-General. The Consul-General requested all British Missionaries to instruct their booksellers to ply their trade quietly in the shops, and not to make great noise or gather crowds in the city streets. Upon investigation I located the parties involved in an affair with the police that led to the Police Magistrate requesting the British Consul-General to address such letter to British Missions."

It is scarcely necessary to add that the Bible Societies' Superintendents are fully alive to the situation and that strict instructions have been issued to colporteurs to keep clear of politics and report all cases which come to their knowledge of Gospels being misused by revolutionary propagandists.

The Month.

OPIUM PROHIBITION.

In pursuance of Clause 3 of the Opium Agreement, China has requested the prohibition of the importation of Indian opium into Manchuria, Szechuan and Shansi.

H. E. Tseng Yun, Governor of Chekiang, has forwarded to the Throne a memorial in which he urges that the prohibition of opium should be more stringently carried out, so that all growth of the poppy should cease at the close of the current year. He has put forward a number of practical suggestions for carrying out his proposal.

The High Commissioners have proposed to establish more stations for the prohibition of opium in Peking during the winter season. The Ministry of Civil Administration has strongly endorsed the view.

ANTI-CIGARETTE MOVEMENT.

Several high officials in Peking have undertaken the organization of an Anti-Cigarette Society. Prince Tsai Hsun and Prince Tsai Tao are said to be the leaders of the movement, and they are being backed up by Duke Tsai Tse and General Ying

Chang. The two Princes are reported to be exerting all their influence in the Army and the Navy in order to check the rapidly growing cigarette habit, especially amongst the younger men. A great inaugural meeting is to be held on or about the 4th proximo, when it is expected that the President of the National Assembly, H. E. Shih Hsu, will make a speech and other high dignitaries will be present.

Six hundred people assembled at Hangehow at a mass meeting of the anti-cigarette society and 3,000 people signed as members.

CURRENCY REFORM.

The Chinese Minister to the United States H. E. Chang Yin-tang has presented a memorial to the Throne on the question of currency reform. In it His Excellency complains of the confused state of the present so-called currency of China and its attendant evils. He points out that the powerful countries in Europe and America have, since the 18th century, adopted a gold basis for their currency and urges that China should follow suit which has, he says, a thousand advantages. The memorial has been referred to the Board of Finance for consideration and report and has, it is reported, been objected to by the Board.

The Currency Commissioners. Prince Tsai Tse and H. E. Sheng Kung-pao have, it is said, decided to put the new currency in circulation throughout the whole Empire from the 1st day of the 7th moon (24th August), the idea of circulating it in Manchuria first as an experiment having been abandoned, because in their opinion the currency of the country having already got into such a bad state any delay might make matters irreparable. The old currency will still be accepted, on its face value, for the time being but its circulation will be subject to restrictions and it will be gradually withdrawn.

FLOODS IN HUNAN.

The Governor of Hunan has telegraphically memorialized the Throne that the Lungyang-hsien in the Prefecture of Chang Teh and the Yihyang-hsien in the Prefecture of Changsha have been flooded. The Yamens are inundated and a large number of houses damaged, and cattle lost. He asked that he might be allowed to retain the Yunnan and Kiangsi contribution funds for the purpose of relieving the sufferers,

A correspondent of the N.-C. Daily News writing from Changteh, July 22nd, says:

The unprecedented flood of last year has been eclipsed during the middle of the present month. Several large embankments enclosing large tracts of rice land were spared last year, but this present flood swept practically everything before it. The writer has just travelled by steamer through the middle of the flooded area and there were only half a dozen small tracts that had escaped inundition in the Yuru River valley from Changten down to the lake. The Tungting Lake has practically extended its boundaries toward the south-west to its ancient coasts-the mountains and the footbills of Chang-

teh prefecture.

The suffering of the farming people is beyond description. The beautiful landscape of green rice fields with the farm houses scattered here and there has been changed in a few hours to a lake without shores so far as the eye can see, relieved only by the roofs of houses and the trees that always surround these. Many homes were entirely covered; some have fallen and still others floated hundreds of yards from their former locations. A typical sight is a house submerged so deeply that there is no room in the loft, and the family, together with the domestic animals, cows excepted,

crouched in the loft and on top of the

The above damage refers to the country normally protected by embankments. The city suffered as well, and it is almost sure that the destruction of the levees below was the salvation of the city of Changteh. The water is always expected to rise high on the river front where the wall is strongest but this year an unusual rise took place in the country to the back of this city and the north gate which has never been seriously threatened in the past became a menace to the life of the city. The water rose there rapidly until it was fully ten feet high outside the gate and was pouring in rapidly through the cracks. The carpenters deputed to repair the breaks in the gate fled when the water became waist deep inside, but we have a magistrate who is to be depended on in an emergency and when he stepped down into the water and in person took charge, the people regained heart and helped and

the disaster was averted. This genius ordered coffins and old cotton covers to be brought from the United Benevolence Hall and strong boards from the old Examination Hall and by filling the coffins with mud, bricks or anything that was handy and heavy, he made a barricade that effectually stopped the water.

FLOOD PREVENTION.

The Prince Regent has ordered Viceroy Chang Jen-chun of Nanking

to send a copy of the map showing the course of the River Huai, as soon as it shall have been drawn by the Surveying Bureau of Kiangnan, as His Highness has been apprised of the near approach of the American philanthropists to China for an exhaustive investigation into the state of the Huaiho, with a view to adopting some conservancy scheme and thereby averting the constant floods, periodically causing immense misery to millions of human beings.

Missionary Journal.

MARRIAGES.

AT Ridgewood, New Jersey, U. S. A., Miss Lucy M. Chaplin to Rev. Edmund J. Lee, A. C. M., Anking. AT Alexandria, Va., U. S. A., Miss Mary R. Green to Rev. R. A. Griesser, A. C. M., Soochow.

BIRTHS.

Ar Tungchow, N. China, June 27th, to Dr. and Mrs. J. H. INGRAM, A. B. C. F. M., a daughter (Katherine).

AT Chinking, August 4th, to Rev. and Mrs. W. E. CROCKER, A. B. M., a daughter (Mary Isabel).

AT Chikungshan, Honan, August 7th, to Rev. and Mrs. W. H. GRANT, C. P. M., a son (George Harvey).

AT Chikungshan, Honan, August 19th, to Mr. and Mrs. N. S. Honn, A. F. M. M., a daughter.

DEATHS.

AT Mokanshan, on August 23rd, 1911, RUTH ETHELWYNNE BIBLE, aged two years and eight months; on Aug. 28th, 1911, MARY AGNES BIBLE, aged one year; daughters of Rev. and Mrs. F. W. BIBLE, of the American Presbyterian Mission, Hangchow. They were laid to rest in a quiet spot on the mountain side among the waving bamboos.

AT Shanghai, August 25th, HENRY MYERS, son of Rev. and Mrs. J. WHITESIDE, M. E. M. (South).

ARRIVALS.

June 2nd, Rev. M. B. BIRREL, C. and M. A.

August 3rd, Mr. OLIVER BURGESS, C. I. M., (ret.), from Australia.

August 9th, Rev. and Mrs. R. A. MITCHELL, C. P. M., and three children (ret.), Rev. and Mrs. W. B. GLASS, A. B. M. (South), and children (ret.).

August 18th, Dr. F. A. KRLLER, C. I. M., (ret.) from N. America.

August 20th, Miss M. GRILLS, Irish P. M. (ret.).

August 25th, Rev. and Mrs. R. Allison, Rev. and Mrs. R. C. Wells (ret.), and Mr. Samuel J. Mills, all A. P. M.; Dr. and Mrs. G. D. Lowry and children, Rev. and Mrs. F. H. TRIMBLE, and Dr. CARL KUPFER, all M. E. M. and all returned; Messrs. K. Duncan and Frank

STARR WILLIAMS, Canton Christian College.

August 1st, Mrs. C. N. DUBS, U. E. C. M. and Mrs. B. P. DIXON, Independent.

DÉPARTURES.

August 8th, Mr. and Mrs. J. M. Munro, C. I. M., for N. America.

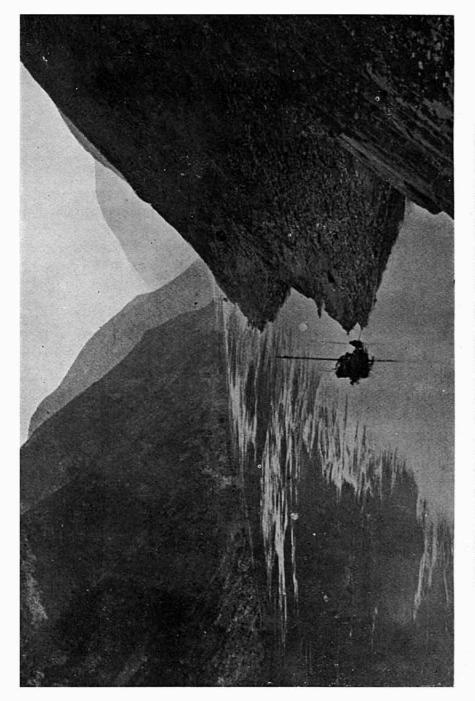
August 15th, Rev. and Mrs. A. E. Cory (F. C. M.) and children; Mr. E. P. MILLER, Jr., A. C. M.; all for U. S. A.

August 16th, Miss B. WEBSTER, C. I. M., for New Zealand.

August 17th, Mrs. A. H. Broom-HALL and four children, EVA Mc-CARTHY, and Miss A. G. LEITH, all C. I. M., for England.

August 19th, Rev. and Mrs. T. E. North, Wes. M., for Eugland.

August 21st, Dr. MARY E. NEWELL, Woman's Un. M., for U. S. A.



THE NEW KAN GORGE, AT THE ENTRANCE OF THE VANCTSE GORGES.

By kindness of the Commercial Press.

THE CHINESE RECORDER

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VOL. XLII

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NO. 10

Editorial.

THE articles which we publish in this number on "Sin" and "Conscience in the Chinese Classics" deal with a subject of perennial interest to the missionary. The Chinese Ideas consciousness of sin is the essential pre-requisite of Sin. to repentance toward God and faith in the Lord Jesus Christ. Confucius said 不 恥 不若 人 何 若 人 之 右: "If one is not ashamed to be inferior to others what hope is there of ever being equal to others." If a man is not distressed at his lack of conformity to his own ideals there is little hope that he will make any strenuous effort to reach those ideals. But if the ideals themselves are defective the hope of reaching a high standard of life is entirely lacking. The three writers who have contributed the articles referred to above, agree in declaring the Chinese idea of sin to be in-This is not surprising. It is inadequate not because it is a Chinese idea but because it is the idea of the unregenerate man. We know absolutely nothing in this world except by contrast with something else. It is psychologically necessary before a man can have an adequate consciousness of sin that he has a just sense of the holiness of God. The measure of our nearness to God is the measure of our repugnance to sin. The way to arouse the sinner to a sense of his guilt is not by dwelling on the heinousness of sin but by revealing the dazzling purity of God's holiness.

Between the years 1643 and 1648, when the Crown and the Commonwealth in England were locked in that death grapple which ended in the execution of Charles the first, the Westminster Assembly of Divines met to draw up their Confession of Faith. In answer to the question "What is sin?" they gave the definition "Sin is any want of conformity unto or transgression of the law of God." The Chinese in their definition of sin saw only the baleful effect of sin on the sinner, and forgot absolutely the insult offered by sin to God. The old divines, on the other hand, though well aware of the injury wrought by sin to the human race, were so overwhelmed with the magnitude of the crime of transgressing God's holy law that they omitted from their definition any reference to the self-injury wrought by the sinner on himself. The two different statements are not contradictory; they are the necessary result of different view-points, and therein lies a lesson which he that runs may read.

* * *

IT is greatly to the credit of the Press in China that religious controversy has found no place it its columns for many years and that missionary work has been The Press and treated honestly and fairly. There are plain Missions. signs that a different policy has been adopted in certain quarters. Articles have appeared which could serve no good purpose but to encourage controversy and to wound the feelings of many of the subscribers. This is particularly unfortunate because most of the reliable news concerning the provinces, the China which we know so little about, is furnished by correspondents who are missionaries, so that their goodwill is an asset of the paper. We subscribe to a newspaper to get the news, and not to see Christianity attacked or defended. And in the interest of goodwill amongst our cosmopolitan community it is a mistake to open the doors to correspondence of this sort.

But perhaps we regard the matter too seriously. Life is often dull to the resident of the Far East, and it may be that, when he comes to the end of his search for something to enliven him, he turns as a last resort to baiting the missionaries. It has long been a favorite sport in Japan and this is the way to go about it. You publish a letter attacking the missionaries or the Christian Religion, hoping that it will tempt someone

to answer. Some unwary missionary falls into the snare and replies, and then the game is on, and the fun for the bystanders begins. It may be that the presses have gone wrong or that the compositors threaten to strike, or only that the thermometer has reached ninety degrees and that the Editor seeks relief for himself and amusement for his readers. It is funniest of all when the innocent missionary takes it seriously and gravely attempts to defend his cause or, best of all, admonishes his critics. Sometimes he is perverse enough to protest that the caricature which has been drawn of him does not represent him fairly, but this is not to enter into the spirit of the game. He must be a dull and willing victim to put the finest edge on the sport.

In the "wild west" the cowboys used to get a great deal of enjoyment in making the newcomer or "tenderfoot" dance by shooting at his toes. It relieved them and did not hurt him. And probably missionary baiting means little more.

* * *

A LETTER signed F. R. appeared in the September number, giving an account of a book called "A Chinese appeal concerning Christian Missions". The Lin Sbao-pang. author has since explained to the public that That was plain to people in China he is not a Chinese. because, amongst other reasons, no Chinese would have placed Kuling and Kiukiang in the province of Anhui as this author did on page 299. What might have deceived people was the extravagant use of quotations which in India and China is a mark of the style of many natives of those countries who have received an English education without properly digesting it. Strangely enough the author claims that this characteristic should have convinced everybody that he was not a Chinese. No one will deny that the author had a right to employ a nom de plume, but the case is somewhat different when we find him giving his book the title of a "Chinese Appeal", constantly using the words "we Chinese" and appealing to his early life as a Chinese boy. Many people at home, perhaps most readers, would be deceived into thinking that the book was a genuine expression of Chinese opinion.

The book is an attack on all missionary work under the form of a criticism of a class of missionaries whom the author derides as ignorant and fanatical. He attempts to drive a wedge between the missionaries whom he patronises as well-meaning, and even useful to China, and the class which he

stigmatises as narrow and harmful. No one would deny that in a body of more than four thousand missionaries some might be found who may be open to criticism. What is unfair is that they are treated as if they were the ordinary type.

The book is written from the standpoint of convinced unbelief in Christianity and the attack upon missionaries is only a cover for an attack on their religion which ranges over the whole field. It is the assertion of a complete agnosticism. But if there is no God and no Christ it is surely idle to discuss missionary methods. They are equally foolish and superstitions, the best and the worst of them.

* * *

THE recent announcement in the newspapers of the organization of a new committee for famine relief shows promptitude in planning to deal with conditions that Mecessity for threaten to be worse than those of last year. Famine Relief. The extent of the devastation already caused by floods, and the number of those who will be in dire need thereby, cannot now be stated. Suffice it to say that whereas last year the suffering was caused by the overflow of a comparatively small river, this year the mighty Yangtze has rolled its floods over vastly greater territory. The new committee is confronted with the problem of relief on a scale that the old committee, which did such excellent work, did not have to consider. There is no need to renew the question of appointing this or such committees. The arguments that supported such movements in the past are tremendously augmented Both by reason of the fact that Christianity is above all things a system of practical philanthropy, and the undeniable fact that multitudes of people are in dire need, famine relief is a necessity. It matters not that the sufferers are Chinese. Calamities recognize no races and philanthropy should not be affected by racial distinctions. The Christian world must help, as it can, its suffering fellow-mortals in China. It does not affect the question either that the Chinese Government could stop it and will not, or that it would if it could. Neither the impotency nor indifference of the powers that be in China is an excuse for Christians not doing their part. Nor should definitely known or suspected peculation deter us. This should be carefully guarded against but should not be allowed to stand in the way of our duty. Not even misunderstanding on the part of those helped should get in the way of our being practical Christians. In solving this as well as other problems, Christian people and Christian motives should take the lead. We therefore wish abundant success to the new committee.

* * *

It is an easy thing to acquiesce in any movement but it is another thing to align oneself with a movement so as to count in it. In this new committee the missionary Missionaries and body must do more than acquiesce. Famine Relief. missionaries are placed where the hardest part of famine relief work comes. The failure or success of famine relief affects for good or ill the position and work of the missionary body more than that of any other group of foreigners resident in China. For this reason the Missions and the Home Boards must consider it as more than a side issue. missionaries who are so placed as to be called to participate in this work must take it up for the time being as their form of missionary work. For this the Boards must be willing to set them apart. For if famine relief is a necessity at all it is worth doing well. And famine relief is a method of preaching the love which is the main theme of the Gospel in a way that all can understand. As to the question of the importance of permanent preventive measures as opposed to that form of relief which aims to save as many lives as possible now, the missionary body will naturally look more to the latter, leaving the larger questions of engineering to the Chinese Government and the philanthropic community. Whether or not missionaries should lend their time to superintending permanent relief works is a matter that must be settled largely in view of local conditions. Certainly while aiming mainly to save lives in immediate danger the missionary body should agitate unceasingly the need of preventive measures. Seeing that the sterner problems of distribution fall mainly upon the missionary body it would seem wise that they should be more largely represented upon the new committee than reports to hand would indicate they are to be.

* * *

THE initial impulse towards the organization of a new famine relief committee came from a group of famine relief workers on Kuling. The new committee has sprung somewhat suddenly into being. One feels that one of the first problems to receive its consideration should be its own organization and its relation

to those to whom it is to appeal. It has been suggested that this committee should be more permanent in character than the last one. If this idea is acted on we should then have a practically self-elected body, in the nature of the case selfperpetuating. One naturally asks to whom would such a committee be responsible? The only part of the community which was given the privilege of electing its own representatives on the committee was the Chinese. It would seem wise for the committee to take the public somewhat more into its confidence at once by at least giving opportunity for the discussion of the question as to whether it should be a temporary or permanent organization and as to whether it should extend the scope of its activities to fostering forestry, engineering and other preventive measures. Again if the committee is to be permanent it should organize so as to change the members in rotation thus giving opportunity for the public to express itself in electing members to these vacancies. are glad to know that the new committee proposes to profit by the experience of the old committee by striving for progress and improvement in every phase of its activity. The old committee has our heartiest appreciation; the new committee has our fullest sympathies.

Ir must have been with a feeling of great regret that our readers heard of the death of Sir Robert Hart on September 21st. The sorrow they felt was no common The late Sir True, not many of our missionary sorrow. Robert Bart. readers came in personal contact with Sir Robert Hart, but the knowledge of his personal qualities, the faithful service he rendered to the Chinese Government, and the greatness of the work he accomplished, not to speak of what he must have suffered in 1900, nor of the wise words he has uttered since, must have brought him familiarly before them. Of his personal qualities, possibly those which will be remembered most will be his sincerity, his undemonstrativeness, his personal kindness, his wide sympathies, his strong faith, and the all-embracing nature of his altruism; neither ought we to forget his incorruptibility, his wide and accurate knowledge, his thoroughness and his perseverance.

The Customs service will always be a monument to his capabilities and accomplishments. When he become Inspector General in 1863 he had a staff of about 200 persons collecting

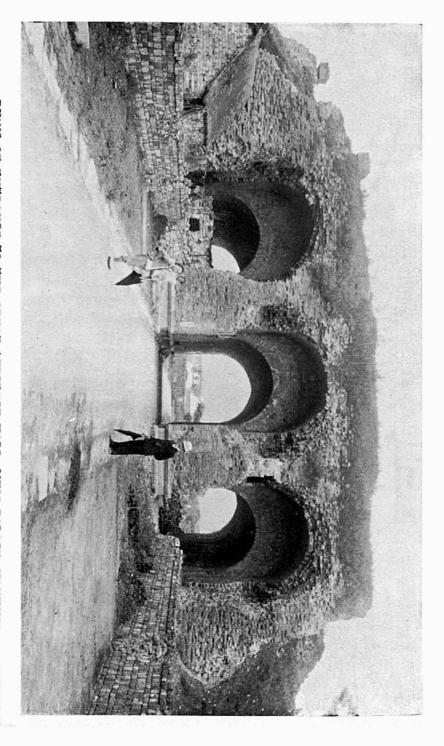
a little over 8,000,000 taels per annum at fourteen treaty ports, now there are fully 1,500 foreign and over 10,000 Chinese employees, who are charged with the work of collecting revenue, coasting and harbour dues at forty-nine ports, and are responsible for lighting and buoying the coast, and the control of the postal service of this great empire. Under his régime the Customs revenue has risen to upward of 35,000,000 taels per annum.

* * *

IT is with much regret that we notice that the new daily paper which has recently been started in Shanghai under American auspices, is following what we consider Anvasi:n of a very objectionable custom of some of the greatthe Sabbatb. est American dailies, - that of having a Sunday We know that the appearance of the China Press has been hailed with satisfaction by many of our readers, as it had so much in common with the American papers they had been accustomed to read at home. The arrangement of news, with striking headings and other features, has all the flavour of home, and the cartoons with their peculiar and possibly feeble humour detract little from their enjoyment. We have no doubt, however, that these friends, and also many others who stick to their old favourite paper, will regret this Sunday paper as bringing in insidious influences which undermine the sacredness of the Sabbath and incidently have a bad example, as the Chinese are already much impressed with the lax observance on the part of foreigners of their own Sabbath. The publishers probably justified this development on the ground that the paper is prepared and printed before Sunday, excluding the incomparably greater harm of secularizing the Sabbath. We do not forget that there are features in the Sunday paper suitable to that day, but in truth the underlying motive is to make more money. We wish they had followed the example of our British contemporaries. The Sabbath is none too well observed in Shanghai, and we regret this new encroachment on the sacred precincts of the day.

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MANY of our readers will have been interested in the arrangements made for the departure for their several fields of labour of the C. M. S. recruits this Autumn. We have heard so much of financial stringency that it is interesting to know that 101 missionaries



RUINS OF ENTRANCE TO THE GREAT AUDIENCE HALL, MING PALACE, NANKING.

By kindness of the Commercial Press.

and 28 recruits leave for the foreign field as against 182 last year. Of the returning missionaries sixteen will be supported by the funds of the Medical Mission Auxiliary, nine are honorary, and eight others will be honorary for the next term of service through the special gift of friends in order that they might not be kept at home. Of the recruits, two are honorary, two are honorary for the next term of service through the special gift of friends, two others will be specially supported, four others go out through the Medical Mission Auxiliary, three will be supported through the New South Wales C. M. Association.

A few months ago the C. M. S. came to the decision, after much thought and consultation, that the number of mission-aries, including wives, which should be detained at home, would be fifty-five. Twelve recruits will also be held back. This and other drastic measures remind us that "Power belongeth unto God," and we feel sure that the past experience will be a call to greater self-sacrifice, to more earnest witness, and to keener missionary service.

* * *

WE have before us the "Story of the year" which contains the condensed annual report of the C. M. S. Its interesting references to the lessons drawn from the Edinburgh Morward. Conference, and its record of important developments and show us the necessity for a careful retrospect. The Auward. history of the five missions of the C. M. S. in China is full of significance, particularly the history of the Fukien "Work was carried on there for ten years without a single convert; for eleven years there were no baptisms. At one time the Mission was only continued by the earnest entreaty of the solitary missionary working there. Then fruit appeared, and the harvest has been great. The Christian martyrs of the province-both foreign and Chinese-have been the seed of of the Church."

Much in the reading of these reports, as well as in the results of the Edinburgh Conference, make us look forward hopefully, but we do not forget the value of the upward look. An increased spirit of prayer is called for as we consider the clamant needs and, to quote other great needs emphasised by the C. M. S. Committee, there is a call for corporate sacrifice, for a truer sense of personal descipleship, and stronger faith in God.

Contributed Articles

The Chinese Idea of Sin*

BY REV. J. W. CROFOOT.

The outset it may perhaps be as well to confess that the subject of the evening was of my suggestion though the writer of the paper was not. It is, I suppose, quite a general experience among missionaries to find it very difficult to get the Chinese to appreciate our idea—the Christian idea—of sin. The sermon by Mr. Darwent published in the Chinese Recorder for May, 1910, and the discussion following the publication of the sermon, served to stimulate my interest in this subject, and wishing for more light on it, I suggested it to the Committee of the Association. Then, when the Committee asked me to prepare the paper, I promised to do it, thinking I could not do better than to give some time to its study.

But now that the time for presenting the paper has come I have to say that although I have acquired some information, I feel nearly as far as ever from the solution of the practical question: What are we going to do about it? Perhaps the older missionaries will be kind enough to tell us that in the discussion following the paper.

I. In considering the Chinese idea of sin let us first take up some popular notions on the subject, leaving those obtained from books till later. If we were to consider the popular foreign ideas it is likely that most housekeepers would agree with Mrs. Crofoot, who said on seeing the subject: "Humph! the Chinese idea of sin is getting caught." There is a certain suggestiveness in the fact that according to Williams' Dictionary, the character means "a bamboo net for catching fish", as well as its more ordinary signification.

The popular ideas we wish to consider, however, are those of the Chinese to whom we habitually preach, and I dare say that we all alike have found the Chinese reluctant to admit that they are sinners, and that many things which appear to us to be obvious sins, do not appear so to them. This is doubtless partly due to the fact that the word ## means crime

^{*} Paper read before the Shanghai Missionary Association.

NOTE —Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

quite as often as it means sin in a more general sense, so that when one says he has not committed sin he means that he has not been guilty of any heinous offense against the laws of his country.

I remember being much shocked by an occurrence in a Bible class some years ago. The lesson was on the capture of Jericho, and something was said about the fact that Rahab was saved though she was such a sinner, when one member of the class, a man who had been a church member for some years, said: "Was she particularly a sinner? That was just her way of getting a living."

From the way in which the Chinese speak of a man as bad because he does nothing but 吃着原路, I cannot rid myself of the impression that they put these four actions on a common level. That is to say, that just as eating and dressing are perfectly legitimate when not carried to excess, so fornication and gambling to a moderate extent are equally blameless.

But while 罪 means crime in many cases, we are also confronted by a class of facts which show that in other cases it means very little. For while we find that the countryman and the scholar agree in denying that they have committed any sin, they also agree in saying 得罪,得罪, when they have committed some trifling inadvertence, and the coolie carrying a burden along the street uses the same expression to ask people to allow him to pass. Again it is generally admitted that it is a sin for a widow to remarry, and probably no one will deny that it is 罪過 to neglect the dead, to remove a baby tower, to waste a handful of rice, or tread on a piece of printed paper. And the same expression is also used in the sense of "Thank you" or "I am much obliged".

With many Chinese, with their intense conservatism, offenses against public opinion or the old ways, say of Yao and Shun, may be expected to be considered sinful, and such is doubtless the case in some instances. Certainly public opinion of what is right and wrong has a strong influence on conduct, but perhaps not more so than is the case with Westerners. To illustrate this, it is only necessary to mention that many foreigners lose or loosen their moral standards when they come "East of Suez", where, if we may believe Rudyard Kipling, "There ain't no ten commandments". What people will say, certainly has no little effect on all of us, and sometimes we may really almost think that, "vox populi, vox Dei."

The existence of more or less numerous sects of vegetarians and the popularity of various methods of "doing good deeds" are a witness to a feeling on the part of the Chinese that there is a need to propitiate an offended heaven. Those who have seen the way the people habitually maltreat domestic animals will be slow to believe that the "animal asylums," (放生局) such as that between the South Gate and our mission, are opened and kept up out of the pure and disinterested love that the founders and supporters have for the poor dumb creatures there "released".

Another interesting fact bearing on our inquiry is the very general belief that national and personal calamities are direct results of sin. Such seems to be the general belief about the present famine and about what we are now happily able to call the recent outbreak of plague.

II. A closer examination of the words used for sin is of interest, but it yields much the same result as one gets by considering the ordinary speech of the people. 過失,罪惡, and罪孽 are fairly accurate translations of the words transgressions, iniquity and sins, of the 51st Psalm, but the three expressions mean practically the same to the Chinese, just as in ordinary usage we make little or no difference between these English words. The history of the character 罪 is interesting, but it can hardly be called enlightening. It seems that it was formerly written 辠 (self bitterness), but because in the seal character it resembled the character ঝ (emperor), formerly written ೩, the Emperor Zing-s, the man who burned the classics, changed the way of writing the character to that now in use.

While 罪惡 seems to show the hatefulness of sin and 罪孽 emphasizes the results of sin, perhaps on the whole little of real value can be learned from the study of the words themselves except that 罪惡 and 罪孽 refer to graver offenses, and 罪過,過失 and 罪您 to the lesser ones.

III. A study of moral books or "virtue books" (養書), Buddhist, and otherwise, reveals, as might be expected, the same confusion of ideas as is observed in the conversation of the people. In general it may be said that the eating of flesh appears to be on about the same level as giving way to the passions for wine, women, and anger, and that a brothel keeper appears to be but little worse than a butcher, a barber, an actor, or a chair bearer.

Among the dozen or more books of this nature that I have examined, some of them quite carefully, many things of interest are to be found, though the general trend of all of them is the same, viz., that by doing good deeds one can attain heaven, and by sin one is drawn down to hell. But when we consider what are good deeds and what are bad, confusion, to our minds, commences. The practise of vegetarianism and the liberating of living creatures are, of course, classified as good deeds, and the taking of life or capturing any creature as bad ones. Filial piety naturally comes in for its full share of praise, and its opposite for corresponding condemnation. book gives a long description of the tortures in hell of a young woman who, displeased at the reproof of her mother-in-law, was guilty of persuading her husband to set up a separate establishment, and after his death marrying again. Another is devoted to the doctrine that famine and pestilence are results of sin.

Another, which makes much of the practise of virtue as a means of prosperity, is especially directed against the four evil tendencies of men toward wine, women, money, and anger, and on the other hand urges vegetarianism. The idea of retribution and the doctrine of metempsychosis are also prominent in these books. The practise of virtue is urged by the description of the tortures of hell and by the statement of the low estate in a future existence of those who live unworthily in this life. One book directed against licentiousness says that the graves now neglected because of lack of descendants are those of men who in their life gave free rein to lust, Another book gives a long list of states or conditions now, resulting from conduct in a former state of existence. instance: Those without sons are such as were guilty of taking life. Those who spit blood now are such as ate flesh while reciting books (念 經). Those deaf now were unwilling to listen to books. Hump backs are those who laughed at idols. Those killed by lightning are those who used false Those who die young are those who killed swine The blind are those who gave wrong directions when asked about the roads. The rich are those who fed priests, etc., etc.

It is notable that in some of these books the oneness or sameness of the three religions is stated. One Tauist book gives a long list of offenses, and states that by doing 300 good deeds one may become an earthly fairy, and by doing 1,300 he may become a heavenly fairy. Among the evil deeds, lying, murder, arson, etc., seem to be no more heinous than breaking eggs, frightening birds, and stopping up the dens of living creatures.

Another book tells of an official who "laid up" first 3,000 merits and then a second 3,000, and later 10,000, according to the book of merits and demerits. The last was pretty difficult, but was accomplished by doing all the people in his district the favor of remitting their taxes. How this affected his superiors the book does not say!

This "Merits and Demerits" (功過格), a book first suggested to me by Dr. Parker, is perhaps the most interesting of any of this class. I think there must be more than one book of the name, for Dr. DuBose in "Dragon, Image and Demon" quotes from one different from mine. The merits and demerits are arranged in different lists, and each thought, word, and act has a definite number of merits or demerits assigned to it so that one can keep books with heaven and know just how he stands. When this list is mentioned in other books it seems a fair inference that each man was his own book-keeper, as he wrote down at night a record of the good and evil he had done during the day.

Some quotations from the merits as well as the demerits would be of interest, but we have time for a few—comparatively speaking—of the latter only. They are arranged under three classes: evil thoughts, evil words, and evil deeds. Among the first are:—

			DEMERITS.
To think evil of heaven			1,000
To think parents partial toward brothers		•••	1,000
To hate a brother on account of property		•••	500
If carried to law			1,000
To sacrifice to deceased ancestors without honor	ing them		50
Ingratitude			50
If the favor has been great, double.			
 To be angry because one refuses to lend money 			50
To speculate in rice	•••	***	50-100
(This edition does not mention speculation	in rubber.	.)	
To have evil thoughts on seeing a beautiful mai-	den		30
To envy the successful			30
To sacrifice to the gods without honoring them		•••	20
(Notice above, line five).			
To complain of poverty		٠.,	16
To hate Buddhist and Tauist priests		***	5
To think much of the future		•••	I
To feel disgust because food is bad		٠.,	I
•			25

Lune	11.	1:01	. P 27			10.000 C 1000 C 1000		
From	Inc	1131	of cru	words I	nave	sciected	the	following .

One angry word to parents	***			1 **		1,000
To complain of parents				- • •	***	500
To slander a virtuous widow					• • •	500
To speak angrily to one's elders				111		50
To slander Buddhist and Tauist i	dols					50
To lie						5-50
To complain of the weather						50
To speak obscenity or blasphemy	·	•••				10
(If younger are present, don	ble).					
To talk too much					***	10
To revile						5
To revile a beggar		***	***		***	I

Of evil deeds we can name only these:

To rebel against parents		•••	• • • •		***		1,000
To seduce a woman of goo	od fan	ilv	• 11 •		***		1,000
To publish obscene books			ictures				1,000
Infauticide			111				1,000
Arson			***				500
To urge one to go to law					***		300
To allow wife to ill-treat of	concu!		servan	t			100-300
To utter counterfeit mone					111		200
To open a gambling place		•••			1000		100
To destroy classics through		orance					100
To recommend a bad man							50
For a man under 30, thou	gh sor	iless, t	o take	a conc			30
To tell others to hunt or f			•••				30
To open another's private	letter		•••		•••	•••	10
To lend money at high in							1
To throw away written pa			***		***		5
(To soil it, double.) To borrow and not return					6		_
					***	•••	5
To turn leaves of books w	ith di	dy har	ids				3
To read classics in bed	• • •						1
To delay a family letter		•••	***	•••	•••		5

I have quoted thus extensively from this book because it seems to me really illustrative of the common ideas on the subject.

IV. Of course the books we have been considering cannot be said to have any standing as literature, and the classics must come in for their share of consideration. The "Four Books" are all that I have been able to give a careful examination, and they yield somewhat indefinite results. That is to say, while there is much praise of righteousness and propriety, there is less information as to what constitutes righteousness and propriety.

Let us take up Mencius first. The highest ideal presented by him is: "I like life and I also like righteousness. If I cannot keep the two together, I will let life go and choose righteousness." (Bk. VI, x.) Surely this sentiment is beyond all need of praise. Another passage to which we can give our approval is: "If you listen to peoples' discourse you will find that they have adopted the views either of Yang or Mih. Now Yang's principle is 'each one for himself' which does not acknowledge the claims of the sovereign. Mih's principle is 'to love all equally,' which does not acknowledge the peculiar affection due to a father. But to acknowledge neither king nor father is to be in the state of a beast." (Bk. III, viii, 9.) If we had only these to consider we might feel that Mencius deserved our full approval, but unfortunately for his reputation among Westerners he said some other things which we cannot praise. Among them is the oft-quoted passage: "There are three things which are unfilial, and to have no posterity is the greatest of them." (Bk. III, xxvi.) As we look about us and see the prevalence of polygamy, we are apt to think that this saying has influenced his countrymen more than the one about the love of righteousness.

That the question of "tainted money" is no new one is shown by an incident in Bk. V, Chapter iv, where Wan Chang asks if it is proper to receive gifts from robbers, and being answered in the negative, asks about the superior man's receiving gifts from the unrighteous princes of the present day. Mencius defended the practise of receiving such gifts, saying: "Indeed to call everyone who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness."

Some time ago it occured to me that perhaps I could get some light on our subject by asking some Chinese the question presented in "Antigone" by the Greek dramatist Sophocles, who lived at about the same time as Confucius, -the question, of what to do when the love of family and the laws of one's country come into conflict. Antigone, it will be remembered, buried her brother, even though it was in direct disobedience to the orders of the king. I did ask this question of several Chinese, only to find later that it had been answered by Men-The incident was as follows (Bk. VII. Part i. 35.): A disciple asked what would have happened if the father of Shun, the successor of Yao, had committed murder. To this Mencius replied that he would have been apprehended. "But would not Shun have forbidden such a thing!" "Indeed how could Shun have forbidden it?" "In that case what would Shun have done?" "Shun would have regarded abandoning the empire as throwing away a worn out sandal. He would have privately taken his father on his back, and retired into concealment, living somewhere along the seacoast. There he would have been all his life, cheerful and happy, forgetting the empire."

That is to say, his duty to his father, even though guilty of a great crime, would have led him to hide the father from justice, even at the expense of abandoning the empire. This presents a striking contrast to the conception of Roman law, at any rate, not to mention the action of Asa, king of Judah, who removed his mother from the position of "empress dowager" on account of her sins.

In the "Doctrine of the Mean" the only passage which seems to need consideration is that which states the five relations: "The duties of universal application are five and the virtues wherewith they are practised are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder and younger brother, and those belonging to the intercourse of friends. Those five are the duties of universal application. Knowledge, magnanimity and energy, these three are the virtues universally binding." (Chapter xx.) As has so often been pointed out, the greatest lack in the five relationships is the failure to recognize relationship to God; but we may also note that it fails to provide for intercourse with any outside one's own circle. Nor does it give any clear indication of how one is to fulfil the duties of the relationships.

In "the Great Learning" I find nothing to our purpose except a statement of the Confucian "golden rule", which also occurs in the Doctrine of the Mean and three times in the Analects. This lofty precept, "Do not do to others that which you do not want done to yourself," while second only to that of Christ Himself, has not apparently had a very decided influence on the popular idea of sin. Whatever may be said in praise of it by Western scholars sitting in their studies at home, one may doubt whether any considerable number of Chinese, educated or otherwise, really consider it to be the rule of life which, when violated, brings on one the just displeasure of heaven.

Among other expressions in the Analects to which we can give our assent is: "When you have faults do not fear to abandon them." (Bk. I, Chap. viii.) But the preceding sentence is: "Have no friends not equal to yourself," which certainly seems to us a purely selfish doctrine. Nor is it

specified what are faults which one should not fear to abandon. "Having no deprayed thoughts" (Bk. II, Chap. ii.) Confucius' summary of the three hundred pieces of the book of poetry, is open to a similar charge of indefiniteness.

When asked about perfect virtue the Master replied (Bk. XII. i.): "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety." This passage affords, as Dr. Darroch pointed out in a paper before this Association some years ago, an excellent illustration of what I is, though it may be questioned whether the sage himself ever called these I I equivalent to I. We in reading it naturally ask, "But what is propriety?"

In Chapter vii of Book XVI, we find this: "Confucius said, "There are three things which the superior man guards against. In youth when the physical powers are not yet settled, he guards against lust. When he is strong and the physical powers are full of vigor, he guards against quarrel-someness. When he is old and the animal powers are decayed, he guards against covetousness." Again, we have (xxii. 4, 3.): "When the man of high station is well instructed he loves men."

Now we must freely admit that the passages quoted above from the Analects do furnish a very high standard of excellence in conduct, and that this high standard is especially commendable when compared with the ethics of most non-Christian religions. In fact, one might almost say that if sin means to miss the mark, $\dot{a}\mu a\rho\tau\dot{a}\nu\omega$, the Confucian idea of sin is not essentially different from the Christian idea, for both seem to indicate the failure to reach an ideal, to strike a Ξ M, and the ideal of Confucianism is by no means a low one.

But there is another side to the picture. Not to dwell on the well known instance when Confucius was "not at home" to a caller and then played his lute to let the caller know that he really was within, there is here, as in considering Mencius, another class of passages to be considered alongside of those which we cannot refrain from praising. With the "golden rule" we need to compare the place (XIV, xxxvi.) where, when some one said, "What do you say concerning the principle that injury should be recompensed with kindness?" the Master said: "With what then will you recompense kindness? Recompense injury with justice and kindness with

kindness." The Confucian ethics in this falls not only below that of Jesus but also below that of Laotse.

But what is perhaps the most illuminating passage in the four books in reference to our inquiry is (Bk. XIX, Chap. xi.): "Tsze-hsia said 'When a person does not transgress the boundary line in the great virtues, he may pass and repass it in the small virtues'"子夏日大德不踰開,小德出入可也。 This, it seems to me, is fundamental. While it is not a part of our purpose to make a comparison of Confucian and Christian ethics, one naturally in reading this sentence thinks of how our Master said, "Ye therefore shall be perfect even as your heavenly Father is perfect "Similarly, while we would not withhold our praise from Confucius for his humility in refusing the claim to be a sage (ix, 9), we of course find nothing in his writings comparable to the words of the Hebrew prophet, who said: "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts."

We have now arrived at the point where some conclusions should be drawn. I think I cannot do better than to insert two quotations here. The first is from the 4th volume of Dr. De Groot's large work, "The Religious Systems of China." After treating at some length the stories of the horrible things that happened to women guilty of infanticide, and quoting many stories of retribution accomplished by ghosts, he says that the belief in retaliating and rewarding spirits shown in the old books remains unchanged to this day, and continues as follows: "Ghosts may interfere at any moment with human business and fate, either favorably or unfavorably. This doctrine indubitably exercises a mighty and salutary influence upon morals. It enforces respect for human life and a charitable treatment of the infirm, the aged, and the sick, especially if they stand on the brink of the grave. Benevolence and humanity thus based on fears and selfishness may have little ethical value in our eyes; but for all that their existence in a country where culture has not yet taught men to cultivate good for the sake of good alone may be greeted as a blessing." The fact that a wronged party may change himself into a wrathful ghost by committing suicide has certainly a restraining influence on many an otherwise evil-doer.

This is perhaps as near as we can come to a statement of the popular Chinese idea of sin—the fear of retribution. Dr. Edkins in "Religion in China" tells of a man in hospital who called his sickness his sin. This may be called the popular idea, and as far as Confucianism as such is concerned, I believe Dr. Edkins is right in saying: "The tendency of the Confucian religion is to render those who believe in it unwilling to confess that sin is an element in their daily actions."

The one word which seems to me best to describe the Chinese idea of sin is, "inadequate", utterly inadequate to show them the need of a savior outside themselves. why this is so, I have no other reason to offer than the fact of their ignorance of the revelation of the Holy God through Jesus Christ His Son.

The Etymology of the Characters for Sin

BY DR. J. DARROCH.

S a study etymology is at once fascinating and instructive. The old lady who declared that Webster's unabridged dictionary contained many fine stories though they were a bit short was not so far out after all. Müller has shown that the study of words casts light on the customs and ideas of the grey forefathers of our race at a time, not only anterior to that at which history begins, but before the possibility of reducing speech to writing had been even thought of.

The etymology of Chinese characters is at once easy and difficult. There are some characters which bear so palpably on their face the meaning which the pre-historic pen-man who first designed them meant them to convey, that we have no hesitation in concluding, when we read them, that we are thinking the originator's thoughts after him. Examples of the class of characters referred to will occur to anyone. yü, rain, in which we see the falling drops of water; !!! ch'wan, streams, showing in its form the undulating river; 州 chou, an island, where the land is seen, set in the middle of the waters, may be taken as specimens of a large class that may be added to at pleasure.*

^{*}In their ancient forms the similarity of these characters to the things signified is even more strikingly apparent.



The Chinese have many books describing the evolution and etymology of their characters. The chief of those is the 說文 composed by 許叔重 of the Han dynasty about roo A.D. K'ang-hsi's dictionary relies greatly on this compilation and no Chinese scholar would think of questioning its authority. Professor Giles, however, refuses to place any credence in the book whatever, and contemptuously dismisses the whole subject as being utterly beyond our ken. (See Giles dictionary. Preface, page ix.) This is too sweeping. Prof. Giles is certainly a great Chinese scholar, but when he has the whole scholarship of the Chinese Empire arrayed against him we, who willingly own him a master, may be excused from dissenting from his over-hasty conclusions.

Doubtless many of the derivations of the *Shuo-wen* are purely fanciful, but after making allowance for all these, there remains a substantial sub-stratum of ascertained fact, on which solid deductions may rest. At the other end of the scale are the vapourings of fortune-tellers, punsters and riddlers who weave all sorts of fantastic combinations out of the characters which they dissect and play upon. These are of the same value as the shapes the children see in the embers when they sit and tell tales around the fire on a winter's eve.

In this paper I shall confine myself to the four common characters for sin, 罪恶過孽, not only because Mr. Crofoot's paper, to which this is a kind of supplement, deals chiefly with these, but because no new idea would be likely to emerge even if we broadened the scope of the enquiry and discussed others, such as 蜜 您 尤 美 失, etc.

Mr. Crofoot recalls in his article that in a paper which I read before the Shanghai Missionary Association some years ago I analysed the character 罪 into the component parts 四 four, and 非 a negative. As this is an excellent example of what may be called false etymology—for in this instauce I was using the method of the fortune-teller and not of the Shuowen—I may be allowed to explain that the paper referred to was called "Illustrations," and in it I was seeking to illustrate one method of explaining to a heathen audience the idea of "sin." The character was, as stated, analysed on the blackboard into the two parts 四 and 非. Then in parallel columns was written alongside the answer of Confucius to his favourite disciple when he asked him for an explanation of the saying 克己復 禮 "repress yourself and conform to propriety." The answer was

非禮勿視. 非禮勿言, 非禮勿聽, 非禮勿動, "Look not, speak not, listen not, act not but according to propriety" and it was explained to the audience that these four 四 wrong actions 非 constituted sin 罪. Ninety-nine out of a hundred Chinese scholars would admit that this was a correct analysis of the character 罪, but the lesson is greatly strengthened by going on to explain that this is only an illustration, and by showing that the radical of the character 罪 is not 四 sze, four, but 网 wang, a net, and that etymologically the true meaning of the character is that the wrongdoer 匪人(為非之人) is really under a spreading net and however unconscious of it he may be, heaven's net is already over him and there is no possible way of escape (天網核依疏而不漏).

Mr. Crofoot rightly tells us that the ancient method of writing 罪 was 皇, but inasmuch as this was very like the character & Emperor, it was changed to its present form by the energetic Tsin Shi-hwang. Let us study for a moment these two forms of writing the character for sin. The more ancient form is composed of 自 self, and 辛 bitter. It is plain that the idea in the mind of the ancient sage who first wrote "sin" in this way—for the evolution of the character must have followed this order, first there was a general idea of sin. then a word was coined to express the idea and lastly a character was designed to represent the word—was that the man who sins brings bitterness and sorrow to himself. Not a bad idea either. We are reminded of the man in the tombs constantly crying out and cutting himself. Surely the idea that sin most certainly brings sorrow was a true one, and it is a remarkable thing that it was woven into the very structure of the language by some ancient heathen sage. long this ideograph represented "sin" to the Chinese people we do not know, but about 200 B.C., the Emperor noticed that the character for "sin" was distressingly like the character for "Emperor", and, probably being somewhat self-conscious, and being apprehensive that some wicked people might suggest that the undesigned coincidence was remarkably apposite, he determined to coin a new character for the old idea and so we have the advantage of discovering what was the idea of "sin" in the mind of another and a more modern sage. As we have seen, he abandoned the idea of sin bringing with it sorrow, and chose to emphasize the thought that sin is certain to bring its own punishment; that

the wrongdoer is caught in the meshes of his own crime and that his sin will surely find him out. This is precisely the idea of "sin" one would expect the resolute "first Emperor" to impress on his people. It was not a new idea. Another ancient form of the character was written 題, the bamboo radical × being placed at the top of the character and the whole surrounded and closed in \(\preceq \) to suggest a bamboo fish-trap. We have all seen those fish-traps set in the shallows along the river banks. Like the Yamen doors they open like an eight 八; that is, with two wide-stretched arms to entice the unwary victim. These narrow as he enters and, once inside the tortuous maze, the intruder finds no way of escape. The man who designed this character to indicate "sin" must be acknowledged to have chosen a good symbol to signify the hateful thing. When Mrs. Crosoot, with the intuition of her sex, said that "the Chinese idea of sin was being found out" she was right etymologically as well as sociologically. Only she might have added that the Chinese idea is that every sinner is found out. This study of the character indicates that the Chinese sages who coined these ideographs believed that sin was an injury to the individual guilty of it and that the action necessarily and inherently carried with it its own detection and punishment. The idea of "sin" delineated may not be adequate, but it is certainly striking, and he would be a dull preacher who could not from such a text preach an instructive sermon.

惡. The study of this character need not detain us long. It is from 亞 inferior, and 心 heart. It plainly is the antithesis of the 夏心, conscience. Kang-hsi says 有心而惡謂之惡無心而惡謂之恐"to do evil with the heart (i.e. wilfully) is called evil, but to do evil without the heart (i.e. thought-lessly) is called transgression." It is plain that this character means "sin" as distinct from "sins". It is the sinful nature rather than the sinful act. It is "the flesh", the root and origin from whence all evil comes. It suggests the text: "The heart is deceitful above all things and desperately wicked."

The meaning of 過 is "to pass over" and hence "to transgress." It is not a sin of so deep a dye as those represented by the preceding characters. The dictionary says 過者不識而誤犯也 "Ko, means to transgress mistakenly because of ignorance." It is evident that the heinousness of a transgression depends on the sanctity of the prohibition which is violated. Generally speaking, 過 is a light transgression.

雙 孽. As may be seen, this character is written in several different ways, suggesting that scholars have often been in doubt as to its actual constituent parts. There is good ground for believing that it was originally written 鮭. That is the ancient form of 罪 with 子 added. The 子 was evidently added to indicate that 壟 was what "sin" was when it had conceived, brought forth. 孽 is therefore the product or consequence of sin, rather than the sin itself. Even in its modern form the character is extremely suggestive. The radical is 子 "a seed" and the top part is # grass, or # sprouts, and the whole character proclaims that "whatsoever a man soweth that shall he also reap." If I were using this character as an illustration in a sermon I would point out that the farmer has a choice of what kinds of seed he shall sow, but no choice of what harvest he shall reap. Furthermore, the farmer plants his seed: that act is of his own volition, but as soon as the seed is placed in the ground it is taken hold of by natural laws, acting inexorably, in a sphere entirely beyond the man's control, and the subsequent development of the seed, from its sprouting to its fruition, goes on, while he who gave the original impulse "knows not how" it is proceeding. As it is in the natural so it is in the spiritual world. The analogy is complete in all its details. The sinner in the act of sin drops a seed in the soil and immediately the retributive cycle of consequences is set in motion with results that he can no more control than he can turn back the seasons in their courses. Kang-hsi says 若木飲 伐而生树故於文从子"It is as when a tree is cut down and it again sends forth shoots, hence the character is taken from 7 tsze." This is indeed the meaning of 壁. It is the sprouts that spring from a "root of bitterness." A woman will often say when scolding her son, 你是我的孽根"you are a root of sin to me." Her idea is that in some bygone time, may be in a former state of existence, she had been guilty of a grievous sin, and as a punishment this son was born to plague her. From all this it is evident that the character contemplates, not the sinful action itself, but the inevitable retributive consequence of that action.

The strength and beauty of the Chinese language rests largely on the facility with which it permits of combinations. Two nouns are combined into one compound word which is immeasurably richer than either of the two single words standing alone. We can combine the characters we have been dealing with only in one way. If may be placed before any of

the others. We may say 罪惡 or 罪過 or 罪孽, but we cannot turn the combination round. We cannot say 惡過 or 過孽. This shows us that 罪 has an adjectival force which it imparts to the word with which it is combined. 罪惡 differs from 惡 in this respect, that while 惡, as we have seen, means "evil", in 罪惡 the dormant sin has flamed up into action and it is now an evil which has become overt and is therefore a guilty or 罪 sinful "evil." So too 罪過 differs from 過 in that in combination with 罪 the transgression can no longer be said to be 不識而誤犯之過. It is 罪過 "a sinful transgression." 麞 alone might indicate the unforeseen consequence of an unfortunate slip but 罪孽 is the wilful sin which entails retribution.

If we examine the verbs which are used in connection with those characters we shall also glean some instructive informa-We can say 犯罪, 獲罪 or 受罪。 犯 Fan means to transgress. The character takes the R dog radical and suggests a dog running along a pathway. He dashes now to the right and then to the left, never keeping for more than a few steps to the straight and narrow path. So the idea expressed by 32 is that the transgressor rudely overturns all conventions and tramples down the prohibition entailed by considerations of propriety and right. In the combination 犯罪 the second character retains its inherent idea of punishment. It is a transgression which is guilty and involves the sinner in penal consequences. In the phrase 獲罪於天 "to sin against heaven," the thought is that the transgressor has sinned and made himself liable to the retributive justice of heaven. means that the person is suffering the consequence of his sinful actions. Thus 活受罪 means that the punishment for sin which usually falls on one in the next world has in this case been awarded in this one. If a superior, either in age or position, does a service, such as hands a cup of tea, to an inferior, in China, the obliged person frequently says 受罪, 受 罪 or 有罪, 有罪. To a foreigner it sounds as if 受罪 was the equivalent of "thank you." The thought contained in the phrase is, however, very different from that which we have in mind when we say "thank you." The Chinese who says 有 罪 in this connection is really saying: "I am a very humble person and in my poor walk in life there is very little happiness due to me. By conferring on me this great honour you give me much more than my right and I will have to repay, by suffering some kind of humiliation, this overplus of honour which you now do me, therefore for this I shall 受罪." We cannot say 犯惡, for 惡 means the evil nature dormant in us, which, of course, cannot be "transgressed", but we 行惡, that is, we act out the hidden evil of our hearts. We 有過"have transgressed" and we 造 擘 "create for ourselves a root of bitterness." The verb used is different in each case because the root idea of each word is different.

It is not worth while pursuing the subject further. If we were to enlarge the scope of our enquiry and include other characters we might adduce further proof that the Chinese idea of sin is neither lacking in breadth nor intensity; but, at long last, we would have to reach the same conclusion that however diversified it might be, the Chinese idea of sin is, and is bound to be, inadequate. It is the view-point that is at fault. The Chinese writer's view-point is always that of the writer of the book of Ecclesiastes. He sees all things "beneath the sun" but never catches a glimpse of the glories beyond. The man-ward side of sin is emphasized quite sufficiently but sin in its relation to God is almost unknown. In some few sentences we see adumbrations even of this truth. 獲罪 放天 has already been referred to. Kindred phrases are 干犯天怒 "wilfully provoke Heaven's anger," 罪 摩 冲 天 "sins mounted up to heaven," 無法無天 "without (respect for) law or heaven." These do not, however, fall under the head of the etymology of the character, and it may be sufficient to sum up this argument by saying that until the Chinese have an adequate idea of God they can have no adequate idea of siu.

Conscience in the Chinese Classics

BY REV. I. GENÄHR

Classics teach on conscience. I take it for granted that under "Chinese Classics" the Confucian Classics are understood and nothing else. When years ago it had been publicly announced that translations of Lao Tsze and Chuang Tsze were to appear among the Sacred Books of the East, Professor Giles thought this to be a doubtful step, unless we modify somewhat the accepted value of terms, and reckon the works of Aristotle among the "sacred" books of the Greeks. And he added that if works like these are to be included among the

Sacred Books of the East, then China alone would be able to supply matter for translation for the next few centuries to come. For this reason, the Tao Te-king of Lao-Tsze, the Nan Hua-king of Chuang Tsze and other Kings (classics) will not be included in this treatise. I confine myself entirely to the "Four Books" and the "Five Kings", commonly understood when we speak of the "Chinese Classics".

The word conscience properly means the judgment of the mind respecting right and wrong, or the judgment which the mind passes on the morality or immorality of its own actions, when it instantly approves or condemns them. It has been termed the *moral sense*, distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other.

This "moral sense" is the consciousness (conscientia) of man of himself, abiding in the innermost depths of the human heart (Rom. ix, 1. Comp. Heb. x, 22). But it is more than this. It is also "Consciousness of God" (I Pe. ii, 19: $\sigma v v \epsilon l \delta \eta \sigma v s \theta \epsilon o \hat{v}$), and a consciousness, however vague it may be, of the Divine Will (Rom. ii, 15).

All this has not been denied to the heathen, since God has not left His existence unattested to them (Acts xiv, 17). Nay more, He even has made it plain to their innermost consciousness what may be known about Him (Rom. i, 19. Comp. John i, 9).

And yet, God in times gone by allowed all the nations to go their own ways. He did not reveal Himself to them as the God of Abraham, Isaac and Jacob. His glorious Presence, the Covenants, the giving of the Law, the Temple service and the ancient promises—all this was denied to them (Acts xiv, 16; Rom. ix, 4). Hence the heathen have only the very commonest knowledge of God, or as St. Paul puts it "what may be known about Him is plain to their inmost consciousness" (Rom. i, 19). How insignificant their knowledge of God was, is evident from the fact that the times of heathendom are called "times of ignorance" (Acts xvii, 30), and the heathen themselves are said to have no knowledge of God (Gal. iv, 8; Acts, 17-23).

The heathen do not know God as He is in Himself, "His invisible Perfections" (Rom. i, 20), they know only what from the very creation of the world has been rendered intelligible and clearly visible by His works, that He is the "invisible"

and "imperishable" God (Rom. i, 23). A knowledge of the conduct which the Divine Law requires, is engraven on their hearts (Rom. i, 32, ii, 15), but estranged from the commonwealth of Israel, they do not know God as the merciful, and hence have "no hope" and "no God" in all the world (Eph. ii, 12. Rom. iii, 2).

The question with us in this paper is not: Do the Chinese possess a knowledge of the true God, which we are obliged to infer from the scriptural texts, quoted above; but: What do the Chinese know about conscience, this witness of God in the human heart, and what have their classics to say on this subject? Judging from the redundancy of moral maxims found in Chinese Literature, classical and non-classical, we ought to expect a great deal of information, resulting from a careful inquiry of the classics. But when we turn to the "copious" indexes given in Professor Legge's translation of the Chinese Classics, we experience a feeling of sad disappoint-In all the ten volumes, we find under "Conscience" only one instance, referring to "People who have no conscience"(民之無良), taken from Ode ix. in the VII. Bk. of Pt. ii. in the Shi King. How are we to account for this? Do the Chinese Classics really yield no better harvest on this important subject? Yes they do, but the fact is, that the Chinese have no acknowledged term for conscience as we have. 显非之态; 夏知;道心;良心;天良; are the various terms all used by the Chinese denoting conscience, though not one of them exactly corresponds to our word conscience, which literally means "joint knowledge." Of these terms three are to be found in the Classics and two (天良;良心) are colloquially used, though not exclusively so.

While examining the classics we cannot entirely leave aside the two colloquial terms for conscience, as they are compound words, part of which is found in the classics with the meaning conscience. I refer to the above passage in the Shi King, perhaps the oldest literary document of the Chinese handed down to us. It is evidently a piece of censure, and we may conclude with Dr. Legge, that it was directed against some king, perhaps, as the "Little Preface" (八 戶) points out, against King Yew (图 王). The writer, according to the "Little Preface" one of King Yew's uncles or elder brothers, complains in this ode of the king's cold treatment of his relatives, the extensive and baneful influence of his example, and the encour-

agement given by him to calumniators. These he calls in the Ode "people who have no conscience (民之無頁)." Foreign and Chinese commentators agree that 無頁=無頁心, "without the good heart," without conscience. But besides the bare mention of men who are destitute of a conscience, we do not learn what notions the Chinese at that time had formed concerning the conscience, from this passage.

We turn now to a book of similar antiquity, the "Book of Historical Documents," the Shu King (書經: The "Index", though containing much useful information on many subjects, forsakes us entirely when we seek for the information here needed. And yet there are several important passages, which throw considerable light on our subject, to be found in the Shu King.

In the "Counsels of the Great Yu" (Bk. II. Ch. ii, 15) we find the Emperor Shun (舜), after insisting on Yu (禹) becoming his viceregent, delivering various admonitions to him, and among others a warning which could even as well be in our Bible. He says:-"The mind of man is restless, prone to err; its affinity for the right is small (人心惟危, 道心惟微!." Whether we have a right or not to claim the 道 心 to represent conscience, we may infer it from what Chinese commentators have reasoned from this passage. Choo He and other philosophers have written much on this text. Professor Legge quotes one of the scholars, Ching, who says :-"The heart of man which is restless denotes the desires of man (欲心); the reason, to which it has little affinity, is heavenly principle (天理)." This is exactly the position of conscience to the desires of the natural man. Choo He says :- "The mouth, the nose, the ears, the eyes and four limbs all belong to one's body; they are not like the conviction of right and duty (道 心), etc." Again :-- "Take what is here called the 人心 and regulate and control (收之) it, and you have the 道心; take the 道心, and leave it uncared for (放之), and you have the 人 心." This also very well answers the functions of the conscience, which is an ever-attendant witness of a man's conduct, expressing its impartial "conviction of right and duty", and when duly followed exercises a regulating control over man's mind.

There is another passage in the Shu King referring to conscience. In the "Announcement of Tang" (Pt. 4, Bk. III, Ch. ii, 2) King Tang, when returned from vanquishing Ha,

made his grand announcement to the myriad regions, in which the passage occurs:—"God has conferred even on the inferior people a moral sense, compliance with which would show their nature invariably right (惟上帝降東於下民,若有恒性)." The question which arises here is whether we have a right to translate 東 by "moral sense"—conscience. Medhurst translates* 東 by the "true medium," after some Chinese authorities, one of whom (Choo He) says: 東者中心.

But Dr. Legge has rightly pointed out that what is conferred by God is not the true medium as something without man, but the mind that can appreciate such a standard and rule of duty. See his remarks in loco and in Vol. i of the Chinese classics, pages 246 and 247. Others have translated the term by "reason". I doubt whether a better translation can be found than the one offered by Dr. Legge, viz. "Moral sense", which comes nearer to the signification than any other term I know of. According to King T'ang's conviction, every one of the millions of his people had a God-given nature, which, if obeyed, would lead him in the path of virtue. Is not this exactly what lies within the province of conscience? Dr. Legge is right in thinking that the student should not pass lightly from this paragraph to the next. Though the whole doctrine of human nature is not to be found here, there is much of important truth from which we can start in guiding the Chinese to a better knowledge of that doctrine.

There is another passage in the Shu King, in which I find some distinct reference to conscience. In Bk. XVIII, part v. page 4, called "The Numerous Regions (多方)", so-called from a great assembly of princes and nobles, the old officers of Yin, and chiefs from many regions besides, all gathered together to meet King Shing, who after having put down rebellion in the east and extinguished the state of Yin, had returned to his capital in triumph. Chou Kung (周 公), the uncle of King Shing and his Prime Minister, makes himself the spokesman of the king by saying:-"God sent down correction on Ha, but the sovereign only increased his luxury and sloth, and would not speak kindly to the people. He proved himself on the contrary dissolute and dark, would not yield for a single day to the leading of God ;—this is what you have heard (惟 本 降格于夏,有夏誕厥逸,不肯感言于民,乃大淫昏不克終 日勸于帝之迪乃爾攸聞)." What is this "leading of God",

^{*}The Shoo King, translated by W. H. Medhurst, sen. P. 137.

which the sovereign of the house of Ha could not "for a single day be advised by?" Chinese critics dwelling on this phrase almost unanimously understand by it the unceasing monitions of conscience,—"all the ways by which the heart of man is touched by Providence, which may be described as efforts on the part of God to keep him from evil, and lead him into the way of righteousness." Illustrating this passage one commentator has the following. He says: "In the daily business of life, and the most common actions, we feel as it were an influence exerted on the intelligence and emotions of our hearts. the most stupid are not without their gleams of light. the leading of God, and there is no place where it is not felt" (夫日用之間, 常,行之理, 此心之靈, 若或 啟之, 雖至愚 之人,未嘗無一念之明,是帝之迪人,無往而不在也.) Is not this a remarkable statement, coming from the lips of a heathen writer, who, unaided by the light of revelation, shows clearly that the good sense of these men often gets the better of their philosophy, making them to speak in many passages like true Theists?

Leaving the Shu King, I turn to the "works of Mencius," where we find the loci classici for conscience. In Bk. VI, pt. 1., this philosopher maintains that every man possesses within himself a principle of benevolence, which induces him to pity and help others;—a principle of justice which induces him to be ashamed of that which is shameful in himself, and hate that which is hateful in another;—a principle of propriety which induces him to respect and reverence those to whom respect and reverence are due; -and the principle of wisdom by which he may know and approve the right on the one hand and know and disapprove the wrong on the other. This latter principle, belonging to all men alike, (是 非 之 心, 人 皆 有之,是非之心,智之端也), is the one we are concerned with here. This principle, like the other three, according to Mencius, is not superinduced upon human nature, but is innate and essential to it. "They are not smelted without", says he, "and infused into my nature. I have them originally. He who is destitute of these principles is not a man (無是非之 心, 非人也)." From what Mencius says it is evident that he gives to the "principle of knowledge," the 智之端, a moral sense. Its province is not to communicate any new truth, but simply to know and approve the right on the one hand, and to know and disapprove the wrong on the other (是 知 其

善,而以為是也.非知其惡,而以為非也), as Choo He says in his commentary on this passage. This being the case, it is not to be wondered at that the 是非之心 of Mencius has become the commonly accepted term for conscience in Christian books, as the more colloquial term 瓦心 has been in every day usage.

Since conscience is something innate and essential to man, we may claim another term for it found in the writings of Mencius, though he does not give it expressly, as in the previous instance, a moral sense. The term I refer to is 耳如, which occurs in Bk. VII, pt:i, ch. 15. He says:人之所不學 而能者, 其良能也, 所不慮而知者其良知也. Here again I am only concerned with the latter half of the passage, the 夏如, meaning man's "intuitive knowledge," as it is possessed by him without the exercise of thought. Though Choo He defines the 良 as denoting the "original goodness of the nature of man (良者本然之善也)," I think Dr. Legge was quite right when translating B by "intuitive." From what follows immediately after, it is evident that Mencius had in his mind a knowledge which is innate and essential to man. He says "children carried in the arms all know to love their parents, and when they are grown a little they all know to love their elder brothers." This is just showing that this knowledge is intuitive to man universally.

A few sentences later on Mencius maintains that a man has but to obey the law in himself to be perfect. He says 'let a man not do what [his own sense of righteousness tells him] not to do, and let him not desire what his [sense of righteousness tells him] not to desire (無為其所不為, 無欲其所不欲, 如此而已矣).'' It is true 'his own sense of righteousness' has been supplied to make the sentence intelligible. And I am also aware that other translations of this passage are possible. But following so closely on what Mencius has said about 'intuitive knowledge' it seems only natural to supply the 良知, and make the passage urging man to obey the dictates of the moral sense in himself, i.e. his conscience.

There is no doubt that the doctrine of the innate goodness of human nature, propounded by Mencius, is not only at variance with the plainest statements of Scripture, they cannot even be made to harmonize with the most obvious facts of consciousness. But it is equally true that Mencius has the credit of holding the opinion that man possesses

isation."

innate moral principles, which some of his contemporaries most emphatically denied.

The Shi, Shu, and the works of Mencius have been the only books amongst the Chinese Classics which throw some light on the doctrine of conscience, as found in these classics. I am not aware that the Analects or any other classical book contains more information on the subject, though I do not pretend to think that my inquiry has been exhaustive in any sense. However, I hope that I have succeeded in showing that the Chinese from of old have known a good deal of what conscience means to us. At the same time, I would in its application to them qualify the statement, so far as to say that they seldom act up to the full extent of what this "everattendant witness" requires them to practise or to refrain from; and that they are more like the Athenians who knew what was right than like the Spartans who practised it.

Missions and Philanthropic Work

BY REV. A. E. CLAXTON, L.M.S., HANKOW.

N the CHINA MEDICAL JOURNAL for May I read a very interesting article on "The Philanthropic Work of Foreign Missions in China" by P. L. McAll, B.A., M.B. That JOURNAL is no doubt diligently read by members of medical missions, but the article referred to is of interest to every missionary in the Far East, and should be conned by the leaders of all missionary societies. The scope of the article may be gathered from the concluding summary, which is as follows:--"Christian Philanthropy is not merely a pioneering agency of the church but part of her permanent duty in every age and in every land. The chief function of Foreign Missions is to put the native church firmly on its feet; they should therefore emphasise this as one of her duties, they should familiarise the Chinese with the idea, seek to train the native personnel necessary to provide model institutions which the native church may one day take over and extend. In other words we should lay the foundation of Christian philanthropy on a permanent basis by making it part of the church organ-

Two very suggestive thoughts are entombed in the article, or at any rate were made less prominent than they deserve, and

call for further statement and amplification in a journal which is more widely read. One might perhaps express the first thus:—

1. Christian Philanthropy is as essential a part of a live Christian Church in China as in any other country, and the Chinese Christian Church is still lacking in this essential.

The contention that works of mercy are a Christian duty and may not be neglected by the Christian church is readily assented to by every thinking Christian, but owing to the multiplicity of demands made upon missionaries the imperative need to arrange for object lessons in Christian philanthropy is apt to be postponed *sine die*.

Now that the day has come for review and reorganisation of methods, is it not well that more attention should be given to this imperative need, and an attempt be made to secure that no branch church should be without some object lesson in Christian philanthropy.

Till this is done we are unscriptural in our methods, and our hopes are vain for a full fruition in results. Our Gospel is not full-orbed, and is in danger of being in word only and not in power. We perpetuate the mistake of European Christianity in leaving so much of direct philanthropic work either to municipal or to private initiative, a mistake which is now bearing its inevitable fruit in the church being popularly regarded (wrongly, of course) as a negligible nonentity.

A greater faithfulness to the pattern set by Christ and His Apostles in this respect is the kind of revival needed in the homelands, and a greater faithfulness in this respect in the China Missions is the *sine qua non* of great blessing and prosperity here.

The following from Dr. McAll's article might with great advantage be reproduced in large and heavy type and conspicuously hung over the desk of every lover of the cause of missions: "The Chinese have their benevolent halls, etc., but the Chinese church should do better, and out of love to Christ, should organize medical missions, institutions for the blind, the deaf and dumb, the insane, the incurable, and every form of asylum and refuge that is needed. It is necessary to familiarise the Chinese church with the idea. When the idea has taken root, it will in due time bear fruit. The church members should be instructed as to the sphere of philanthropy in the Christian life, and the objective and subjective value of it.

They should be encouraged to regard the philanthropic work now done by the mission as part of the church's work and to take a real interest in it. They should be encouraged to visit the work, where it is possible. Thus where there is a hospital they should be welcome to come and visit the patients at the proper hours, and as at home, do for them deeds of kindness. Their presence and help at the ward services should be encouraged. Regular collections should be taken in the churches, and medical missionary sermous preached. Even the poorest churches could manage an annual collection, and though at first the amount raised might be only small, the subjective value of the offering would be great. Reports of the work of the institutions should be prepared in the Chinese language and not confined to English. Strong committees from the native church should be organised to take general management of the institutions."

These suggestions take us very near to the root of the matter. Philanthropy as an essential duty of a Christian church is not yet realised by Chinese Christians, but an all-round application of the above suggestions would make a vast difference in a short time. I confess the reading of Dr. McAll's article has made me ashamed that while I have promoted special services and collections on "Tract Society Sunday" and "Bible Society Sunday" and preached special sermons for these objects, I have overlooked "Hospital Sunday." Medical work is only one form of philanthropic work, and the needs of leper homes, orphanages and every kind of asylum should be brought before the churches and their practical sympathy enlisted.

The second thought suggested to the present writer by Dr. McAll's article might be expressed as follows:—

2. Missionary Societies do not fulfil their part till they adapt more suitable means to the end in view in their medical missions.

Till quite recently the Societies have been content to send medical missionaries to China as general practitioners. Great good has been accomplished in this way. The men sent have been devoted, consecrated, and able men. The amount of relief given to suffering, the number of marvellous cures, and the good-will won from a prejudiced race has amply justified this method as a beginning. But new conceptions have come to those who have open eyes, and we are asking whether a

hundred-fold harvest is not better than a thirty-fold, whether the harvest could be thousand-fold if a little more of the scientific method were applied.

Experiments have been made in training native doctors, nurses, and dispensers. These have not been without some disappointments, but the successes have amply justified the attempts made. Union Medical Colleges such as those of Peking, Canton, Hankow and Nanking are turning out graduates who, though in some respects not equal to the foreign doctors, in other respects meet the needs even better than the foreigners.

Missionary Societies will never be able to supply enough doctors for China's need, but they might with a little painstaking so reconstruct their method as to be able to train the needed Chinese doctors.

There are now something like five hundred medically qualified missionaries in China, of whom only about twenty are giving their chief strength to the work of training Chinese doctors, and only one has been set apart to give his whole time to the preparation of medical text books.

Dr. McAll says:—"Societies still believe in sending out foreign doctors to work, often without a colleague, in separate hospitals (sometimes with no hospital at all) all over the country. They have not grasped the fact that if they put five or six suitable doctors together in one place they can run a Christian Medical College from which there will issue a stream of native medical missionaries."..."If one-fifth of the members of the China Medical Missionary Association were to concentrate on such work, a dozen vigorous Christian Medical Colleges would be manned."

The questions then arise, should there be so many Colleges? would not a higher standard of efficiency be possible with only half that number? would the rivalry and competition inevitable, unless these Colleges were far separated from each other, be altogether an advantage?

These questions may well be left for the present, but I want to express my conviction, after sixteen years experience in West China, that however excellent and efficient an institution might be which was located either at Peking or at Hankow, distance and difficulties of travel would render either of them unavailable for the needs of Szchwan, Kweichow and Yünnan.

I am not convinced that one Medical College at Chengtu would be sufficient for the needs of those three provinces, for it would involve students in very long journeys.

It also seems to me that Dr. McAll's estimate of five or six for a staff of instructors is too small. It would seem to need a minimum of ten to produce the type of doctor required, while if the Colleges were Union Colleges there might with advantage be a number of occasional lecturers in addition.

It has been contended that two or three well-equipped Christian Medical Colleges would meet all the needs of the Empire for a long time to come. To the writer this number seems too small. One at least is needed for the great centre of Missionary work in the Fukien province, and at least one in West China. Some think that there should be one in each province. If seven or eight Christian Medical Colleges should be staffed with an aggregate of a hundred lecturers there would still be left about four hundred doctors whose chief strength could be given to carrying on model hospitals which should serve as object lessons to the Chinese churches, and to the graduates coming out of the colleges.

It is a moot question in some quarters whether it will be possible to give a first-rate equipment in medicine through the medium of the Chinese language; some contending that it is only possible in some other language, already rich in a medical literature, such as English. This is a question which perhaps can only be settled after a decade or so of further experiment and experience. But there can be little doubt that for the great majority of Chinese general practitioners, a preliminary course of study of the English language for eight or ten years, and then a course of at least five years in medicine, is out of the question. Chinese scholarship would be essential to begin with, and a long course of study of from eight to fifteen years afterwards would be impracticable. Opinions may differ as to the minimum of years required for Chinese scholarship, but few would put it lower than the age of twenty. A thorough course of medical training in English would only be taken by those whose aim it was afterwards to specialise in some particular branch. As missionaries we are concerned of course to produce specialists, but our chief aim is to provide qualified men to serve as healers of the people.

This brings us to the last point I wish to deal with, and that is the urgent need that more men be set apart who

should give their whole time to the preparation of medical text-books in Chinese. There is a growing literature in Chinese of needed manuals, but that only one man should so far be set free to give his whole time and strength to this work is an anomaly. It is obvious that the need cannot be met without more men to do this work.

The problem of the relation of Missions to Philanthropic Work is a matter which concerns us all, and not merely the medical missionaries. It is a matter which has been too long overlooked. Our evangel is barren if it be only in doctrine, without deeds of mercy and the leaves of healing.

With present methods our deeds of mercy reach comparatively few, while by reconstructing the method there would be some hope of reaching the whole of this vast population. Can we not join hands with our medical brethren in urging a better method upon our Home Boards, so that the training of Native Medical Missionaries may be more adequately provided for?

3n ADemoriam.—A Tribute to Dr. Stuart.

BY REV. GEORGE MILLER.

T was my privilege to meet Dr. Stuart when he first came to China, and later at Wuhn the acquaintance ripened into friendship. The story of his call to China, with that of Mrs. Stuart's, is very interesting. Before their marriage they had no thought of the mission field. Shortly after, however, the Doctor felt the motions of the Spirit, and the urgent needs of the great heathen field appealed to him. At first he considered it unfair to mention this to Mrs. Stuart, so like a wise man he referred the matter to the Lord in prayer. Bye and bye Mrs. Stuart became interested; she too heard the voice of the Master saying, "Go ye" and be my witness to these sad hearts which are clouded in darkness. When this distinct guidance came to her, the Doctor was away from home. The appeal of our Lord was so strong and clear that she determined to write at once and let her husband know. Strange, and yet to those who are familiar with the ways of the Lord, not strange, the Doctor at that very time was so exercised that he was constrained to write. The letters crossed, and both had the solid and sweet satisfaction of knowing that the call came to them separately, and was thus joyfully accepted. To begin missionary work under such auspices was a great asset.

During their years of united service it certainly must have afforded them great strength and comfort.

Dr. Stuart was a man of great natural ability. In our days of specialty it is no easy thing to excel in various branches of learning. This he did. He was a prominent member of the Missionary Medical Association, and he was for some time President of the Educational Association. In addition to this he did a considerable amount of evangelistic work. In fact the compelling force in all his service was the evangelistic spirit. His many talents opened up for him a rich variety of service.

As a physician he was skilful, tender and unwearied in his attentions. As a teacher he was broad and exact in his scholarship. As an administrator he was firm and progressive. The few remaining years of his service were given to the work of translation, and this as editor of the *Chinese Christian Advocate* he did acceptably.

His record of able and voluntary service is indeed great and astonishes the ordinary man. As I knew him it seems to me there were three elements of character in his life and service which were strongly emphasized.

In all he did he was extremely conscientious. At times his firm and unbending attitude was not fully understood; after all it was only another way of expressing his deep and sincere convictions. This keen sense of moral responsibility was also very evident in his faithful attention to the manifold claims of his calling. He was no loiterer. He put upon time its proper value. With him, as the Chinese proverb says, "Time was a priceless treasure. An inch of time was indeed an inch of gold," and he was always sensible that an inch of gold could not purchase an inch of time.

Another beautiful evidence of that moral scrutiny was his sensibility of wrong. If at any time he felt that he had offended anybody he was not slow to make ample apology. This for a masterful nature like his was a decided victory. It showed a beautiful blending of strength and tenderness.

The outstanding feature in his character, however, was his unselfishness. It was great and unfailing. In this he had the mind of Christ. He pleased not himself. He lived, not to strengthen his own interests, but rather to promote the welfare of others. In his heart there was a great love. It was this that made him an eminently successful servant of Jesus Christ. His unselfishness perhaps was seen most in his willingness to educate likely boys and help needy scholars. The testimony of the Chinese brethren on this part of his service is beautiful. One of them said to me, "He used so much for others that he had little left for himself." There are many in the Chinese church to-day who will rise up and call

him blessed. I think of one especially. He is now pastor of the Tai Hu Circuit. He is a good scholar, a successful preacher and a faithful pastor. I might say that he is one of the most promising men in our Society. If in future he uses the divine grace as well as he has in the past, he is almost sure to rise to prominent leadership in the church. The salvation of one such life is a great accomplishment. Methinks that because of it Dr. Stuart's joy in heaven will be more than doubled.

This unselfish spirit was always evident in the ready way he sought to give help and comfort to all who were in need. His tenderness as a brother I can never forget. A few months after our first baby was born she became very ill. We took her to Wuhu Hospital. We were the guests of Dr. and Mrs. Stuart. After a very painful illness the precious life ended and we were left under the shadows, and, as I remember, the shadows were deep. The gloom seemed impenetrable. It was our first family sorrow and coming at the opening of our wedded life it was hard to bear. He knew our sorrow and in a measure was acquainted with our grief. He himself had already stood in the shadows, and in our great emptiness he was able by experience to extend sympathy and comfort. All his service was marked by his Christ-like spirit. Of him one could truly say.

"Love took up the harp of life
And smote on all the chords with might,
Smote the chord of self that trembling
Passed in music out of sight."

Again, to those who knew him one could easily perceive that in all his service he was perfectly devoted. Mind, heart and strength were fully consecrated, to render unto God a worthy service. Its variety did not lessen its intensity. As we watched his strenuous efforts we were inclined to think that the pace he set was too fast, but who would dare to say that he has not finished his task? Some finish their years but not their task; some finish their task, but in the ordinary sense of the term do not live out their years. It can be said of the good Doctor that "he lived in deeds, not years," and surely that is the better way. For the accomplishment of any great work time is not the primary essential, but character. Like the noble band who have gone before he burned out for God.

This spirit of devotion came to fruition in his family life. He was an ideal husband and father. There was no domestic responsibility that he did not share. It takes a great heart and a great mind to attend assiduously to public duties and yet not forget the sacred circle; but through many years he did it, and did it to the eternal profit of his loved ones and the admiration of his friends.

He had musical gifts of no mean order, and these were used to contribute sunshine to the home and brighten the experience of those who had the privilege of being within the circle of its friendship.

Living such an intense life, is it to be wondered that he did not fill up the alloted span? I saw him for the last time at the end of May, and although he was not well he was able to take part in the arrangements for furlough. When I saw him it was his intention to go in company with his family back to America as soon as possible. At our last Annual Meeting one morning just shortly after the business session had commenced, he was taken suddenly ill and asked to be excused from his work of interpreting. As I recall the look in his face it was apparent, I think, that such attacks seemed to himself rather serious. Later under medical advice it was decided that a furlough was necessary. He, however, had waited too long, and now the end has come. The telegram which came to us on Tuesday morning was from his son George, and the wording of it was very suggestive. "Father glorified." He had glorified his Master, and now in return he has been translated to the high and holy heights of glory. "Blessed is the man whom thou causest to approach unto Thee." Dear friends, that blessedness is his. It seems fitting that he should rest from his labors in the land where they were so abundant. The ties which bound him to the homeland were deep and strong, but the ties which bound him to China were also very strong.

It is fitting that we here this morning* should render our tribute of praise and thanksgiving for such a true, unselfish and devoted life; for a life that was rich in efficient service; for a life that was given ungrudgingly for the welfare of others; for a life that scattered many deeds of kindness.

The death of our friend and brother Dr. Stuart is a great loss to our Society. We shall miss him, especially at our Annual Meetings. His place will be hard to fill. It is a great loss to the church. It is a great loss to China. May the memory of his greatness and goodness, however, stir up in all who knew him a growing desire to imitate our Lord as he did, and to serve Christ with the same unchanging devotion. Let us remember at this time the family in their great sorrow.

^{*}This address was delivered at the memorial service held in Kuling.

3n Memoriam.—Death of the Rev. W. H. Murray, Peking.

Y the death of the Rev. William Hill Murray of Peking at Peitaiho, on Wednesday, Sept. 6th, another link with the China of the past has been snapped asunder. Mr. Murray was a native of Port Dundas, near Glasgow, and only son in a family of ten children. Losing his left arm when nine years of age, many feared that he was handicapped for life. In early life he acted as a rural letter-carrier in the neighbourhood of Glasgow. While thus engaged he applied himself with ardour to the study of Hebrew, Greek and music. Entering the service of the National Bible Society of Scotland as a Colporteur, his faithfulness, tact and gentleness, won for him many friends, and marked him out as an agent who reflected credit on his Society. In 1871 he took charge of that Society's work in North China. He applied himself with enthusiasm to the study of Chinese, began at an early stage to make long trips into the interior of the country, became an observant student of men and manners, and acquired a vast fund of most varied and suggestive experiences. He acted as the Society's agent for a quarter of a century, and during that time, by his unfailing courtesy and perseverance, won many friends and exerted a far-reaching influence for good.

The pathetic condition of the Chinese, from an early date, appealed strongly to his kindly sympathetic nature. Their sad condition profoundly moved him. It haunted his thoughts continually and impelled him to devise methods that might alleviate their lot. He studied the Braille system of embossed dots as used in teaching the blind in Europe, and in course of time evolved from it a system adapted to the blind in China. Pupils came to him and a school was established. The results of his teaching in the case of many pupils, awakened interest in the man and his methods, and through the influence of Miss Gordon Cumming and other friends in Britain these results were made known in other lands. Many blind boys and men learned to read Knowledge entered not a few minds by touch instead of sight. through their fingers tips. Light and joy came thus to some in unexpected ways. Mr. Murray had found his life-work. blind charges were never absent from his thought. He prayed with and for them, pled by tongue and pen on their behalf, applied his mind to designing the best methods for instructing them, and was rewarded by a goodly measure of success. difficulties had to be overcome, but patient application again told.

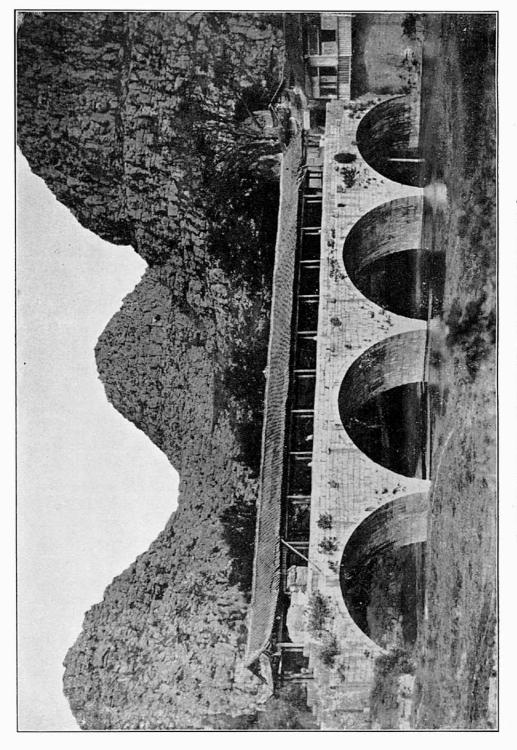
The fateful year 1900 brought its full share of troubles to Mr. Murray, his family and his school. He, with so many other North

China workers, went through the siege of Peking. Four of his children were among the besieged in Tientsin. Mrs. Murray and two children were taken on board a gunboat at Peitaiho, and found a haven of safety in Weihaiwei. In course of time the whole family was reunited, but the school was destroyed, pupils put to death, and the work of Mr. Murray's life seemingly annihilated. Ultimately a number of pupils were discovered, but the experiences of the Boxer year told severely on the devoted teacher. New premises were obtained, more pupils came, the good work was resumed, and encouraging results again rewarded the devoted labourer. As happened to some other workers in Peking and elsewhere the traces of 1900 were not effaced. They entered very deeply into Mr. Murray's life, and to many friends he never again seemed the same man. For two years he has been gradually declining in strength, life's aim and zest were gone, and his bodily frame grew weaker.

He was mercifully spared from pain, and wore out slowly to the close. Death came as a welcome release to the wearied toiler, and at the Master's bidding he entered on the life that never ends. Friends and fellow-labourers testified to their respect for the departed and their sympathy with the bereaved family by turning out in good numbers to the service held an hour or two after his decease. They have now the memory of an unfailingly courteous, tenderly sympathetic, singularly patient, gentle, and persevering Christian man and brother, to remain with them while life lasts. A wide circle of friends in China and other lands will hear with regret of his death, and remember gratefully his helpful life and manifold labours.

The body was conveyed to Peking for interment. A number of friends gathered at the British cemetery, where the service was conducted by the Rev. Hopkyn Rees, London Mission, assisted by the Rev. S. E. Meech of the same Mission. It was most pathetic to watch the blind scholars of the Mission, men and women, taking a handful of earth to throw into the grave of him, whom, though they had never seen, they loved as a father. And they sang together a hymn of praise which filled all eyes with tears. And, in the lives of these, as of others who are now serving Christ as Blind Evangelists in several provinces, Mr. Murray will ever live, and through them touch springs of Christian activities which will go on from generation to generation.

Mrs. Murray, who for more than twenty years has laboured assiduously side by side with her husband, and has been an unfailing support to her husband and the School, will remain to carry on the work, assisted by her daughters. And to all there goes forth the deepest sympathy of those who have known the value of the work and the character of its founder, and especially to the two sons now in Scotland, one of whom is destined to succeed his father.



FLOW ER BRIDGE, TUNGCHOW, KWEII,IN (KWANGSI)

By kindness of the Commercial Press.

Correspondence.

"SYMPOSIUM ON TRACT WORK."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I readily agree with Dr. Darroch that my answer to the first question on Mr. Bitton's list of Questions, affords those brethren who are directing the Tract Societies a right to complain. But though "without explanation or substantiation," it was not meant to be a "blunt negation" of the work of the Tract Societies. forbid! Far from deprecating the work done by them, I think very highly of it, and feel that I owe them personally a debt of thanks for what I myself have profited thereby.

When I penned my answers, I had, as usual, my hands full, and as there have been so many questions put to me lately in form of circulars, my first impulse was not to reply at all. When I did reply, I did so in the shortest way possible, to have done with it. I little thought then that my humble opinion would appear in print. I feel exceedingly sorry if my answers have hurt the feelings of fellow-workers, for whose work I have the highest esteem. There certainly was not the slightest intention to hurt anybody.

As to my answer to Mr. Bitton's third question, "Are the Tract Societies sufficiently meeting the call for literature for Christians?" I can only repeat my statement that "I know of very little good literature for Christians." Of course my knowledge may be very limited, and in fact it does not

extend to books written in Mandarin, for which there is no demand or almost none in South China. Books written in this dialect, though they no doubt are most useful to Christians in other parts of China, do not exist for Cantonese-speaking Chinese. Besides, Dr. Faber's "Review of the Classics," quoted by Dr. Darroch under this head, though valuable in itself, I would hesitate to rank among "good literature for Christians." same applies to Faber's commentary on Mark's Gospel, of which Dr. Darroch himself aptly says "it is so well written that non-Christian scholars delight to borrow it and forget to return it." In my younger years I myself delighted to study these volumes for the very same reason. But is good style and profound learning, which are profusely exhibited in them, the primary requisite for a Christian book? Are not our Christians longing for something more than that, something that speaks to their hearts more than to their intellects, something which exhibits the spirituality of the Gospel, its magnificent simplicity and marvellous power? Do "Bible Dictionaries," or "Topical Indexes," or a book on "Natural Theology" and similar books, meet these longings? These books are all valuable in themselves and are certainly needed, and the church owes a debt of gratitude to the men and women who have devoted their time to preparing them. But we need more books of higher spiritual order. want to see those books, to which we ourselves owe much, in the hands of our native

brethren, and these books not merely translated, but freely reproduced in a genuine Chinese garb, so that our Chinese brethren, when reading them, cannot help exclaiming with delight: "this is now bone of my bones, and flesh of my flesh."

And what shall I say with regard to the "Conference Commentary?" First, that it has done good service in the past and that the labour spent thereon was not in vain. But again and again I have been asked by native preachers: -have you no better, no more comprehensive, no more interesting commentary to offer on the Bible? How unfavourably they compare with the commentaries on our own classics and those on Taoist and Buddhist Classics! And when we bear in mind all the explanation, expansion, application and enforcement which Holy Writ has received in the course of centuries, we feel that we owe to the Chinese the debt of transmitting to them these treasures within so easy reach of us. Feelings like these have prompted me to write down a series of sermons preached on Acts since 1907, and also to commit to print lectures on the Revelation delivered in Hongkong before a small band of native pastors and preachers of the various churches in this place. Poor and feeble as these contributions to the exegesis of God's inexhaustible Word may be, I trust they will be permitted to throw some light upon these treasures of the Bible, for the help of some of the disciples of our day.

I only mention this in order to show that my aim has been to offer something better, rather than merely to criticize.

> Yours very sincerely, I. GENÄHR.

MORE STUDY HELPS WANTED.

To the Editor of

"The Chinese Recorder."

DEAR SIR: Most people will readily admit that the usefulness of the average missionary is much restricted because he cannot write or compose in Chinese. As a rule he is only able to make himself understood by word of mouth, and that none This defect is too fluently. more vividly realized if we think of the converse, namely, a Chinaman coming to England or America on a similar message, only able to speak a little broken English, unable to write an article in English or even a passable letter. How much respect would be command, how much influence would he exert on the educated classes at home? There is no need to dwell on the value of being able to write a Chinese letter or turn an English article into good Chinese. Missionaries should write letters to the infant more churches under their care and may well bear in mind St. Paul's example in this respect. spite of all that is being done by the Publication Societies there remains an immense amount to be done before all the treasures of Christian literature are available for the Chinese to read. Surely it is a duty for missionaries to continue their studies in Chinese until they can compose and write in Chinese with comparative ease.

In trying to remedy this defect in my own case, I have been met by two or three difficulties, and it is because of these that I now write. These are (1) The need of a Chinese reference dictionary, giving lists of phrases illustrating the uses of a character, and also saying where the phrase occurs, if it is colloquial, Mandarin, or Wên-li, or if it is only of local usage. The value of dictionaries, such as Giles' for instance, is greatly reduced by the fact that no references are given. Thus one comes across a Chinese phrase which seems to exactly embody the meaning one wishes to express, but to use it either in preaching or composing may be absolutely disastrous, for the phrase in question may only occur once in some antiquated Chinese Classic, and the best of teachers may fail to understand In fact I have been staggered to find that first-rate teachers with a wide knowledge of the Chinese Classics and accustomed to do much Chinese composition, will when faced with the phrases in Giles' Dictionary fail to understand a considerable proportion of them (say one-fourth or one-third), or at least will give a very different meaning from that which Giles gives. What is needed in the case of characters with several meanings is that these various meanings should be classified under different headings and under each heading there should be phrases shewing its use in (1) ordinary Wên-li including epistolary, legal, documentary, etc., styles--(2) ordinary Mandarin, (3) colloquial Chinese—including local parlance; then should follow the rarer uses found in the classics. with the exact reference of each. In the case of characters with only one meaning, of course different headings are needless, but the phrases shewing its use could be arranged as above. The present method adopted in Chinese-English lexicons of putting at the top all the possible meanings of the character, and then giving columns of phrases which jumble up the different styles and meanings in hopeless confusion, drives the student well-nigh to distraction. The system recommended above would not greatly increase the size of the book, as abbreviations for authors and styles could be used, thus "C. A." might stand for Confusian Analects "W" for Wên-li, etc., etc.

Those who have been accustomed to use the larger Latin-English or Greek-English lexicons for composition in Latin and Greek know the value of being able to see at a glance what authors used such and such a word or phrase. These lexicons could well be used as models showing how meanings, authors and styles can be differentiated. Now the practical value of being able to compose in Greek and Latin is after all but small. Nevertheless these lexicons have been prepared at the cost of immense labour by men who wished to make the treasures of two dead languages available for people to-day. How much more worthy of untiring effort would it be to produce a Chinese-English dictionary which will intelligently classify the uses of each character, and bring a living language, spoken by nearly one-fourth of the human race, clearly before the student's eye? That there is a large body of English-speaking foreigners now doing their life-work by means of the Chinese language and hoping to make a lasting impression for good on the Chinese nation is an additional incentive why such a lexicon should be prepared. Surely there will not be wanting men to do it. task is probably too great for one individual, for, though he might ultimately complete it all right, many a long year would have come and gone in the meantime. Why should not such

a body of sinologues as the staff of the C. L. S. or those engaged on the Union Version of the Scriptures, give a year or two to this purpose? The whole thing could then be done and Englishspeaking students of Chinese would be benefitted for all time.

(2) The need of a suitable letter-writer in Chinese. I do not wish to disparage the use of the romanized—but no one can seriously maintain that the case is ideally met by writing Englishified letters in the romanized. For one thing, only what is clearly intelligible when spoken by word of mouth is intelligible when written in this way. Ambiguities constantly occur and have to be helped out by the character. What is needed is a special Chinese letter-writer explaining in English component parts of a Chinese letter and the commonly recurring phrases therein, and giving examples of such letters as might be suitably sent by a missionary to a Chinese pastor, gentleman, schoolmaster, student, scholar, colporteur, servant, etc., etc.

Without such illustrations the uninitiated may easily use extravagantly polite phrases to a servant, or be unintentionally rude in writing to a Chinese pastor. Since writing the above I see the Commercial Press has published some Chinese letterwriters. I have not perused them, but gather from the advertisements that none of them would quite meet the mission-

aries' need. The task of preparing such a book would not be great; will not one of our missionary sinologues undertake it?

(3) The need of a brief introduction to the study of Wên li, explaining the essential differences between it and Mandarin, the uses and comparative values of the particles in Wên-li, and the many other initial difficulties which are usually only imperfectly overcome after long reading of Wên-li books. There may be such a treatise in existence; if so I should be glad to hear of it. For myself the only help I have personally met with in this connection is from the grammatical notes in Legge's commentary on the Four Books.

In conclusion, it seems to me that with so much missionary work (especially educational) now being done in the English language in China, there is a danger that the standard of Chinese scholarship among the missionary body may steadily go down, with the result that that body will exert less and less influence on the Chinese at large. Will not some friends of the cause come forward and by making the Chinese language more easy of acquisition help us all to be more one with the people among whom we work?

With apologies for the length of this letter,

I remain,
Yours very truly,
P. L. McAll.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

"Geography of the World", by Horatio B. Hawkins. Commercial Press, Ltd., Shanghai. \$2.50. "Geography of China", by Horatio B. Hawkins. \$1.50.

These two books are designed to fill a long-felt need in schools where geography is taught in English. The need has been for a book—books—which stood in China and saw the world. We could wish that the author were a native, that he had used more words in explaining, purer English, had omitted the Chinese translations from the text; but he has given us so much in the pictures—the real photographs which let us see the world and China as they are to-day, that we easily forgive him. comfort of the books is that we can use all that is in them, and do not need much supplementary reading.

We are grateful to the Commercial Press, to Mr. Fong F. Sec, and most of all to Mr. Hawkins.

M. E. C.

NOTE.—The illustrations in this issue of the RECORDER are taken from these Geographics.

China and the Gospel.—An Illustrated Report of the China Inland Mission, 1911.

The report of the work of this great Society for last year is full of interest. It opens with a brief "Review of the Year," enabling the reader to know something of the conditions under which the work was carried on.

The members of this and all other Missionary Societies, believe that to have true progress in national life it is necessary to produce men and women of the highest type, physically, mentally, ethically and spiritually fit. Science itself teaches the "Survival of the Fittest," and in character building we believe Christianity stands easily first. It is the object which the C. I. M. and the other Societies at work in China have at heart.

From this report we gather that the C. I. M., which was founded forty-six years ago by Hudson Taylor to evangelize inland China-has now a large band of 968 foreigners and 2,038 Chinese working in connection with it. Their operations extend over fifteen of the eighteen Provinces of China Proper, and Sinking or Chinese Turkestan,—Manchuria and the three southern provinces of Fuhkien, Kwangtung and Kwangsi lying outside their field of work. The Society is international and interdenominational. As the Report says, "the direction of such a staff and such far-reaching operations is replete with difficulties and heavy responsibilities." Enrolled in its membership as communicants, not counting adherents, there are as many as 25,155 Christians in 1,056 stations and out-stations. There were 2,837 baptisms last year, making 36,469 from the start, and a net gain for the year of 2,060 communicants. It would be easy to do as some critics

are fond of doing, viz., to divide these numbers by the amount of money spent, or the number of workers, or the number of years spent in the work, and arrive at certain plausible conclusions apparently proving the work to be a comparative failure, but a movement such as that represented by the missionary propoganda in China requires a more thorough and scientific study before trustworthy conclusions can be drawn. The early efforts of Christianity to influence and transform the civilizations of Greece and Rome were smiled or frowned upon by superficial critics of that age, who never realized the mighty agency that was at work in their midst. In the reign of Marcus Aurelius, Celsus, the first of a long line of notable critics of the Christian faith, in his polemic the "True Word" "ridiculed the Christians as worms in a corner who think they occupy the centre of the world." Christianity was virile enough to survive the attack of the Celsian microbe, and so long as the Christ life survives in its members, it may face undismayed the attacks of all its foes. Criticism should be welcomed rather than resented, for it should cause those criticized to make a careful examination of themselves and their methods.

On page 8 we learn that of the 36,500 Chinese who have through the work of this Society been enrolled as Christians, the average increase for the thirty-five years preceding the Boxer uprising was 371, whilst for the ten years which have followed since then the average increase has been as many as 2,350. This gathering momentum of the growth of Christianity in China is not peculiar to this one Society

alone, but is characteristic of the work of missions in China as a whole. The movement is progressive and cumulative. But it is not only extensive, it is also intensive, for this report shows that the work of missions makes for higher ideals, for reformation of the individual, and the purification and uplift of Read for example character. the report for the Eastern Szechuen District, under the Superintendence of Bishop Cassels, pp. 55-56 "The workers, whilst seeking earnestly for the outpouring of God's Spirit, had desired to avoid seeking for those peculiar manifestations of the Spirit's working which they had heard of elsewhere. Nevertheless, just as in other places, so here it was the spirit of conviction that fell upon the people from the first in an irresistible and wide - spread manner marvellous to behold. Those who had pastoral or ministerial responsibilities were deeply shamed and humbled at the revelations which were made of sin in the church, vet they were also most thankful for the convicting and cleansing work, which had so powerfully begun. In a large number of cases sin has not only been confessed, but put away. old grudges have been healed. Money wrongly acquired has been refunded. The spirit of prayer has been quickened. The standard of holiness has been raised."

Then again the Chinese Christians themselves are beginning to realize the call to service for others. On page 37, in connection with a survey of the work in the Province of Shansi we read of the Christians in one centre "establishing a Chinese Evangelisation Society, financed

and controlled by themselves. In the Autumn ten men were selected and sent out two and two in different directions, so that the whole district might be reached with the gospel message." The report also indicates that the work of church organization is progressing, and in all directions the need of trained leaders among the Chinese is being felt. It is along the direction of the education of the Chinese Christians that the C. I. M. seems to be somewhat weak. It has certainly taken up day-school and boarding-school work of a primary character - thus admitting the principle of its responsibility in this direction but the more advanced work so necessary to raise the standard of the Christian community and prepare able leaders also needs to be seriously taken in hand. If it is urged that evangelistic work has a prior claim, a careful comparative study of the statistics of the various missions reveals the fact that those missions which have taken up this work of higher education as a part of their duty can show more satisfactory statistics as to the increase in membership and in the matter of self-support. That this fact is not altogether unnoticed the confession on page 8 of the need of prayer for a greater increase in results seems to point. Help would be gained doubtless by the China Inland Mission profiting by the experience of other missions and like them giving their Christian community the opportunity of more advanced education, either by opening a few central institutions of its own, or still better, where possible joining in union work with other societies.

We heartily congratulate the China Inland Mission on the splendid work it has already done and wish it an ever increasing field of usefulness.

E. B.

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The Unoccupied Mission Fields of Africa and Asia. By Samuel W. Zwemer, F.R.G.S., Secretary, Student Volunteer Movement; Missionary to Arabia. New York Student Volunteer Movement for Foreign Missions. 1911. Price, cloth, \$1.00.

This is in every respect a great book. The author's contention is that at the beginning of the twentieth century, and after more than a century of Protestant mission work, there are still a score of wholly unoccupied fields and many sections of fields where the obstacles and barriers seem well nigh insuperable, but where the moral degradation and spiritual destitution of the peoples and the strategy involved in the occupation of these fields call for heroic. persevering, pioneer efforts on wise lines, with the sure promise of ultimate success.

Dr. Zwemer's zeal for missionary effort is a consuming fire. He has made a comprehensive survey of the unoccupied fields for missionary effort throughout the whole world, and he has packed the information acquired into this book of 230 pages. The book forms a trumpet call to the young Christians of the world.

The dedication is to "all who endure and suffer on the border-marches of the kingdom and enter the unoccupied territory of the King."

Dr. Zwemer's dominant idea is to present to the whole church the whole need of the whole world, and right skilfully has he carried it out.

The book is full of information, geographical, historical and sociological of a most absorbing

The interest of the reader never flags from start to finish, and if those who heard Demosthenes' orations sprang from their seats saying, "Let us go and fight Philip", one can well imagine the young members of the Student Volunteer Movement saying as they read these stirring chapters, "Let us go evangelise Africa, preach the Gospel in Arabia, and make Jesus Christ known to the fanatical Afghans and dwellers in Turkestan". The book is well illustrated, and every picture is a window serving to throw light on the text. There are ten maps, chiefly of the lesser known parts of the earth's surface. The maps are exceedingly well drawn and are by no means the least valuable feature of the

I can imagine a veteran missionary reading this book and saying with a sigh,—"I had almost rather be the author of that book than a successful missionary."

J. D.

C. L. S. LIST.

强 网 秘 输. The Secrets of National Greatness. By Arthur W. Warrington, M. Sc. (in English and Chinese). Shansi Imperial University. In paper cover, 25 cents; in cloth cover, 50 cents.

The author of this book is animated by an earnest desire to help the Chinese. He sets before them in clear and concise terms the principles which if acted upon will make any nation great. The essay has been translated into Chinese by the Rev. Evan Morgan and the translation is a piece of good workmanship. It is a book well calculated to be of service to Chinese thinkers.

The Renewal Series :-

羅 徹 斯 德 正 心 譚. I. Bishop Burnet's narrative of the 'Conversion of Lord Rochester' edited by the Rev. Evan Morgan. Price 15 cents.

進化 真 詮. 2. 'A renewed people'.
Adapted from C. F. Dale's Social
and Religious studies. By Rev. E.
Morgan. Price 12 cents.

These two books of the renewal series both deal with the regeneration of a people, one attacking the problem from the individualistic, and the other from the social view-point. The books are well-printed on good white paper; the style is Wên-li.

聖教真詮. "The Faith of a Christian."
By Bernard Lucas (of L.M.S. India).
Translated and adapted by Mrs. S.
Couling and Li Yung-k'ing. Price
20 cents.

This valuable book by a missionary in India has been translated by Mrs. Couling, and has been used, we believe, with much success in the Baptist College at Chingchowfu and at Weihsien. It has now been printed and is circulated with the hope that it will be helpful to Chinese students, evangelists, and thoughtful Christians. The style is good clear Wên-li, and the book is printed in a very attractive and taking form.

創世記講議. "Commentary on Genesis." By Rev. A. Fleischer, Norwegian Mission Society, Hunan. Price 14 cents.

These lectures are expository rather than hortatory. The style is easy Wên-li and the book has been well printed on white maopien paper at the Mission Press in Changsha.

C. T. S. LIST.

斯 ் 響 應 編. "The Wonders of Prayer", By D. W. Whittle. Translated by Mary H. Fulton, Sc. M., M.D. Price 4 cents.

A record of striking and wellauthenticated answers to prayer.

光亮的衣服. "Bright Robes". By Miss M. Lawrence. Price \$1.00 per 100.

The story of a little girl written in easy Wên·li for Chinese girls.

TRACTS.

"Peace on Earth". By Rev. Isaac Mason. Price 70 cts. per 100.

新出物戒紙捧煙歌 Anti-cigarette ballad. On coloured paper. 20 cts. per 100.

最新勸戒鴉片煙歌. Anti-opium ballad. 20 cts. per 100.

勸 放 足 歌. Anti-foot-binding ballad.

Three coloured posters in easy and jingling rhyme. Just the kind of thing that should be affixed to empty spaces on blank walls everywhere.

民數紀署解. Notes on Numbers. By C. H. M. Translated by Mr. Harry Price. Price 15 cents.

This is another of the well-known books by C. H. M. It is translated into Mandarin by Mr. Price with his usual ability. Although many years have elapsed since C. H. M. first issued his notes on the Pentateuch, his books still carry a message to those who have ears to hear.

Calendars from the Central China Tract Society, Hankow.

One on white paper in red and black characters, showing trees bearing the fruits of good and evil, does not seem to us to be as good as some that have been issued by this Society, but our opinion will very probably not be endorsed by the Chinese purchasers, and after all, they are the persons to be chiefly considered.

Also the cheaper calendar on coloured paper, quite up to the past record of the Society's publication.

Chinese Tract Society's Calendar. Price \$5.00 per 100. On coloured paper, a good production.

MACMILLAN AND CO'S. LIST.

THE CHILDREN'S CLASSICS. Intermediate. Ages 9 to 11. Price 3½d. each.

True Tales by Sir S. W. Baker. Illustrated by J. W. Hennessy.

Friendship. The Cruise of a Whaler.

Legends of the North. Taken and adapted from "Heroes of Asgard" by A. and E. Keary.

How Thor went to the Giant's Room. The Story of Frey, etc., etc.

THE CHILDREN'S CLASSICS. Senior. Ages 11 to 14. Price 4d. each.

Tales from Dickens. Illustrated by John Leech.

The Cricket on the Hearth, A Christmas Carol.

Tom Brown's School Days, (abridged).
By Thomas Hughes. Illustrated by
J. Macfarlane.

These prettily illustrated booklets are just the kind of reading children of the ages of those for whom they are written would delight in. They are to be highly commended.

ENGLISH LITERATURE FOR SECOND-ARY SCHOOLS.

Stories from Hans Andersen. Selected and arranged by Mrs. P. A. Barnett.

English prose for repetition. Selected and arranged by N. L. Frazer, M.A. Price 1/-.

The selection of stories is very choice, and the illustrations really artistic.

Missionary News.

Opening of Nanking Bible Training School.

A Bible Institute, to commemorate the opening of the new Nanking Bible Training School, was held in Nanking, in the buildings of the Presbyterian Theological Seminary, September 4-9. It was marked by a large gathering of men and women from various parts of China, including representatives from distant provinces like Fukien, Kwangtung, and Shansi. The newly established Bible Training School is modelled along the lines of the Bible Teachers' Training School, in New York City, of which Rev. W. W. White, D.D., is the It will be remempresident. bered that Dr. White came to deliver addresses on Bible topics at various resorts in China in the summer of 1910. At the close of his addresses at Kuling and Mokanshan it was unanimously decided by the missionaries of various missions that a Bible Training School along the lines of the New York School was needed for central China. Later Nanking was chosen as the most central city for this pur-The school will occupy the buildings of the Presbyterian Theological Seminary. The missions which have united in this new undertaking are the Episcopal Church Methodist (North and South), the Presbyterian Church (North and South), and the Disciples Church. It is likely that other missions will also unite in the near future. It involves the affiliation of existing theological seminaries in Nanking and the amalgamation of less advanced schools

for lay evangelists. The courses of study will prepare Chinese for the ordained ministry, Y. M. C. A. and Sunday School work, Bible teachers, evangelists, The faculty at present includes the following gentlemen: Rev. J.C. Garritt, D.D., President, and the Revs. P. F. Price, D.D., J. Leighton Stuart, H. F. Rowe, F. Garrett, Chen Gin-yung, and Profs. Li Djao and Chen Li-sen. It is also proposed to open a Union Women's Training School in Nanking after the Chinese New Year, 1912.

The men's and women's courses will alike aim at such an advanced order of work as shall appeal to graduates of colleges who hear the call to Christian service and leadership.

Tea House Evangelistic Meetings.

We have just concluded a fortnight's evangelistic mission in the city of Kaoyuchow; and, as the meetings were held in a tea house instead of in a chapel, with most encouraging results, a brief account may be of interest to the missionary body.

The question may be asked: Why in a tea house instead of in the chapel? There is a large number of men having most decided objections to attending meetings held in chapels, and just as at home many who cannot be reached by ordinary methods will be persuaded to attend an evangelistic meeting held in a theatre, so in China may those having such objections be reached by holding the meetings in a tea house, the

popular place of resort for all classes of the male population.

The meetings were well advertised by 100 large posters and 5,000 hand bills, and I would suggest to all who contemplate holding such meetings, let us learn from the business world the art of widely advertising. I am confident that the numbers attending such meetings will be limited only by the size of the tea house and the condition of the weather. We had from 400 to 500 each fine evening, quite a number having to stand on the street, and the only diminution of numbers was caused by rain, for on the last few evenings after the rain had ceased the numbers rose to quite as many as the first evenings.

The meetings created quite a helpful sentiment in the city: and, though at Kaoyuchow only a few stood in the meetings to openly confess their desire to become disciples of Jesus Christ, our evangelist there got the names of seventeen men who wish to be eurolled as enquirers, and he has got into close touch with twenty others.

If we had a staff sufficient for it my plan would be to have meetings each afternoon and evening in the tea house, conducted by one man with a decided evangelistic gift; and each morning have preaching at five different open-air centres by a staff of ten evangelists. man, Chinese or foreign, who conducts the tea house meetings should have a very strong voice in addition to the evangelistic gift, for the acoustic arrangements of a tea house are not of the best order!

This is the second time we have held meetings in a tea house. The first time was in Taichow, Ku., and the results

have been such as to encourage us to push such work in all the cities within the round of our visitation.

Meetings for women, advertised on the same posters and hand bills, were held each afternoon in the chapel; and these also were very successful, as many as 150 attending some of the meetings. These were conducted by Mrs. Saunders. assisted by three Christian women; and as the women generally remained for about three hours, there were good opportunities for personal conversation with many after the preaching was over. From these meetings, also, a number are hopefully interested gospel.

ALEX. R. SAUNDERS.

The International Postal Telegraph Christian Association.

One of the most remarkable things in China during recent years has been the rapid and wonderful growth of the Postal system throughout the empire. During five years the offices have increased from 1,000 to about 5,000, and the service is continually growing-during the last few years the average increase of new offices has been about two a day. The larger proportion of these are agencies, where the agent in charge adds the postal work to his existing business, but many successful agencies have recently been changed to branch offices, where the men give their whole time to postal work. Only a few days ago the writer received a letter from an inspecting clerk in Shantung saying he was then on a journey to open thirty-eight new offices, and this was in one small district alone. Several offices are now in working order in Tibet and Mongolia, and barring accidents, a letter posted in some small town say in Chekiang will be delivered to the addressee in far-away long-closed Llassa for the insignificant sum of three cents.

The above Association has tried to keep up with the growth of the system, and is endeavouring to give the men in all the offices an opportunity of learning the Truth of God. More than 5,000 copies of a small eight-page evangelistic paper called the Gospel Mail are sent by post four times a year together with other Christian literature. Recently through the kind help of Rev. W. E. Blackstone a Gospel was sent to all the offices and a promise of a New Testament to all who would read it and apply for it. During the year many letters are received from clerks. carriers, and others, and the prayerful answering of these is our greatest care. Over sixty Christian men have joined our Prayer Union and about 100 others have sent us their names as associates. while friends willing to help in any way are welcomed as helpers.

During the last year a small institute has been opened in Shanghai, in Teng Fong Li, near the I. P. O., for the men, and meetings are held in Chinese and English. The attendance so far has not been large, for the same difficulty meets us here as in all other countries, the impossibility of arranging a time to suit, the hours of duty vary so greatly and the work is so continuous.

The secretary has so far this year been able to take only one trip to visit offices away from Shanghai, but this is such an important work that it is hoped it will be extended. He would

be glad to know of any missionaries who have classes for postal and telegraph men at their stations or of any work done amongst them, and would urge others in large centres to make an effort to reach these men, who, speaking generally, are intelligent, open, and grateful for recognition and help-many indeed have passed through mission schools. He would also be glad to know of any Christian men and others in the postal or telegraph offices with whom he could correspond.

JAMES A. HEAL.

The Distribution Fund

Founded by Mr. Milton Stewart.

An ever-widening circle of our readers will be interested in the following facts regarding this Fund which was established for the purpose of distributing the Scriptures to the Jews and Chinese. In proportion to the masses to be reached ninety-five per cent. of the Fund is allotted to China.

From his first arrival in China, July, 1909, the secretary has sought to work in perfect harmony with all the established agencies. After much prayer and conference with scores of the most experienced missionaries and laborers in China, the work of the Fund was initiated on the basis established by the Bible Societies, as expressed in a document and personally approved by the signatures of over four hundred missionaries, to wit:--free distribution of small Portions, such as a parable, or selection of Scripture, with explanation and way of salvation, and the limited distribution of the larger Portions, such as a

whole Gospel, under the "approved exception" clause.

The decision of making an exception to the rule of sale at nominal price, has been left entirely to the missionaries. This plan has proved to be excellent, so that the work has immediately developed into very large proportions. The printing establishments in Shanghai, Hankow and Stuttgart, Germany, are being taxed to provide the literature requested. Assurances of its acceptance and adaptation are pouring in from all quarters of the Empire.

The intention is to try and cover the whole country with the distribution, especially with the Illustrated Portions. These are unique, each having a fine lithograph picture, a portion of Scripture, notice of the Bible and where to get it, explanation of the subject and a brief statement of how to become a Christian. Two and one-half millions of these are on the way from Germany and three million more are being pushed through the presses.

Arrangement has been made for increased publishing facilities, so as, in the future, to eliminate the delays, which have unavoidably occurred, in the rapid development of the work.

The following is quoted from the secretary's second annual report to the founder, Mr. Milton Stewart:

Under the blessing of God, health and strength have been vouchsafed to me, so that I am able to make to you this second annual report of the work of the "Distribution Fund" which the Lord led you to establish.

You will note from the statement of account, that the expenditure for the year has been, in gold, \$26,381,00 about \$62,000 Mex.

The total amount of Scripture portions and other literature, covered by this expense is 10,395,223 copies, which is a little over thirty-five times as much as we put out last year. Of these the regular annotated portions number 631.955, the rest being large numbers of "Only One God," "Wonderful Universe." "Truth Sought and Found" and "The Illustrated Portions," the latter numbering over 3,100,000 copies.

I find that the Tract Societies estimate their output in pages, and on this basis the above amounts to

over 101,340,000 pages.

This work has really been accomplished in about six months, as I sent out my first circular about the middle of last February. It will however, take several months to finish up the distribution, as it so difficult to get out such large editions, without much delay, by the printers. Sometimes I am a bit discouraged by the delays, but I quickly recover and rejoice, with thankfulness, because of the very widespread testimony, which the Lord is enabling us to give in this needy land, the more so when I remember that it is not at all forced, but has all been requested by the missionaries. Many of the letters I receive, express not only their thanks for the literature, but the assurance of their prayers for God's blessing on you, as the donor.

I am assured that the "Illustrated Portions" will be exceedingly popular, and I do hope that we can succeed in their free distribution, and thus literally "sow the country" with these well selected Portions of the Word of God. I have had the kind assistance of Rev. F. W. Baller and Dr. John Darroch in the preparation of the literature, all of which has been carefully reviewed by the Editorial Committees of the Tract Societies.

I am pleased to tell you that the Lord has helped me to open a very thorough and comprehensive system of accounts, by which I can keep a careful record of this large amount of literature, the demand and supply, the accounts with the printers, the shipping and transportation, and with each individual missionary's request, the allowance to him and his receipt therefore, also the cash accounts with the banks, etc.

This with the preparation of the literature, the large correspondence, the negotiation with the Bible and Tract societies, and the many trying details, has been a very heavy strain, through which the Lord has most graciously held me up, in this my

seventieth year. I am thankful that I shall soon have the help of a young Christian man as secretary and stenographer. I have also secured the following excellent men as my Advisory Committee here in China. Rev. A. P. Parker, D.D. Chairman, Rev. John Darroch, Lit.D. Secretary, Rev. C. J. F. Symons, Mr. F. S. Brockman, Rev. J. C. Garritt, D.D., Rev. G. A. Clayton and Rev. F. W. Baller.

Asking your continued prayers that I may have health, strength and wisdom to finish the work,

I am,

Very sincerely yours, WM. E. BLACKSTONE.

One of the Bible Society Agents recently wrote the secretary as follows:—

As to advising you, I would strongly urge you to go on as you have been doing. You have interested an immense amount of people in Bible Work, who hitherto took no share in it. I don't believe that the work of any of the Bible Societies will be seriously hindered in consequence, but that when the grand total of the circulation of all the Societies is made up, it will be found that as much has been effected in one year as used to be done in two, and it is mainly you that is to be thanked for it, both for what you have succeeded in doing yourself, and what you have been the means of provoking others to do.

The secretary is most desirous to cover the unreached sections of the Empire, especially the country portions, and he will be very glad to hear from any who can distribute in such regions. He will furnish order sheets and any information to those who will kindly address him at Nanking.

Call to the Y. M. C. A. General Convention.

In accordance with the Constitution of the Young Men's Christian Associations of China and Korea, the General Committee has selected November 2nd to 5th, 1911 (namely, from the 12th to the 15th days of the

Ninth Moon of the Third Year of Hsiian Tung), as the time, and Shanghai as the place, for holding the Sixth General Convention. The Convention will meet for the purpose of transacting the business of the Associations, discussing the most important problems connected with work for young men, deepeuing the spiritual life, and planning and praying for the evangelization of China. We trust that every Association will, in accordance with its constitutional privileges, commission delegates to attend this Convention. Besides giving this matter your earnest attention, may you, above all, let your prayers ascend continually in behalf of the Convention.

Yours faithfully,
T. T. WONG,
Chairman.
TONG TSING-EN,
Recording Secretary.

General Committee of the Young Men's Christian Associations of China and Korea.

GENERAL INFORMATION.

Purpose.—The present age is an age of extensive, systematic cooperation. The Young Men's Christian Association Movement in China and Korea has a most extensive field. Associations are already established in ten cities and ninety-three colleges, and yet only a fraction of the field has been covered. There are two distinct tasks, therefore, that we are called upon to per-Both are difficult, but form. important. The one is to enable the existing Associations to render the most efficient service to young men. The other is to devise plans for the extension of the work into other cities and colleges and for the evangelization of our country. To perform these tasks successfully

we must come together for consultation and prayer.

Significant Features.—This Convention, like its predecessor, will stand out prominently as a Convention of Chinese Christian young men for the welfare of their fellow young men. It will therefore afford an unusual opportunity for all Christian men of China to confer, discuss and solve problems connected with work for young men in particular, and for the evangelization of China in general.

Programme. — The national language, that is, Mandariu, will be used in the Convention discussions. An attractive and helpful programme is being arranged. Among others, the following vital and interesting subjects will be presented at the Convention:—

- 1. Striking characteristics in the development of City and College Associations in China, since the last Convention.
- 2. Some of the most modern developments of the Association in other lands.
- 3. The World's Student Christian Federation, and China's relation to it.
- 4. Scope, purpose, and significance of the work among Chinese students abroad.
- 5. The claims of the Christian ministry upon students.
- 6. Need of effort for students in capital cities.
- 7. Survey of the opportunities and needs of the Empire to-day.
- 8. Christian work the highest expression of patriotism.
- 9. Christianity the only sure basis of national strength.
- 10. The obligation of citizenship in China to-day.
 - 11. The student and the nation.
 12. What can prayer accomplish?
- 13. Superhuman factor indispensable in national or personal reform.
 - 14. Who is Jesus Christ?

Among the speakers will be Chinese Christian leaders, prominent missionaries, leading Association men from all parts of China and Korea, and distinguished men of affairs.

Advantages.—A mong the many advantages of such a Convention to those who attend, the following are especially important:—

- (a). It will give a better knowledge of the ways and methods of Association work.
- (b). It will be the place where invaluable counsel and help could be secured concerning problems connected with each delegate's local field.
- (c). Delegates will gain a clearer idea of the needs of China and of the opportunities of Christian young men to be of the highest service to the nation.
- (d). The coming together of a body of such earnest Christian young men will offer an occasion for a great spiritual uplift, the influence of which will undoubtedly be carried to every part of the Empire.

Entertainment.—The Shanghai Association has generously offered to entertain all the regularly accredited delegates to the Convention, beginning Thursday noon, November 2nd, and ending Monday morning, November 6th. Any delegates who wish to reach Shanghai earlier or remain over after the Convention will, of course, make provision for the additional expenses thus incurred. The Entertainment Committee, however, will be glad to assist such delegates to secure proper and comfortable accommodations.

The names of all delegates should be sent, if possible, to C. T. Wang, 120 Szechuen Road, Shanghai, not later than Wednesday, October 25th, so that places may be assigned to them upon their arrival.

For further information, please write to

C. T. WANG.

120 Szechuen Road, Shanghai.

Missionary Journal.

BIRTHS.

AT Kuliang, August 20th, to Dr. and Mrs. F. B. Sheldon, M. E. M., a daughter (Ellen Martha).

AT Kuling, August 26th, to Rev. and Mrs. CLARENCE E. RANCK, Evang. Ass. M., a son (James Gilmour).

AT Chikungsan, August 29th, to Mr. and Mrs. J. M. O. GUDAL, A. L. M., a son (Paul Gerhart).

AT Kalgan, August 30th, to Rev. and Mrs. Chas. S. HEININGER, Meth. Prot. M., a daughter (Helen Lydia).

AT Foochow, September 1st, to Rev. and Mrs. B. H. PADDOCK, a daughter (Ruth).

AT Hankow, September 13th, to Rev. and Mrs. G. A. CLAYTON, Wes. M., a son (Stanley George).

AT Kuliang, September 15th, to Rev. and Mrs. H. P. DePREE, Am. Ref. Ch. M., a daughter (Lois Margaret).

AT Soochow, September 23rd, to Rev. and Mrs. O. C. CRAWFORD, A. P. M., a son (Oliver Scott).

DEATHS.

AT Foochow, September 2nd, Ruth, only child of Rev. and Mrs. B. H. PADDOCK, M. E. M.

AT Peking, September 6th, Rev. W. H. MURRAY. (See page 593).

AT Peking, West City, September Sth, Theodor Christoph, beloved son of Rev. and Mrs. CH. W. KAST-LER-MURRAY, aged ten months.

AT Foochow, September 15th, Helen Wykoff, beloved wife of Rev. В. Н. Радроск, М. Е. М., of dysentery.

ARRIVALS.

August 25th, Rev. and Mrs. Amos Goddard and children, and Deaconess K. E. Phelps, A. C. M., from U. S. A.

August 29th, Mr. M. H. THROOP, A. C. M., from U. S. A.; Rev. R. W. BARNEY and Miss Newcombe (ret.), all C. M. S.

August 31st, Rev. W. H. and Mrs. SEARS (ret.), A. B. M. (South).

September 2nd, Miss D. MALOTT (ret.), unconnected.

September 6th, at Tientsin, Miss B. P. Reed, A. B. C. F. M. (ret.).

September 8th, Dr. and Mrs. W. G. HILTNER, Harvard Med. School.

September 11th, Rev. (ret.) and Mrs. E. J. LEE, Deaconess G. STRWART, Misses KATHERINE E. SCOTT and ANNIE F. GORDON, A. C. M., all from U. S. A.; Dr. and Mrs. JOHN CARR and Miss A. FULLER, all C. I. M. and all from England via Siberia.

September 12th, Mr. and Mrs. H. J. MASON, C. I. M. returned from England viâ Siberia.

September 13th, at Tientsin, Drs. F. F. and EMMA TUCKER (ret.), and Misses M. L. SAWYER (nurse) and E. C. TALLMON, all A. B. C. F. M.

September 14th, Rev. and Mrs. PAUL MASLIN (ret.) and children, A. C. M., from U. S. A.

September 15th, Rev. J. F. BUCHER and family (ret.), Rev. W. A. REIMERT and family (ret.), Mr. and Mrs. HARTMAN, and Misses BRIDENBAUGH and KROEGER, all Ref. Ch. M.

September 16th, Mr. WM. F. BORR-MAN, A. C. M., from U. S. A.; Miss MARY E. CARLETON, M. E. M. (ret.).

September 23rd, Rev. and Mrs. C. P. ALTHAUS, Rev. D. E. CRABB and family (ret.), Rev. J. P. IRWIN and family (ret.), Dr. W. O. ELTERICH (ret.), Misses E. M. GAUSS, M. J. STEWART, and C. E. MCCUBBIN, all A. P. M.

September 25th, Mr. and Mrs. E. D. HARVEY, Yare M.

September 26th, Rev. and Mrs. K. K. THOMPSON, A. P. M.

DEPARTURES.

September 2nd, Mr. G. FREDBERG, and Mr. and Mrs. C. G. Soderbom, all C. I. M., and all for Sweden.

September 5th, Mrs. F. G. GAME-WELL, M. E. M., for U. S. A.

September 7th, Rev. L. Byrde and family, C. M. S., for England.

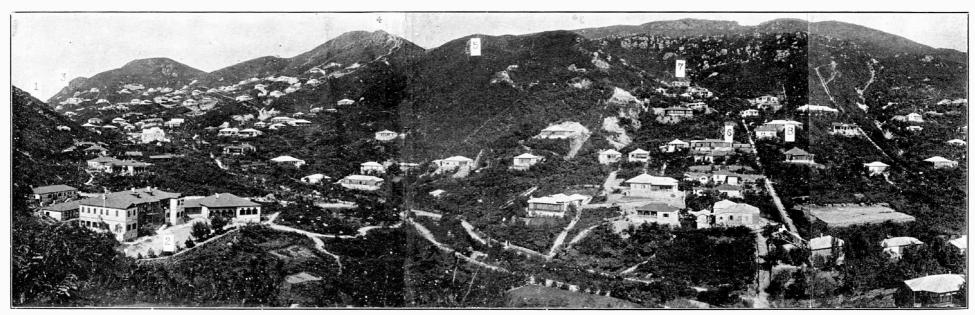
September 12th, Miss A. E. FLD-RIDGE, C. I. M., for England; the Misses SLOAN (three), A. P. M. (South), for U. S. A.

September 23rd, Mrs. G. WILKIN-SON and child, Miss B. NEWCOMBE and Miss A. M. HEARD, all C. M. S., and all to England viâ Siberia.

September 26th, Rev. A. THOMP-SON, and family, Can. P. M.

KULING AND THE SUMMER SCHOOL OF METHODS.

China Sunday School Union.



VIEW OF KULING, TO ILLUSTRATE "A SUMMER SCHOOL OF METHODS", Page 662.

- 1. Location of Hostel at Gap.
- 3, 4, 5. Places where Sunset Prayer Meetings were held.
- 2. China Inland Mission School.
- 6. Residence of Rev. George Miller.

- 7. Residence of Secretary Tewksbury.
- 8. Residence of Rev. G. G. Warren.

THE CHINESE RECORDER

AND MISSIONARY JOURNAL

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Mr. G. McIntosh.

VOL. XLII

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NO. 11

Editorial.

THE progress of the revolution in China illustrates again the familiar saying that it is the unexpected that always happens. The unexpected happened in 1900; and Unexpected again this year, with startling suddenness, the Revolution. whole complexion of political affairs in China has been changed. On the night of Tuesday, October 10th, the foreign-drilled troops in Wuchang revolted, burned the viceroy's yamen, and massacred the Manchu troops with their families and dependants. At date of writing the Yangtse valley from Ichang in the west to Wultu is in the hands of the "People's Army" (國民軍), and the people are so overwhelmingly and so enthusiastically in favour of the new regime that, with the possible exception of Peking, a corporal's guard could capture almost any city in the Empire. The Government seems to recognise that resistance is hopeless and has appointed Yüan Shih-kai, Viceroy of Hukwang, with power to treat for peace.

To accomplish these sweeping results, one or two skirmishes have taken place, and probably less than two hundred soldiers have laid down their lives. Ease with which stitutional freedom has rarely been so cheaply been accomplished. purchased. The revolutionary soldiers have conducted themselves in the hour of their triumph with admirable moderation. The most regrettable incident which has happened so far was the massacre of Manchus in Wuchang. There neither age nor sex was spared, and probably one thousand lives were lost; yet it must not be supposed that the troops gave the rein to frenzied passion, and rioted in blood and rapine. Far from it; officers and men seemed to think it was their duty to destroy the ruling caste, and the massacre had in it something of the stern calmness of judicial execution. As soon as the leaders of the revolt understood that the murder of unarmed men, and still more of women and children-and protests came not only from foreigners but from Chinese residents in Western lands-stamped them as barbarians and excited the reprobation of the world, the massacre instantly ceased. Nothing could illustrate more clearly that the soldiers were never out of hand, and that what was done was undertaken with the conviction that there was no other way to make a clean sweep of the Manchu Government than by destroying the Manchu people.

* * *

A FEW hours after the city of Hankow had been occupied by the revolutionary army, the trades guilds were convened and ordered to organise a police force to maintain order in the city. Within twenty-four hours bands of the newly-organised police were patrolling the streets, dressed in

a neat uniform and armed with batons as badges of authority. Although some looting and many fires occurred in the hiatus between the flight of the government officials and the exercise of authority of the representatives of the people, still, these ebullitions, if they are to be regarded as the birth-pangs of a nation, were comparatively insignificant, and in other cities, e.g. Kiukiang and Ichang, were entirely absent. Surely this capacity of the Chinese for managing their local affairs should have received more recognition from foreign observers than has yet been accorded to it. It augurs well for the future of the nation that even in the throes of a revolution there is little evidence of anarchy anywhere in the Empire.

* * *

be hazardous to prophesy, but it may be pointed out that should the present government abdicate its functions to-morrow, the National Assembly is at present convened in Peking, and that Assembly would be amply able to handle the situation,

difficult and unexampled in the history of China as it would be. There is no need to apprehend that pandemonium will be let loose anywhere. The hands that have held the reins when the soldiers cried havoc and let slip the dogs of war, are not likely to lose control in the piping times of peace.

Emerson wrote: "Nature goes by rule, not by sallies and saltations." This was accepted as demonstrated truth by the contemporaries of Darwin, but recent study of the law of variation proves that progress and development more frequently take place by a sudden and startling departure from the recognised type appearing quite unaccountably, than by the accumulation of infinitesimal divergences proceeding unperceived through an incalculable period. Some law of change is doubtless at work during the period of quiescence, but that law is hidden from human ken, and only the sudden efflorescence of a new type makes us aware of its existence.

The great law which rules inanimate creation is equally potent in the realm of sociology. We marvel at the instantaueous outbreak of revolutionary sentiment from Kansuh to Canton, forgetful that hidden forces have lain dormant during a long winter of discontent; and now that the sunrise of a new era seems to have dawned, there is a simultaneous budding of new life everywhere "under heaven."

UNDER Missionary News we publish an appeal for help on the part of the Central China Famine Relief Committee. The idea is to lay this supremely im-The Famine Committee. portant subject before the missionary body and induce them to do all in their power to bring the matter before the people of the home-lands, either by letters to their friends or to the papers, and also to enlist their prayers. Some, too, will perhaps be in a position to offer personal help in the distribution of the funds and the oversight of the work. All accounts agree in making the famine now to be dealt with much worse than that of 1907, and any one passing up and down the Yangtze this last summer and fall, and seeing the wide devastation to be viewed from the deck of the steamer, and then trying to imagine what there must be beyond, could hardly conceive of anything worse. The Executive Committee of twenty, ten foreign and ten Chinese gentlemen, is representative and reliable. They promise that all receipts and expenditures shall be statedly reported, and accounts given of relief-

They will be sustained by a General work undertaken. Committee of two hundred or more foreigners and Chinese. Sub Committees on (1) Preventive Works, (2) Purchasing, (3) Medical, and (4) Publicity, have already been appointed and an appeal sent to the *Christian Herald*, New York. The hope is that with the help of reliable foreign engineers, among whom is specially mentioned Mr. Jameson, sent out by the Red Cross Society, substantial preventive measures may be undertaken which will render a future like famine, if not an impossibility, at least an improbability. Nothing is more disheartening, and nothing more demoralizing, than to simply feed these perishing millions as has been done in the past. This is the testimony of those who have engaged in the work, and especially of those who live in the region of the famines. But with such capable committees, animated by the spirit of hoping to redeem this whole region from the power of the flood, all can now contemplate the work with an element of hope.

* * *

To carry out the contemplated works of reclamation, however, large sums of money will be needed-much larger than has been spent in any previous Large Hunds Meeded. famine. But if the people of Christian lands can be satisfied that substantial work will be instituted, looking to the protection of this vast field from the ravages of future floods, as well as opening up waterways which shall be channels of untold good to the people, and especially if the Chinese government can be induced to help with liberal hand, then there is good reason to hope that the funds from other lands may be forthcoming. At least the effort is worth making. And if the Revolution is successful, or if the conflict is long drawn out, the needs will be just as great, if not greater, as in either event business of all kinds in China will be disorganized and there will be less hope of any considerable aid from the powers-that-be in this land.

* * *

THESE initials will be found in the important contribution in our Missionary News department on "A Summer School of Methods". There has been frequent and legitimate criticism of the multiplication of Societies and the array of initials by which they are identified; but welcome and commendation, rather than doubt and criticism, are the feelings with which we regard the

China Sunday School Union (C. S. S. U.), and we heartily congratulate the Union and Rev. E. G. Tewksbury, the ardent secretary, on what has been already accomplished.

The first "Summer School of Biblical Pedagogy and Sunday School Method" is finished. The delegates have returned with inspiration and fresh knowledge, not only to "report" the gathering, but, we may definitely expect, to more actively push the Sunday School and Bible teaching movement. We understand it to be the intention of the China S. S. Union to arrange for similar gatherings at Peitaiho, Mokanshan, etc. feel that the time has fully come for a careful and systematic study of the Bible-teaching work of our churches, as especially related to children and youth. At the present time we have not even the statistical facts of the problem. For example, it is quite safe to say that no one in China is able even approximately to state the proportion of youths to adults in our mission church membership. The general impression, however, is one of sincere concern at the very small number of active Christian young laymen retained in the churches. Formerly the mission schools replenished the church membership. It would be most helpful to know if the large number of students dropping out of the grades, as soon as they have perfected their English, continue active in the church. If discouraging answers are found to such questions as the above, it behooves us to find the way to win and hold their allegiance. The new methods of Bible study introduced by the Y. M. C. A. into the colleges are winning the respect of non-Christian young men and holding the hearts and lives of many for the Master. Has the Church and Sunday School given full attention to securing the interest and enthusiasm and energy of the adolescent for its mission of evangelization? This is only one of the many problems upon which the Bible Study and Sunday School Committees are at work. The summer schools of methods have been instituted that the Chinese workers may study with us conditions, causes, forces, remedies. The "Naturalization" of Christianity in China will become real when God gives to them upon the mount the pattern of their tabernacle and the laws that shall govern its erection upon the plains of their own land.

* * *

IT is curious but interesting that the revenue of India, which it was supposed would show a considerable loss on

account of the gradual stoppage of the export of the drug to China, should show a surplus of £2,723,000, owing to the sensationally high prices which have obtained Andia Ovium on the quantities sold. So that doing right-Revenue. eously is not always conducted on a wholly losing basis, and it is probable that the increase from other sources, which will arise from the substitution of grains, etc., in the place of opium, will soon place the government on a better footing than before even in the matter of revenue, to say nothing of the greater blessing to the people. in China the loss is a serious one, and with their depleted treasury and the many demands made upon them by way of introducing educational and other reforms, bravely as they may try to face the situation, there is no question but that it will be long before they are able to even up the revenue. not seem strange that in places where the floods had destroyed the grain crops the people should be again turning to raising opium on account of the quicker returns. It is earnestly to be hoped that the government will not give way to the temptation to furnish temporary relief in distressed regions by allowing a proposedly limited cultivation of the poppy. only safety lies in adhering with unflinching rigor to total and everlasting destruction of the plant.

* * *

IT is interesting to note that while, not very long since, there was quite a revival of interest in Confucian literature in Japan, including the Analects, resulting in Confucianism in beautifully printed and costly bound editions Japan. of these works, we are now told that the publishers have large stocks of unsaleable books upon their shelves, the revival having seemingly died away. Such ancient lights, remarkable as they were in their day, did not suffice for this twentieth century. It is found that more and more the cultured of the land are becoming impressed with the ethics of the doctrines of Jesus, even if not accepting Him as a Savior from sin. They realize that there is a Power in the Man of Galilee that was not possessed by the Sage of Sinim. many of the principles of Christianity are having a widespread influence in Japan, even in places and among people where there is no open acknowledgement of Christ. It is to be hoped that they may yet be led to behold Him in his most glorious character as Redeemer, as well as teacher and exemplar.

According to the Japanese Year Book, recently published, there appears to be a more hopeful outlook for missionary work in Japan than there has been for some time past, More Hopeful owing, perhaps, to a better comprehension on Outlook. the part of the Japanese pastors and others, of what is really involved in the evangelization of Japan, of the expenditure in men and money necessary, of the weight of the many burdens which have hitherto been borne principally by the missionaries, and of the fact that while they themselves desire to be the leaders, yet they are far from being in a position to dispense with the help of the foreign missionary and of the various Mission Boards. It is found that there are immense numbers of small towns and villages all through the Empire where Christianity has hardly been heard of, to say nothing of the great rural population which has been even less We trust it will be long before the missionaries in China have to face some of the problems which have for some time confronted the missionaries in Japan.

* * *

In a recent number of the Century Magazine is a remarkable article written by "A Japanese by birth—a mere heathen", so he styles himself, and there-Valuable Testimony. fore "An impression of an outsider, pure and simple, and these I know to be facts". Taken as a whole, it is one of the strongest testimonials we have yet seen as to the real work which Christianity has wrought in Japan. No missionary could have written such strong praise, and yet it is not direct praise, but a statement of facts, setting forth the benefits which have come to Japan from the work of the missionaries. He quotes with emphasis the words of Count Okuma at the Semi-Centennial of Protestant Christianity in Japan, mentioning the fact that the Count was not a professing Christian: "Only by the coming of the West in its missionary representatives and by the spread of the Gospel, did the nation enter upon world-wide thoughts and world-wide work." Such testimonials as these, coming from such a source, are justifiable cause for satisfaction on the part of the missionary body in Japan; not that everything has been perfect, but that notwithstanding all imperfections and difficulties, so much good work has really been accomplished.

The Sanctuary.

"The effectual fervent prayer of a righteous man availeth much."— St. James v. 16.

"For where two or three are gathered together in my name, there am I in the midst of them."—St. Matthew, xviii, 20.

"A prayerful life is most certainly a life of conformity to the will of God; a prayerless life is quite certainly a life of self-will, in which imperfections and sins and the spirit of worldliness cloud the spiritual perception so that it is not even conscious of how far it is separated from God. And yet, while prayer is the condition of knowing God, there is no practice of the spiritual life more difficult. To pray well, to grow in the knowledge of God, we must pray; and to be able to pray well we have to learn how to pray, to live through, perhaps, many years, in which we seem to gain little fruit, and are often scarcely conscious of any progress." -Maturin: "Principles and Practices of the Spiritual Life."

PRAY.

That in the training of candidates for the Ministry the strongest emphasis may unfailingly be laid on the building up of Christian character. (P. 621).

That all who have this work to do may know how best to bring their students into living contact with the revealed Word, and to foster the devotional spirit. (P. 621).

That the students may look upon the seminaries as being more akin to churches than to government schools. (P. 621).

For an ever-increasing number of really earnest ones to be leaders in the Church. (P. 622).

For yourself and your example: that you may be "up and doing", and so affect every man in your district. (P. 630).

For a largely increased proportion of men in the evangelistic work. (P. 632).

That the men set apart for the direct evangelistic work may not be merely these left over when all va-

cancies elsewhere have been filled. (P. 632).

That of the ablest men there may always be those who will do the work of direct evangelism as being first in importance. (P. 633).

For a plentiful supply of Chinese men who will devote their lives to teaching, resisting the lucrative allurements of the business world (P, 641).

For educated Chinese women, that they may learn the art of reigning over the Kingdom of the home. (P. 645).

That the colleges of the land may indeed be miracle-working institutions. (P. 646.)

For the restoration of peace in the Empire, and that the horrors of war may be reduced to a minimum.

That when peace is restored there may be a more enlightened policy of government that will bring prosperity to the Empire in every good way.

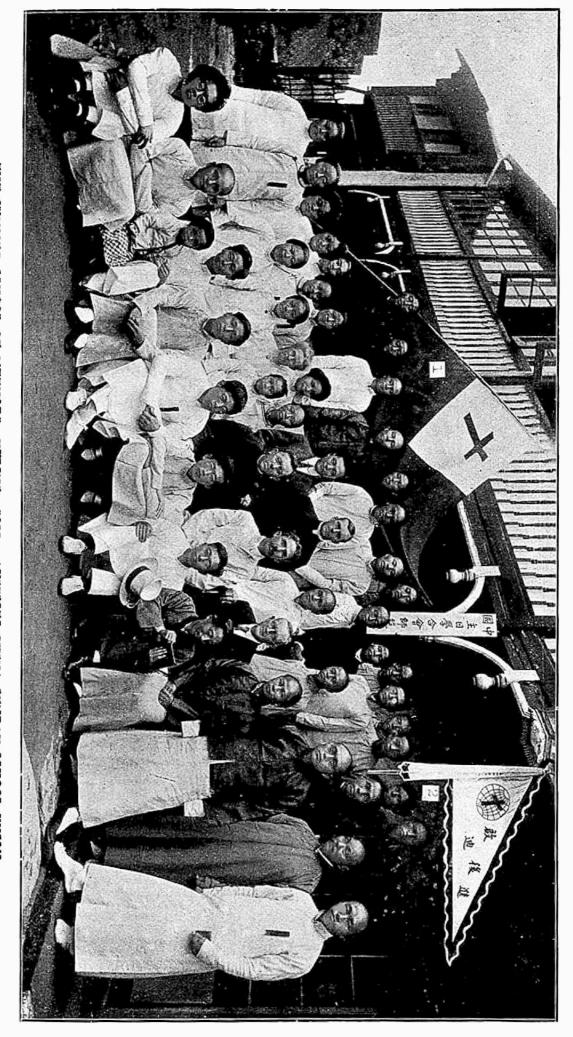
A PRAYER FOR PEACE.

O God, by Whose gracious Providence all things in heaven and earth are ruled: Hear our prayers, we beseech Thee, and restore peace to this land; pardon the sins by which the nation has been embroiled in this unhappy contention, and grant that none may seek their private gain to the injury of their brethren, but that all may act with loyalty and good courage until peace shall once more be established. Through Jesus Christ our Saviour, the Prince of Peace, Amen.

GIVE THANKS.

For God's gift of His Word in the form best adapted to mold Christian character. (P. 620.)

For those who have done much, under God, to bridge over the chasm between East and West. (P. 631.)



THE SUMMER SCHOOL OF METHODS-KULING-1911. AUSPICES CHINA SUNDAY SCHOOL UNION. I. The Christian flag. 2. The Presentation flag.

Contributed Articles

Training the Native Ministry

BY REV. R. H. GRAVES, D.D.

R. J. B. Thomas, in discussing creeds and articles of faith, said: "Baptist sheep prefer the fresh, green pastures of God's Word, to baled hay." This is certainly true of a number of us. Of late there has been an improvement in the methods of studying Nature. Formerly men studied Botany mainly by analysing flowers, counting their stamens and pistils and arranging them in orders, etc., according to the system of Linneus, or by a more natural system according to Jussieu. Then we made a herbarium and had the plant dissected and fastened to its leaves. Now the emphasis is shifted from a hoolus-siccus to a botanical garden. to watch a plant in the process of growth. It is the life of a plant that we want to study; the delicate tints of its flowers, the unfolding of its leaves, the development of the fruit, the soil it feeds upon, the whole mien and manners of the plant, so Once men in studying zoology devoted their attention mainly to the bones; then they studied the dead and stuffed animal in a museum. Now the zoologist goes out with a camera instead of a gun, studies the living bird or animal and seeks to know its habits, its call, its plumage in its natural beauty, its manner of seizing its prey and its environment; in short, it is the living rather than the dead animal that the chief attention is devoted to. I am not decrying the study of the anatomy of plants and animals—it has its usefulness—but only trying to emphasize the necessity of studying the life as the main object of emphasis.

God sends His white light from the sun, which gives life and beauty to all nature. We take our prisms and analyze it into the seven primary colors, and then find ultra rays, etc., and there may still be delicate tints and shades unappreciable by any instrument yet invented, or by any spectrum analysis yet discovered. We cannot affirm that we have found out the whole of the constituents of light, but God uses it as a whole to accomplish the work for which He has sent it forth. I do not

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decry the use of prisms or the usefulness of spectrum analysis, but would only remind men of the fact that to study light we must study its thousand hues as reflected from leaf and flower, and not confine ourselves to the few prismatic colors.

So with Theology; God has given us the fullest revelation of Himself that we are yet able to bear, in His holy Word. We take the revelation which God has made of Himself, and analyze it, according to the Westminster catechism, etc., into God's omnipotency, omniscience, justice, mercy, etc., and the result is we teach men to regard God as a bundle of "attributes" rather than a person. Must we not be on our guard lest the study of dogmatics, especially in the form of question and answer, distort or refract the pure rays of God's truth as revealed in the Word? Is it not here that a loop-hole is left for the entrance of human philosophies and personal bias? I do not decry the importance of the topical study of the Bible with its proof-texts, provided they are proofs, nor the usefulness of dogmatics as a training to the mind, but is it as useful for the upbuilding of Christian character? As a logical treatise Calvin's Institutes is unrivalled, but is it a full-orbed exhibition of God's revealed truth? It may be that to some minds the only way to study God is to study His attributes separately. but is this the way in which God has revealed His truth to mankind? I do not deny the use but only deprecate the emphasis.

What I most firmly believe is that God has not only given us His truth in the Word, but in the form best adapted to mold Christian character. Hence I would emphasize the study of the Word itself. The best theological professor is one who, taught by the Spirit and earnest study, has gained a deep and clear insight into the Word, and is able clearly to impart this knowledge to others. God has not conveyed His truth to us in dry, doctrinal statements, but in a living environment. It may be in the glowing language of a devotional psalm, or associated with other truths in the atmosphere of praise or prayer; it may be in a type or symbol, full of meaning; it may be by means of an interesting narrative, taking hold of the memory and imagination so as never to be forgotten; it may be as illustrated and incorporated in the biography of a Christian hero, or of some wretch abandoned to sin. "The Word was made flesh and dwelt among us"; so throughout the Bible a truth has been identified with a human personality, so that even children can

take it in and have their characters molded by it. Thus the Bible becomes an interesting book in the sense that a catechism can never be. What God aims at is not so much the inculcation of our intellectual orthodoxy as the building up of a Christian character. God's truth, as revealed in the Word, takes hold of the whole man—the intellect, the imagination, the conscience, the will and the most powerful emotions. combines epic and tragedy, and appeals to the lyric and idylic What I hold is that the revelation of God as taught in the Bible is in the best form to influence man as he is, in all ages, all stages of development-man in his whole being. What I fear is that our creeds, and confessions, and catechisms, which too often arose as a protest against some error or undue emphasis on a half-truth, appeal mainly to a part of the man, the intellect, and are apt to be unduly emphasized as if they were the whole truth and were adapted for the whole man. They have had their use in the course of Christianity through the ages as breast-works thrown up for a temporary purpose rather than the foundations of permanent buildings to last through the ages. I freely admit the great value of Dogmatics, Church History, Ethics and Polemics in preparing a minister for future usefulness, but would put the emphasis on studying the Bible from cover to cover, and searching diligently for the mind of the Spirit in the words in which He has chosen to reveal it to us.

As a model for training converts from heathenism, we should take the training of the Twelve under Christ Himself rather than any modern Theological Institution in the west. The conditions here and at home are quite different. There men come to a seminary with a stable Christian character, licensed or recommended by intelligent churches and pastors; here our chief efforts must be to build up an intelligent Christian worker, to form an enlightened Christian conscience. The men may have the root of the matter in them, the trunk and the branches are too often yet to be developed. We must take such material as we have and try to make it what we would have it be. What is the best means for accomplishing this? It is to bring them into living contact with the revealed Word, to cultivate the prayer-life, to foster the devotional spirit, so lacking in many of our converts. They need to learn to regard our seminaries not so much as "literary institutions" (Hioh t'ang) as schools for studying the Bible and so more akin to churches than to Government schools. They must learn that what we desire is Christian workers rather than mere scholars. students have come a few fine Christian scholars, some earnest Christian workers, and some earnest, intelligent preachers who by their insight into the Word, knowledge of human nature, and eloquence of utterance, will bear comparison with preachers in any land. But such men are too few. We have had good average pastors and preachers who have been faithful workers in promoting the kingdom of God. And we have had some men who have disappointed us. Time alone can show. Some develop under a sense of responsibility, while others shirk work. The more experience I have the more I realize that our chief object in training our native workers should be to build up and develop Christian character during the few years in which they are under our personal influence, and that this character is to be developed mainly through the contact of the mind and heart of a man with the whole revealed Word of God. We need men whom we can trust and whom God will use as instruments for carrying on His work-men who with an intelligent knowledge of God's Word, and intimate communion with Him in prayer, will go forth to their fellow-men with hearts full of love, as faithful witnesses for the truth.

The Foreigner and Direct Evangelism

BY REV. HOPE MONCRIEFF, CHIANGHOA, FORMOSA.

antagonistic to any department of Mission work. It recognizes the place that educational, medical and literary institutions have in our missionary organization. The education of the mind, the ministry of healing, and the distribution of books and tracts, are means of revealing the love of God, which the Church of Christ not only ought, but must continue to use. At the same time the point of view is that there is a lack of proportion. The work of direct evangelism is not receiving a sufficiently prominent place.

It might be well, at the outset, to define what we imply by direct evangelism. We mean evangelistic work carried on by the foreign missionary at the head of a band of preachers, with whom he associates as guide, counsellor, and friend, and specially as fellow-worker. The foreigner as direct evangelist does not go forth to preach the Gospel alone, but always in the company of one or more Chinese workers. Still less is he simply a director of others—touching the electric buttons, as it were, and calling this one to come, and saying to another "Go forth." But he himself goes forth, and shares in the work, advancing with the Chinese worker into the forefront of the battle. Our definition does not preclude the missionary engaged in direct evangelism from sharing to some extent in other kinds of work which more or less relate themselves to, or are in line with, this department; but it holds that his main function is that of preaching the Gospel. This definition ought to be borne in mind in reading the following paper.

There are several classes of workers who are sometimes called evangelistic, but who, I think, can scarcely be said to be taking part in the work of direct evangelism. There are, for instance, those whom I would name "desk" evangelists. They do not go out into the forefront of the battle. They are "superintendents" of districts. They are "in charge" of a certain number of churches. Occasionally they may tour round spending a limited time at the various outposts, but they do not go out into the towns and villages and homes of the people with the Chinese worker to declare the message of life. Not long ago a missionary for whom I have the greatest regard said to me in the course of conversation that he scarcely thought there was work for two foreign missionaries in a region that contained over half a million of inhabitants. the moment I was taken aback. Soon, however, it transpired that his idea of an evangelistic missionary was little more than that of a peripatetic man of business. The idea of going out with the Chinese preacher did not seem to come within his vision. Another missionary has explained to the writer that he would sometimes manage to "do" four stations a week, these at considerable distances apart. Another has been known to boast he could manage two in a day. The mildest criticism one can make is, that such missionaries must surely be lacking in a sense of humour. Manifestly the conception of evangelistic work that exists in the minds of such workers is far removed from the teaching, ideals, and commission of our Divine Lord.

Then there are those whom we might call "week-end" evangelists. During the week their minds are engrossed with teaching in, and planning for, the efficiency of an educational

institution. In addition to this quite enough for one full life, they have been placed "in charge" of a district. ends they "run" out to the stations. Sometimes they leave on a Saturday night, and hasten back on Monday morning, or even ou Sabbath afternoon as soon as the services for the day As a refreshing change at the end of the week to a man engaged in the monotony of routine work, getting thus out into the open air and meeting with the brethren, what could be more welcome! But if we are going to call a spade a spade, then let us call such men educational missionaries going for a change at the week-end. But do not let us imagine that they are evangelistic missionaries; nor can we ever expect evangelistic work to be adequately or efficiently conducted in this manner. The work of evangelism demands nothing less than a man's whole time and strength. He must give his whole heart and soul and mind to it.

It has already been noted that the object of this article is not antagouistic to any other department of mission work. Still less is it apologetic. At the same time direct evangelism, especially the foreign missionary's relation to it, seems to come in for a considerable share of criticism in certain quarters. is needful therefore that those who are engaged in it have a firm belief in and profound sense of its value. One has sometimes heard the remark made, "I am not much of a believer in open-air preaching." This is quite a legitimate criticism for any missionary to make. But we are entitled to ask, what are his qualifications for expressing such an opinion? Has he had experience which fits him to pass a judgment like this? It is quite permissible for one to say that he does not feel fitted or gifted for the work of preaching to the heathen. Some of the best missionaries in China could not, to save their lives, preach to a heathen audience. At the same time care must be taken to distinguish between natural reluctance and positive unfitness. But no man who has not engaged in the work of preaching to the heathen is qualified to pass judgment on the value of such He is an outsider, an arm-chair critic. The man who is qualified to speak is the man who has given direct evangelism a fair trial; who has spent upon it physical, mental and nervous energy; who has given his whole mind and heart to it for a period of at least ten years; who during that time has

^{*} Open-air preaching is not the only form of evangelistic work, but it is one of the most important branches of direct evangelism.

steeped his mind in the language of the people, their history, their literature; has mixed with the people, and been ever on the outlook for illustrations and proverbs and popular sayings, and ways in which truth can be conveyed to heathen minds; has studied how to interest a heathen audience, and the times and seasons when the minds and bodies of the people are likely to be at leisure to listen; who has preached on the streets, in cottages, in villages, under green trees, at temple doors, inus, stalls; has held lantern services; has used pictures and diagrams to illustrate truth. If he has done all this, and after ten years of work, says, "I am not much of a believer in open-air preaching", he certainly ought to be listened to with respect. He is qualified to pass an opinion. It would be interesting to hear if there are such missionaries, and the reasons which have led them to adopt this conclusion. I have not infrequently met with sceptical allusions to the value of direct evangelism, but not as far as I know from any one who has taken up the work seriously. Only a short time ago a friend, speaking of the views of a fellow-missionary, said, "He says that preaching to the heathen is positively painful to him. In fact, he says he does not believe much in it." I said, "But has he ever done much at it?" "I do not think he has", was my friend's answer. The impossibility of such a man holding any opinions at all on the value of preaching to the heathen is obvious. think it is to be regretted that some missionaries who have taken up this attitude, do sometimes by their conversation discourage and embarrass new men, full of zeal and the desire to be preachers of the Everlasting Gospel. The new man, on his arrival, is met with remarks like this, "I think before long you will probably give up that work, and take up some other line." "Our experience has been that preaching of that kind is really not of very much use." "So and so is rather keen on that kind of work, but most of us don't believe much in it." I confess that after being in the presence of some missionaries, for whom I have the highest respect, the latchet of whose shoes I am not worthy to unloose, I have felt as if it was almost necessary to argue myself back into a belief in the value of preaching the Gospel to the heathen.

A frequent criticism of evangelistic work is based on the apparent lack of success, as compared with the amount of energy expended. In considering the validity of this criticism, we must not only first of all be clear as to what we mean by

"success", but consider whether or not this is the criterion by which we are to estimate the value of evangelistic work. We have all seen into the working of what are sometimes called "successful" missions. Nothing would be easier than, by the adoption of certain methods, to "work up" a "successful" mission. I hope we may be pardoned, and exonerated from any sinister motive, when we say that, while believing in the true success of mission work, we like to know a little about the methods used, and the character of the results of "successful" missions, before recognizing them as such. A devout, shrewd. outspoken old Chinaman after visiting some of the churches in another mission, returned to his own church with the report, "Their mission is built on sand, but ours is built on a rock!" We smile at the naïve simplicity and blunt frankness of this old critic, but cannot deny, from what we have seen and heard of mission work, that there may have been some truth in what he said. Further, we are led to ask, "Are we in harmony with the Divine purpose when we aim at success?" In point of numbers can we characterize the work of the Apostle Paul as a "success"? Even at the best, what were the few tiny communities of worshipping people in the great Roman Empire? Where are the churches of Asia to-day? Can we characterize the mission of such an Old Testament prophet as Amos, who came up from the desert with a message, as a "success"? And yet such men knew they were called to preach. "Woe is me if I preach not." "The lion hath roared, who can but prophecy." Success did not come within their horizon. A message from the heart of God to the heart of man had been given them to preach. Whether or not men believed, they must speak forth the word of the Lord. Furthermore, are we even to be surprised if the preaching of the Gospel is not followed by success? In the outward visible picturesque sense has not the history of the progress of the kingdom taught us to distrust rapid or large movements Our Lord himself, cautioning his towards the church? captious inquirers, said, "The Kingdom cometh not with observation." The evangelistic worker must, of course, pray and look for true success. No one deplores the resultlessness of his work more than he does himself. It would be strange indeed if it were otherwise. Visible success may follow. work of the Lord may appear unto his servant. Its apparent absence, however, is no proof that the Lord is not sealing his

work with the richest blessing. The fact is that the conditions of success are to be sought for rather in the consciousness of the worker, than in the visible results of his work. The successful preacher is the man who knows his message is reaching the hearts of men, whether they welcome it or not. Its application to the heart and mind is the work of the Divine Spirit. The question is, Is there sufficient ground for believing that the doctrines of the love and fatherhood of God, sin, salvation, judgment, righteousness, happiness, life to come, and other elemental conceptions that we are accustomed to handle in speaking to heathen audiences, are being in some measure made clear to the minds of our hearers? If so, then to speak of success, at least as a proof of Divine blessing, is irrelevant. All the conditions of true success are there, and the Spirit of God is able to bring our efforts to a "successful" issue according to the Sovereign pleasure of the Divine will. There are times, alas, when the preacher must confess utter and complete failure. Preaching, too, may vary according to moods-physical, mental, and spiritual. The preacher to the heathen may feel at times as if he would convey as much truth by beating a cymbal. He turns home with a sad heart. He feels that his preaching has been worse than foolishness. But there are times when, to use an old-fashioned phrase, he has "liberty." He is sure that his word is lodging in the minds of his hearers. There is an atmosphere. He is carried along. He enters in some small measure into the experience of the Evangelist Finney, who tells how, at times, when preaching, "platoons of illustrations" would rise up before his mind. True it is that the preacher may sometimes err in estimating the value of his own message. Bunyan in his "Grace Abounding" tells how it was not the times when he himself thought he had most freedom and power that sinners were arrested. But, generally speaking, there is an intuition, an inward voice that enables the preacher to know when the conditions of true success are present, and when, as human instrument, he is preparing the human soul for the Divine Spirit to convince and convert.

Allowing, however, that the conditions of true success are to be sought for within and not without, in the means rather than in the end, would we be right in saying that evangelistic work is not "successful"? And here I use the word "successful" in the popular sense, as followed by actual and visible

results. Lean never forget the inspiration and encouragement to press on in evangelistic work: received from reading an article in the RECORDER of October, 1904, on "The Foolishness of Preaching" by the late Bishop Hoare, a man who sacrificed his life while engaged in the very work he so firmly believed I quote two striking passages from that article: "Is it not the case", he says, "that the simple preaching of the Gospel whether in preaching halls or in the streets and villages, is in great measure apparently fruitless? I frankly answer... in the affirmative. Most frankly do I acknowledge that there is a vast amount of simple, direct, faithful, preaching of the Gospel, which is apparently void of result. I would emphasize the word apparently, for after considerable personal experience and observation of the progress of mission work in China I am convinced that appearances are usually deceptive, and that the real progress of Christianity in China is much more the result of this 'foolishness of preaching' than the result of the machinery of the modern mission." Again, from the same article: "I have been much impressed by the way in which evangelistic preaching, which at the time was apparently fruitless, has been followed years after by a marked ingathering of converts. I could take you to several places in which, so far as I know, my students and I, in our evangelistic tours long since, were the first to preach the Gospel of Christ. Now there are flourishing churches in those places. We knew of no results at the time; I know of no connexion between our preaching and the churches which now exist; but I seem to see a fulfilment of our Lord's words when he said, 'So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." In the island of Formosa some of the best converts have been brought in as the result of evangelistic preaching. Mr. Campbell Moody, until recently missionary in Mid-Formosa, was probably one of the most successful evangelistic missionaries of modern times. book, "The Heathen Heart", is not only a unique contribution to missionary literature, but is a powerful vindication of the value and efficacy of direct evangelism.

To believe that evangelistic work is genuinely successful, and preaching the power of God in the conversion of men, surely requires no great effort of imagination. It must be borne in mind that though preaching may not be the direct or only

factor in the conversion of many, it often forms a link in a chain of causes finally leading up to the momentous change. Preaching has the same influence on the mind and consciousness of men as an advertisement has in trade. An illustration will make this point clear. We step into a train, and as we are whirled swiftly through a meadow, there faces us in bold outstanding letters on a large placard the name of some wellknown drug. Next we are crossing a high bridge and on the roof of a house down below the same placard looks up. In a few moments we draw up at a station and again the same striking words confront us. Night comes on, and as the train continues its journey, rushing through some large industrial town, there again are the same words, but this time brilliantly lit up with electric light. This cumulative effect on the mind is powerful and the modern trader knows it is so. Does not this illustrate the value of direct evangelism? The name of Jesus and of the one true God are thus held up continually before the mind and consciousness of men. At every turn in the road, so to speak, they are brought face to face with the great realities. Apparently they take no notice. But each time an impression is made. It may, as the psychologists say, for the time being sink below the threshold of consciousness, but it cannot be effaced. One has sometimes been struck, in hearing converts won by open-air preaching. narrate how it was the very simplest sentence of the preacher that arrested them, "Jesus can save you", "God is one Spirit, and we ought to worship Him." "The Father in heaven loves all men." Some years ago a man stopped to hear a foreign missionary preaching in Mid-Formosa. He passed on. Two years later trouble visited his home, and he remembered a few words of what he had heard, and went at once to the nearest church, to see if the Christians' God could help him. To-day he is one of the finest Chinese Christians I have ever met. A notorious Chinese criminal was imprisoned by the After many years of confinement he suddenly remembered years ago having heard a man preach of Jesus in the streets. He fell on his knees, and prayed "Jesus save me." From that time his conduct changed, and he was granted remittance of sentence. The Lord set the prisoner free in body and in soul. It was a Sabbath morning when he was released, and he literally ran to the nearest Christian church. Afterwards he became a member of that church. The great

day alone will reveal what a mighty factor in the conversion of men the preaching of the Gospel has been.

That evangelistic work is followed by great results, which, though not actually apparent, are none the less real and permanent, must be admitted. But there are some who say, Are not these results due to the native worker? Is it necessary for the foreigner to share in this work, which the Chinese can do so well? Would he not be better employed in doing work along other lines? Is not the Chinaman by far the most effective evangelist? Moreover is not the church itself, with its power of assimilation, the greatest evangelistic force of all? All these positions contain a measure of truth, but a little reflection will show that they do not at all affect the foreigner's relation to direct evangelism. The cooperation of the foreigner with the native evangelist is as much needed to-day as ever it was, some would say even more so. The aim of our missions ought to be, not only to have our colleges and schools manued with teachers, but to have one man associated with every fifteen or twenty native preachers. A great deal of the labour that is spent in the theological training of fifteen or twenty men will be lost if they are sent out as sheep without a shepherd, as workers without a leader. If a mission has at its disposal two missionaries, it would effect more good by appointing one man to teach, and the other to go out with the men into the field, than if it appointed two men to give them a more thorough training in Theology and then sent them out into the field to work alone. The principle of "sending" men out, though sound enough theoretically, does not work out in practice. It would be better to speak of "leading" men out ourselves going with them into the work, and sharing in it. As a matter of experience one finds that the amount of evangelistic work done by the native preachers is in proportion to the amount done by the foreigner. If he is up and doing, the preachers will show more activity. If he is slack, his example will affect every man in his district. Exceptions there may be, and are, to this rule. But we speak for the average Chinese evangelist. It is in this way then that the foreigner finds his sphere as a direct evangelist. Of all the various workers I do not think there are any at the present time who can be more sure that they are doing work in line with the Divine will, than those who are preaching the Gospel to the Apart, however, from his cooperation with the heathen.

Chinese preacher, the foreigner has an influence in evange-listic work peculiarly his own. He comes from a higher civilization. His hearers know it. They listen with respect. His words carry with them a weight and authority that even the native evangelist with all his wealth of language, natural eloquence, and power of illustration sometimes cannot rival. The foreigner has a great work to do as evangelist. Let him unite with the native preacher, and let the two together go forth in the work of direct evangelism, each supplying the deficiencies of the other (狼 相 倚), and let our missions insist that a right proportion of men be set apart for this work, and the power of preaching will be felt, and be blessed even more than it has ever been.

When we speak of direct evangelism it must be evident to all that converts won directly by the foreigner are not many. This is not the way in which his influence generally makes itself felt. There have been and still are a few "big" men, who, despite the limitations of race and tongue, have bridged over the chasm between east and west, and by the very force of their personality have won men directly for the kingdom. They seem to be possessed of a kind of magnetic power. There is something in the voice, the eye, the look—an irresistible magnetism, a certain indefinable power of arresting the souls of men and bringing them right into the presence of the great realities. But that is not the way in which the ordinary rank and file of missionaries will be able to make their influence felt. Direct evangelism does not mean the winning of converts directly. The missionary will of course long that he might be used in this way. He will mourn that it is not so, and often search his own heart and say, "Is it because of my lack of faith and zeal and self-sacrifice! What might I not accomplish were I more Christlike!" He will long for that arresting power that will enable him to be a winner of souls. He will at times doubt his own mission. Some, after years of labour in the evangel can only point to one here and there directly won for Christ. Oh what a joy, we think, if we could only know that our words are being owned and blessed! Let us, however, comfort ourselves and take courage. Say unto your soul, Oh preacher of glad tidings from Western lands, it is not thus that the Lord will cause thy light to shine! Has He not said, "My word shall not return unto me void"? I believe that this is literally true. Every word of the Lord

spoken and understood is a seed of life that cannot die. In some mysterious way that we cannot understand, it contributes to the salvation of mankind, and shall assuredly spring up and bear fruit unto everlasting life.

It seems to us that there is need at the present time for the churches to call a halt and examine their relation to evangelistic work. Our Lord said, "By their fruits ye shall know them." Judging by the number of men set apart for it, we cannot believe that this work is being taken up as seriously as it ought to be. In some missions things have reached almost a crisis. Well nigh the whole staff is absorbed for educational and administrative work—scarcely a single man being available for the preaching of the Gospel. I would say the duty of the churches at the present time is to say, "At all costs, whatever the exigencies of other work may be, we must have men for evangelistic work." Are we first to supply every other vacancy in church and school, administrative and secretarial posts, and finally, if we have a man or two over, set them free to go out into the field to preach the Gospel? Or are we to determine that whatever department of our work suffers, the evangelistic side must not? Are we on the field to encourage new men on their arrival to prepare for evangelistic work? Is the atmosphere of our Mission circle to be such as would lead new men to feel that this work of preaching the Gospel is the work to which they have dedicated their lives? The whole aim of the above paper has been to show that this work is the least picturesque, the least effective, as far as appearances go, but it is, as we believe, the most effective, the most powerful in reality. If our work is to be built on the foundation of the Apostles and Prophets we must have a far larger proportion of men for direct evangelism. In 1909 statistical returns showed that of 678 members of the China Inland Mission 560 were engaged in direct evangelistic work, while, according to the most reliable statistics, out of 1,758 missionaries of all other societies, less than 600 at that time were engaged in this work. I cannot lay my hands on later statistics, but am I not right in supposing that it is unlikely the proportion has increased since that time? We cannot suppose either that of these 600 workers, all are engaged in direct evangelistic work. presume that all who are in any way connected with it, directly or indirectly, are included. But it is for workers in the sphere of direct evangelism that there is such great need.

I am personally acquainted with not a few, who are called evangelistic missionaries, who seldom or never open their lips to address a heathen audience either in hall or in the open air, and practically never go out with the Chinese preachers into the forefront of the battle. But it is just for men of this type that we appeal. As long as there are so few men as at present giving themselves to this stupendously important work, it is not to be wondered at if the results are small. Let our Missions take this work up more seriously, and see to it that some of its best men are deputed to do it. Do not let us be under the delusion that our ablest men are required for theological colleges, while evangelistic work may be left to less gifted brethren. Preaching to the heathen is a great art. It claims our best talent. Let a missionary who is a man of genius, of spiritual power, of forceful eloquence and cumulative power in speech, preach to the heathen in street and hall, and our imagination fails to picture the far-reaching results of the work he might do. I think it is to be regretted that many of our ablest men, after a few years of evangelistic work, years when the language is being acquired, and when even the best men can do little effective work among the heathen, leave the ranks of direct evangelism for institutional or other work. agree that due respect must be had for the claims of all other branches of work. Our colleges and schools must be manned. Literature must be circulated. Mission business should not be carelessly conducted. But direct evangelism must not and cannot be neglected.

We need men, too, who are prepared to give their whole time to direct evangelism, not those who can only give a half, a portion, or tag ends of time to it. There may be exceptional men who can do two things. But few men can do two things well. Teaching and preaching are two entirely different things. A man's mind must dwell in his work. All he does must be related to it. He may not be preaching all the time, but his day's work must be planned in relation to it. He must plan and think and read and study all with the one great end in view. He must be preparing always. "If I were asked," says a missionary engaged in preaching the evangel, "how my time is spent, I would reply 'In preaching the Gospel, and in preparation for it.""

My last point is a very earnest appeal to new men to give themselves to direct evangelism. It requires one at first to go

through some stiff work. Few of us can forget our first attempts to speak to the heathen, our mingled feelings of helplessness and despair, how we stood up at times to speak, and felt as if we would like the ground to swallow us up, how often we have felt as if we would like to lay the whole thing down and seek some other line. But what joy when one begins to feel a certain measure of freedom, when the initial difficulties are overcome and one begins to learn how to speak to a heathen audience. Further stages will be reached when one can feel that even the women and children understand a little. But let these initial difficulties remain unvanquished for the first few years, and the battle may be lost for life. I have heard of a missionary of thirty years standing, who spoke Chinese very well in a pulpit or in a school, going out to preach to the heathen, and didn't know how to begin. He was quite at sea. The colloquial, or the language of the men in the street, he did not know how to speak. Bishop Hoare, in the same article to which I have already referred, says, "I have known a missionary of six years' standing decline an invitation to preach the Gospel to the heathen on the ground of incapability." Such cases are truly deplorable. Few would engage in this work out of choice. My own short experience may be different from that of others. But I never leave my desk or my home to go out for an hour's or a day's or a week's preaching, but I feel how much rather I would stay at home. I would rather sit a whole day at my desk, than go out to preach to the heathen for two hours. How many excuses crowd into the mind! After all what use is it! Are you not just wasting your time and energy! Would you not far better leave that work to the preacher! How hard it is for flesh and blood to take the road. How wearing out too for the soul to be ever dealing with the same narrow rauge of conceptions-constant daily contact with men and women whose thoughts scarcely rise above the level of planning for what they are to eat and drink. Nevertheless such work is not without its attendant joys. Herein do we enter somewhat into the sufferings of our Lord. One might continue on this line, but it is a subject by itself. My point is rather that such work is not of choice. Some there are who would not remain in it for a day but from a sense of duty and loyalty to the Master. Let every young man therefore who has been solemnly set apart by the laying on of hands for the preaching of the

Everlasting Gospel, be firmly persuaded, that it is not unwillingness, but unfitness, and a Divine call to take up some other line of work, before he abandons the special work for which he has been trained and sent forth by the Church of Christ.

Education and Political Unrest

BY EDWARD M. MERRINS, M.D.

URING the last two decades there has been a kindling of national aspirations in the Orient, especially since the successes of Japan in her war with Russia. In India, this has blazed into seditious political agitation, accompanied by assassination. Perhaps affairs are not quite so serious now in that country as they were two or three years ago, yet it is publicly stated that "no viceroy has for fifty years gone out to India at so critical a moment" as the viceroy who has just taken hold of the reins of government.

In a book which has attracted wide attention, Mr. Valentine Chirol analyses the contributory causes of this "Indian Unrest", and among other animadversions, blames severely the government system of education, which he says has created a semi-educated proletariate, "dangerous hybrids more or less imbued with Western ideas, and at the same time more or less divorced from the realities of Indian life." As the government exercises supervision and a measure of control over all institutions of learning, including those of the missionary societies, the reflections and criticisms of the writer are not allowed to pass unchallenged. Dr. Miller, honorary principal of the Madras Christian College, and formerly vice-chancellor of the Madras University, with almost half a century of educational experience, has written a pamphlet in reply, entitled "Unrest and Education in India". The discussion is very illuminating to all interested in education in non-Christian lands, and perhaps a résumé of it may be profitably considered by educationists in this country. Of course the differences between India and China are many and great, so it may not always be safe to draw exact parallels; but in each country there is a struggle between old and new civilisations and religious; there is dissatisfaction with the government; Oriental students everywhere, as a class, are not remarkable for sobriety

of judgment and demeanour, and missionaries, because of their close and important connection with the education of the natives, necessarily and inevitably become involved in all educational discussions.

Among the principal criticisms of Mr. Chirol are the following:

- (1.) Education in India is purely secular; little or nothing is done for the formation of character.
- (2.) The teachers are not well-qualified, are poorly paid and discontented.
- (3.) The students are not well taught, too much reliance being placed on "cramming"; the supply of text-books is inadequate; no care is taken of the physical, intellectual, and moral well-being of the students, and they are allowed to become the victims of political agitators.
- (4.) The financial outlay by the government upon education is insufficient.

These criticisms will now be considered in their order.

(1.) The absence of moral and religious instruction in government institutions. How to remedy this is said to be the crux of the whole educational problem. The Indian government, to preserve public peace and order, treats all religions with strict impartiality. As late as 1904, it made the official declaration that in its institutions, by far the most numerous and well supported, "the instruction is, and must continue to be, exclusively secular." This policy is well maintained, as among the officials there are sure to be those who think all possible good will result from the mere diffusion of useful knowledge. But sad experience is teaching everyone, and has already taught all thoughtful men, writes Dr. Miller, that intellectual shallowness, irreverence, self-seeking, instability of character, and many other evils, inevitably arise when education is divorced from such influence as is best fitted to inspire youthful minds with the thought that life must be devoted to noble ends, and be directed by tenacious moral purpose.

Not that the Indian student is without religion of any kind, if the word be used in a broad sense. It is the case of the evil spirit finding the house swept and garnished, returning with other evil spirits as bad as itself. Those dissatisfied with British rule have associated their sedition with a ritual which prescribes "blood-offerings and other abominable libidinous

rites". An Indian chief consulted by the viceroy remarked that "the new religion now being preached deserved to be treated as Thuggism and Suttee were treated, when both claimed the sanction of religion." The association of this kind of religion with politics is regarded as a most sinister omen. Fortunately, the government is now keenly aware of the deplorable results of an exclusively secular education, and Indian parents are ready to vote for religious training, or for any training whatever, that will bring Young India back to sanity and discipline.

What is the remedy? All agree that moral and religious instruction must be given. The question is, in what form, and by whom, shall it be given?

It is suggested by Mr. Chirol that the government should arrange that all, or as many as possible, of the infinitely diverse phases of religious belief in India should be taught by men who hold or are in sympathy with the religions they teach, these men to be selected by the government. Passing over the objection that such a plan is manifestly the very antithesis of the strict religious neutrality which is a fundamental principle of Indian administration, Dr. Miller pronounces the scheme on other grounds to be quite unworkable. The Koran would no doubt supply a sufficient basis of instruction in the Mohammedan faith, and the Bible in the Christian. In other religious there is no such authoritative religious standard. Instruction in Hinduism, for instance, would require the drawing up of a new text-book or several text-books, each of them suited to some one of the many phases of Hindu belief, and each of these manuals would be too vague and unauthoritative to exert any influence of a genuinely religious nature. Besides, would there be any homogeneous religious atmosphere in a college where Hindus of various sects, Moslems, Christians, and others, received separate religious instruction on the basis of manuals which would obviously conflict with one another? The difficulties seem insuperable.

What then is Dr. Miller's plan? Taking his stand on what he claims has long been the central feature of the present system though it has been lost sight of, he urges that by means of guidance, pecuniary aid, and other encouragements, the government should secure the establishment on a large scale of schools and colleges founded by private effort, in which religious instruction shall be given, Christian, Mohammedan,

or Hindu, as may be determined by the founders, the government as heretofore to preserve a strict neutrality, its only task being to maintain educational efficiency. A school or college based on any one of these religious forms of belief, would have a homogeneous religious character which would give a high moral tone to all the instruction it imparted. Under this plan, all the educational institutions, except the comparatively few which the government for special reasons will continue to maintain, might have a religious basis sufficient to supply the moral influence necessary for raising up loyal and honorable citizens.

One objection to Dr. Miller's plan is that most of the schools and colleges hitherto founded by Hindus and Mohammedans are as purely secular as the government institutions. To this he replies that no one in the past, except the missionaries, certainly not the natives, realised the importance of giving religious instruction to students; but now the feeling of the Indian community is rapidly changing.

What bearing has all this on the educational situation in China? Surely it should make us all realise as never before, the tremendous importance of persevering in the religious training of students, recognising the value of all that is good and true in the native religious, but insisting that religious teaching must rest on the enduring foundation principles of Christianity. This is quite as necessary here as in India, if not more so, as we have less to expect from the Chinese government than the missionaries in India from the government of that country, alike as to pecuniary aid and religious help; and we can hardly hope that the religious instruction in schools and colleges established by the Chinese government, such as it is, will morally transform the students. Moreover, compared with the Hindu, the Chinese have less depth of religious feeling and consciousness. The Hindu graduate, with his university degree and Western culture, may laugh at the ritual and orgies of the native religious, but as Kipling points out, they drive him mad. The Chinese seem able to discard venerable beliefs and superstitions without a qualm or a fear. Indeed, it is very disquieting to see the neglect of the Chinese classics, with their moral teachings, by the students of the present day. If the Christian Church does not secure religious training for them, who will dare say they may not be in a worse plight in the future than the students of India are in now?

In this connection one cannot but allude, though with no desire to provoke unprofitable controversy, to the aims and work of those who are disseminating literature among the Chinese which is antagonistic to the Christian religion. What do they hope to accomplish? As well-wishers to the government and people of India, can they rejoice over the results of purely secular education in that country? In China, what have they to offer that will take the place of the sanctions of the old religious when these have lost their force? Surely they do not consider the varied needs of man's whole nature. To quote from Huxley, whose words must carry great weight with all rationalists, "education is the instruction of the intellect in the laws of nature, and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with those laws. The man who has had a liberal education", he goes on to say, is one "whose intellect is a clear, cold logic engine, with all its parts of equal strength and in smooth working order; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty whether of nature or of art, to hate all vileness, and to respect others as himself." With this description, as far as it goes, missionaries generally will agree: they will acknowledge that secular education has power to sharpen and strengthen the intellect, for they know only too well that the children of this world are often wiser in their generation than the children of light; but they believe, and experience confirms them in this belief, that only power which is Divine can control and order the unruly wills and affections of sinful men, and therefore they maintain that religion is and must be, an essential part of true education. It is instructive to find that in the very latest philosophic system (Bergson, "Creative Evolution,") it is held that the human intellect is at home only among inanimate things, and was never meant to supply us with an explanation of life; its proper function is much humbler.

No, as against adverse criticism on the one hand, and friendly overtures on the other, the field of religious education must not be abandoned, no matter how alluring the schemes of secular institutions may be, and though it may ease the missions of heavy burdens to transfer educational work to them. And in union educational work, the danger must be guarded

against,—we do not say it exists,—of so minimising distinctive principles to avoid friction, that Christian religious teaching becomes weak and unauthoritative. Further, in institutions where the proportion of non-Christian students is large, the charge of proselytising must not be allowed to lessen aggressive Christian activity among them. After remarking that Indian parents often genuinely resent the banishment of all religious influences from schools, Mr. Chirol writes: "Many of them prefer to government institutions those conducted by missionaries, in which though no attempt is made to proselytise, a religious, albeit a Christian, atmosphere, is to some extent maintained." Dr. Miller asks what is meant by the statement that missionaries do not attempt to proselytise. If by "proselytise" is meant the attempt to exercise undue influence over immature minds, in order that one and another may be added to the roll of Christian converts, the statement is entirely accurate. On the other hand, the words employed may perhaps convey the idea that there are missionary colleges which have no desire to give their students a full understanding of Christianity, or to lead them to accept it. In case the word used should be thus misunderstood, Dr. Miller continues, let it be said to all whom it may concern that there is no Christian missionary or teacher, and for that matter no Christian worthy of the name, who will not welcome the acceptance by non-Christian students of the Christian faith, with all its benefits and all its responsibilities, provided such acceptance has been based on mature conviction and settled resolution. Perhaps in China we have not so much to fear within, as without. The suggestion to insert in the constitution of a proposed university for the Chinese, a stipulation that the foreign teaching staff shall be composed of men in sympathy with missionary ideals, was recently characterised by men of light and leading in America as an attempt to revive an obsolete limitation of the freedom of the educator.

(2.) The teachers are unsatisfactory. Among the natives of India, the profession of teaching is followed only by second-rate men who have adopted it as a kind of last resort. As the average salary paid by the government is less than eleven shillings a month, and the cost of living in India cannot be much less than it is in China, few will dispute the statement that the wages are disgracefully low, and are a poor retaining fee for the loyalty of the teacher. The assurance of a tolerably

decent livelihood would very appreciably tend to secure the services of a better class of men, and the government is urged to give this assurance. To provide well-trained teachers, the university of Madras twenty years ago instituted its degree of L. T. (Licentiate of Teaching), which was greatly appreciated by students, so much so that over eight hundred have taken the degree. None are admitted to this course except graduates who, after instruction subsequent to graduation, pass searching tests as to acquaintance with both the theory and art of teaching. It is urged that a similar course should be established in other universities. It is also recommended that the native staff of teachers should always be leavened with Europeans. When education is directed to the sole end of passing examinations by means of cramming, an ill-paid staff low in culture and perhaps in character, is employed; but wherever there is any just appreciation of the true objects and nature of education, the need is felt, even by Indian managers of advanced institutions, of having Europeans on the staff. But the greatest need felt by all is of teachers, whatever their nationality may be, who will regard their work, not merely as a means of livelihood, but as a vocation.

In China the native teachers can hardly complain of their salaries, especially when they are compared with the emoluments of the teachers under the old regime. For the training of teachers in central China, the Wesley College (W. M. M. S.) of Wuchang, has a Normal Training School for its own and other missions, and the Griffith John College of Hankow, of the London Missionary Society, has a similar department. Of course the standard is not yet quite so exclusive as to bar the training to all but university graduates, but these institutions are turning out capable men suitable for present needs. In China also is felt the need of men who will recognise the dignity of the teaching profession, and make it a life vocation, resisting the lucrative allurements of the business world. In addition to paying adequate compensation, Boone University has a project in hand for establishing fellowships which will enable teachers of exceptional qualifications to study abroad for one or more years.

(3.) Defective instruction and care of the students. With poorly paid and ill-qualified teachers, it is not surprising that the instruction and mode of imparting it receive severe criticism. In institutions without European teachers the student's 'only

contact with the Western world is in his English text-books, interpreted to him by an Indian teacher, so we can imagine the bewilderment and the brain injury which must result." He simply crams to pass the examinations, thus enabling the institution to obtain the government grant. The tendency to cram is probably even greater in the Chinese student, if he were left to himself, as his mnemonic powers are so great; but this tendency is strenuously resisted in all missionary institutions, and it is satisfactory to find that in India the students are aware of the dangers of cramming, as shown by their eagerness to enter colleges where the evil is least tolerated.

In Indian colleges little or no attention is paid to physical exercise and recreation, a short walk in the streets or on the college grounds being the only exercise taken by many of the students. No intellectual recreation is provided for them, as they appear to have no literary or debating societies, so they are driven to read the newspapers. In this respect, also, conditions in China are very different. In the institutions of which the present writer has personal knowledge, St. John's University, Shanghai, and in central China, Boone University, the Wesley College, and Griffith John College, the students are encouraged to take part in all healthy games and exercise, daily physical drill is compulsory, and each institution has its numerous literary societies. Indeed, Boone University, for the benefit of students beyond its walls studying in government institutions, has opened a hostel to give them better accommodation than can be found in Chinese inns and lodging houses, grants them free admission to its library, and has established a course of weekly lectures on scientific and other subjects to which they are invited.

If the native newspapers are the only intellectual recreation of the Indian students, no wonder their minds are turned towards politics and imbued with crude and false political notions. The "Yugantar", a paper with a very large circulation, written in language "so lofty, so pathetic, and so stirring, roused the school-boys and the intellectuals to madness". Eventually it was suppressed, but the mischief had been wrought. The misguided student who murdered two English ladies, in his confession wrote: "I came of my own initiative, having read in various newspapers things which incited me to this determination." The murderer of Mr. Jackson, an Indian official, confessed: "I read of many instances

of oppression in the newspapers. I think that by killing sahibs we people can get justice. I never got injustice myself, nor did anyone I know. I now regret killing Mr. Jackson. I killed a good man causelessly." It is said to be one of the saddest features of Indian life that owing to the existence of a Congress, the best talents and energies have been diverted from the path of social reform into the more popular field of political agitation. If only social reform had come first, and the forces of unrest had been directed to the moral uplifting of the people, the goal of their aspirations would have been nearer and more possible of attainment.

Fortunately, the students of China, though attracted by politics, do not assassinate to promote their ends. The only blood they shed is when they cut off one of their own fingers to convince the officials of their earnestness. As to the connection between politics and education, religious or otherwise, Protestant missions have hitherto held aloof, as far as possible, from political affairs. But there is a tendency which may lead us on to dangerous ground. In order to win the student class to Christianity, appeals are now being made to their patriotism. China is weak politically, harassed by foreign nations, her people are poor, her great resources are undeveloped. Do they wish to see their country great, rich, powerful, and feared? Then let them become Christians, for it is Christianity which has made Western nations great. This may be more altruistic than to appeal to them as individuals to flee from the wrath to come, but the impression may be made on the Chinese mind that the measure of a nation's spiritual greatness is its material strength and prosperity. On the whole, it may be wiser for missionaries simply to proclaim the principles of the Christian religion, and allow the Chinese to work out their own political salvation in accordance with these principles.

(4.) The last point to which we refer is the complaint that the Indian government does not spend enough money on education, missionary and other privately founded institutions being most injuriously affected by the economy. Missionary schools and colleges in that country are not self-supporting, and when government aid is reduced or withdrawn, it threatens the very existence of the institutions. To be on a really solid financial basis, every educational institution in non-Christian lands should be endowed, but where are the endowments to be found? In this country mission institutions

receive little or nothing from the government officials, except perhaps occasional private suscriptions, and are hardly likely to receive financial help from the government in the near future. And the problem of self-support is made more difficult by the number of free Christian students each institution is obliged to receive, partly to preserve its Christian character, partly to help the families of deserving Christians. If none but paying non-Christian students were received, some institutions might easily become self-supporting. Perhaps the facts elicited in investigations and controversies of this kind will make the mission boards at home realise the great importance of our educational work, and the necessity of generously supporting it to the full extent of their power.

Several other interesting points are alluded to, such as female education, industrial schools, the unification and government control of education, but the ground covered we hope is sufficient to show the interest and value of the discussion, and its bearing on educational difficulties in China. In this critical and changing time in the East, when there is a shaking of all things that can be shaken, we cannot but pray earnestly that God may hallow with the might of His blessing all schools of Christian learning, that He will vouchsafe the gift of His grace to all who come to learn within them, so that they may grow up in His faith and fear, learning to know Him through His works in nature, and to love Him for His wonderful ways in the salvation of mankind, through Jesus Christ our Lord.

A Union Woman's College

BY MISS LAURA M. WHITE, NANKING

(Delivered before the Central China Educational Union at Kuling, August, 1911.)

MMORTAL Pickwick asked an author how he had written his erudite treatise on Chinese Metaphysics.

"Easily enough," was the answer. "In the volume called 'C-h-i' of the Encyclopædia Britannica, I learned all I wanted about Chinese. And the volume 'M-e-t' gave me what was necessary to know respecting metaphysics. Then I just combined the two."

In this morning's address my task may be simplified by following this good example, speaking first on "Women", next on "College", and then trying to effect a union.

George Matheson says that the life-history of every woman, as well as that of her sex, may be divided into three periods. First, comes the period of innocence; of naiveté in the individual corresponding with that early stage, the primitive woman in the history of her sociological development. This is followed by an awakening to self-consciousness, to a realization of her powers; personal vanity, ambition, and a desire for self-expansion are aroused. This second period is in its turn followed by the third; that of voluntary self-contraction and sacrifice. The struggle for the development and expression of her own personality is merged into a struggle for the life of others.

China's women have passed the first period. Never again will "Records of Virtuous Women" contain stories akin to that of the filial daughter-in-law who lay on the frozen stream until the warmth of her tender body melted the ice, thus enabling her to obtain three fish for the mother-in-law. Days of childlike, unreasoning docility and servility are over. China's women have already sampled the fruit of the Tree of Knowledge and entered upon paths of progress and science. They look across the seas to Western lands as to a Western Paradise. They desire to go there. What they do not want is to enter upon the third period of their development, that of voluntary self-contraction. To-day the art that the educated woman needs to learn is that of reigning over the little unattractive kingdom from which she would escape because she has been walled in too long, the Kingdom of Home.

Eve's sin consisted in coveting the fruit of the Tree of Knowledge, from motives of vainty. "It was to be desired to make one wise." But driven in blessed punishment from an illusive Paradise to a real home, personal vanity was transformed into nobler ambitions, and her desire was that her children might bruise the serpent's head. Her daughters in China are content if they only may appear wise. They want to study great ponderous volumes far above their comprehension, the very titles of which they love to roll under their tongue, as polysyllabic mouthfuls of erudition. They chafe at restraint. They covet freedom, not knowing that it is only as a woman exchanges the earthly for the heavenly, as the Eve within is converted into the Mary, that the Truth makes her free in that service which is perfect freedom.

For nearly four years have I been attempting college work in Nanking, using American institutions as the model. Now

I am convinced that the College education of an American young man is unsuited to the Chinese girl; the need in our College is to set the standard of womanly ideals for the new China. Our students need to obtain visions of the loveliness that may be builded into the Woman's Kingdom of Home. And our college must be a miracle-working institution!

First, it must prepare physicians to work miracles of healing, nurses and future homemakers to work miracles of sanitation, hygiene, and domestic science.

Second, miracles of beauty. We need to put in our student's hands those magic wands of music, art, æsthetics, to transform this present kingdom of ugliness to one of grace and harmony.

Third, we must prepare our students already loving God and little children, to work miracles in the lives of the boys and girls of China. We want women understanding normal and kindergarten methods, child psychology; and who realize that you educate a child, not by what you pour into him, but by what you make out of him.

Fourth, we must train women to work miracles of grace in the hearts of their Chinese sisters; to train in the science of altruism. In what does saving Chinese women consist? Once I thought it meant enabling them to escape to a future golden-paved Heaven, when through here with their lives of wretched inefficiency. Now I know that it consists in a present physical, mental and spiritual salvation from weakness, ignorance and selfishness; a salvation that leads to service in the struggle for the life of others.

Hitherto, in China, woman has been the painted toy, the inefficient drudge, or perhaps, at best, the machine that produces sons. But a new era is dawning. And just as Dante measured his advance in Paradise, not by consciousness of ascent, but by the evergrowing loveliness of the face of Beatrice, so China may well count her steps of progress not by railroad mileage, nor industrial development, but by the new beauty, the new mental and spiritual graces, glorifying the faces of her ever-rising daughters.

But how are we to help usher in this new and glorious day for women?

The answer brings us to the last division of this address, to the Union. We need united, concentrated Christian effort. It is unnecessary this morning to expatiate on the advantages

of union, before this audience. We realize all too keenly that we duplicate and reduplicate each other's work.

"You in your small corner And I in mine."

We know that a Woman's College to flash a great light throughout China can come not alone through cooperation. We need combination.

"But obstacles are insuperable," you lament. Perhaps it is so. But could our vision extend a few centuries in the future, could we but realize the penalty Chinese Christianity may have to pay for present sectarian selfishness, we would not grudge the sacrifice.

Looking backward instead of forward, and from the present unsatisfactory condition of the Mohammedan world to the crusades, prototype of present missionary activities, may possibly make us realize the necessity of united concentrated Christian endeavor. From the standpoint of European civilization, the crusades were a partial success. Their attempt to save the dust and ashes of Christianity at Jerusalem was a failure, but it resulted in saving Europe to Christianity by convincing the hitherto victorious Moslem that a march on Christian soil meant disaster, perhaps annihilation. But, was there no deeper meaning in that mystic, that inexorable call impelling the flower of Europe over mountains and sea to Palestine crying: "It is the will of God?" I am convinced that the lack of union among the crusaders frustrated God's purposes in the East a thousand years. The Greek Emperor found it impossible to unite in Christian endeavor with those Latin armies swarming like locusts through his realms, and the result to-day is that the crescent floats from St. Sophia. Kings and emperors, great feudal lords and little knights, each had their own rights, their own individuality, to conserve, and so to-day instead of Christian spires, Mohammedan minarets glitter against the burning skies of Northern Africa and Western Asia. But visiting the old crusading battlefields, one realizes how near, how very near to success the crusaders came.

Will a future historian standing on the ruins of some loved mission building, on this our present battle ground write:—

"The zeal of the Western Church almost succeeded in its audacious attempt to Christianize the East. The lack of united effort so characteristic of the church during its Era of Individualism is responsible for its failure in China. Had there been larger vision and a higher idealism then, to-day would see those two standards, the cross and dragon, floating together in China, skyward and seaward."

Dear friends, the future existence of Christianity in China depends on present union. And yet a very common illustration met with in missionary life proves how very easily union can be accomplished, whether in Evangelistic, Medical, or Educational work, if there is only sufficient inducement. It sometimes happens that two little missionary atoms feel, each for the other, an irresistible attraction. Obstacles appear insurmountable. Much personal sacrifice is involved. But at such times self-sacrifice is so sweet that it is only a higher form of self-indulgence. The two atoms unite in spite of mission boards, if they really want to. How shall we form a Union Woman's College? By wanting to; that is all, by realizing each the others' attractiveness. We need new gifts of Love from Him who is Love, and Love will discover the way.

Scientific Apparatus for Mission Schools and Colleges

BY DR. WILLIAM WILSON.

VERY large number of missionaries in China are more or less personally engaged in educational work in connection with mission schools and colleges, and to most of such the possession of a really serviceable equipment of scientific apparatus must often remain to a large extent an unfulfilled ambition, on account of the costly nature of such an equipment.

If this sense of inadequate equipment has pressed heavily on workers in the past, it must be a service of increasing disappointment now that the thirst for scientific knowledge among the Chinese gives such added importance to anything that we can do in that direction, to say nothing of the increasing necessity for the maintenance in our schools of a high grade of efficiency, if we are to hold our own in face of the rapid development of government schools.

If it were generally known that in London it is perfectly possible to purchase valuable apparatus at prices varying from



DR. WILSON'S SCIENCE MUSEUM.

one-half to one-tenth of the ordinary catalogue prices, I feel perfectly sure such knowledge would be hailed with delight by many in China.

That such a fact is not generally known I am convinced, for since returning to China twelve months ago I have spoken of the matter to some scores of missionaries interested in educational work, and I have only met one man who had even heard of the bare possibility of such a thing.

It is on this account that I have decided to seek through the pages of the RECORDER to bring the matter before the notice of all to whom it may be of interest; and to make the matter plainer and more impressive I shall not hesitate to draw upon my own experiences during a recent furlough in England and subjoin a considerable list of apparatus purchased under these advantageous conditions, giving, for the sake of comparison, the prices paid and the prices at which the same apparatus stands in the ordinary catalogues of scientific instrument dealers.

Let the reader thus accompany me in imagination on one of these purchasing expeditions. The objective of our expedition is an auction room situated in the heart of London. It is open every day of the week, and each day presents to view a different class of goods. Friday, however, is the one day for the sale of scientific apparatus.

The sale commences at 12.30 p.m. and generally goes on for four or five hours, by which time several hundreds of lots have been disposed of.

On the previous day from 1.30 onwards the adjoining show room is open for the careful inspection of possible purchasers of all the apparatus set out in readiness for the morrow's sale.

Before entering, however, you should call at the office, where you will be furnished with a printed catalogue, or, on the payment of the postage, this catalogue will be sent to any address for as many weeks or months as you may specify, and usually being delivered two days before the sale, allows time for a scrutiny of the list, and, if desirable, a personal call at the show room for the careful examination of articles you wish to purchase.

The general character of the goods ready for sale which meet the eye as you glance round the room, may be gathered from the following list, which is fairly representative of the apparatus that may be seen, even though all may not be present on the same day.

Photographic cameras of all types and sizes from large studio stand, bellow's body, cameras down to quarter plate magazine cameras. Magic lanterns, telescopes, microscopes, spectroscopes, chemical apparatus, balances, bottles, gas jars, oxygen generators, acetyline generators, induction coils, large and small, from 2" spark up to 8" or 10", and sometimes coils giving 15" and 20" spark, complete X-ray outfits, tubes, tube holders, florescent screens, mercury retorts, air pumps, galvanic batteries, storage cells, dynamos, motors, frictional electrical machines, Wunshurst influence machines, gramophones and discs, phonographs and records, hydraulic presses, aneroid and other barometers, and sometimes kinematograph apparatus.

Almost every Friday large assortments of lantern slides, coloured and plain, in good condition, covering a great variety of subjects, are to be seen; also microscopic slides covering such subjects as anatomy, physiology, pathology, animal, vegetable and mineral, also often a large collection of kinematograph films.

Assistants are always present ready to hand to you any apparatus you wish to see, on your merely mentioning the catalogue number.

As the sale may last four or five hours and the lots are sold in the exact order in which they stand in the catalogue, you can if necessary time your visit so as to be present when the particular article you want should be sold. If, however, it is impossible to be personally present on any particular day, or you cannot wait till a late hour of the sale, you have merely to leave instruction in the office what articles you wish them to bid for and what is the maximum price you are prepared to pay, and so absolutely honourably is the whole business conducted that no advantage is taken of your perhaps high figure in artificially running up the price to that limit. My experience has been that the price paid for articles thus bought for me on commission has always been below, generally very considerably below, the limit assigned.

Articles purchased must of course be removed not later than the following day, and as of course there are no facilities for packing it is best to put them straight into a cab. Residing as the writer was about eight miles from the Auction Rooms, and often buying £10 or £15 worth of apparatus at a time, a taxi-

cab (with its rubber tyres and smooth running) proved the best and safest method of transport. Sitting inside with all your purchases piled up around you, you drive to your destination, avoiding all the risks and difficulties inseparable from railway travelling with such awkward impedimenta.

Not only was it possible thus to collect, as months went on, a very extensive equipment of apparatus, which as it accumulated was at intervals packed and shipped to China in several successive consignments, but the interval between buying and shipping afforded time in some cases to have valuable apparatus overhauled by an instrument maker, and made as good as new.

While all the apparatus thus obtained were bought at a small fraction only of their original price, some articles actually cost us nothing.

It sometimes happens that a couple of articles are bracketed together as one lot, and one of them you may have no use for. You mention the fact in the office, and instruct them to retain the said article and sell it at the next sale. Meanwhile you pay for both and are subsequently credited with the sum obtained for the second. Thus I obtained four large X-ray tubes for nothing, through the subsequent sale of a photographer's rocking table with which they had been bracketed. A large cast iron mercury retort (for making oxygen) was similarly obtained for nothing.

It might very reasonably be questioned whether in thus buying certain articles the condition of which could only be known by experiment, such as for instance an induction coil, the purchaser would not run considerable risk of disappointment through the article in question proving to be out of order.

In a few such articles there is of course a measure of risk, for the firm cannot be responsible for the working condition of goods sent to them for sale, but when an article is in any way incomplete or known to be out of order, the fact is drawn attention to by the auctioneer when putting it up for sale.

It might again be reasonably questioned whether apparatus thus purchased would not be so unmistakably second-hand in appearance, even if not deficient in working efficiency, as to very greatly detract from the value of your equipment.

The writer can here truthfully say from a very wide experience that the majority of the apparatus he has thus

obtained are unrecognisable from new, and in a few cases where the second-hand appearance was undeniable the price paid was so absurdly low as to make it well worth while having the apparatus overhauled by an instrument maker and restored to its original condition. Take for instance a double-barrelled rack and pinion air-pump bought for twelve shillings in a very dirty tarnished condition (catalogue price for identical article £8.0.0). The instrument maker for thirty shillings overhauled all the working parts, repacking the pistons and resetting the valves, generally cleaning up all the brass and wood work, and if it were so desired, he would for another thirty shillings have re-turned all the brass work in the lathe, lacquering it afresh, polishing anew the mahogany base-board, and thus rendered the article absolutely indistinguishable from new.

Similarly, a beautiful and powerful working model of a hydraulic press made in enamelled iron, polished steel and lacquered gun-metal, figuring in the catalogue at £12.12.0, was bought for £1.0.0, and another £1.0.0 was spent in repairs, and to-day as it stands in the Science Museum it is indistinguishable from new.

But most of the apparatus thus bought required nothing in the way of repairs. As an example I may mention an eightplate Weinshurst Influence Electrical Machine (plates 18 inches diam.) enclosed in a mahogany and glass case in perfect, unscratched, untarnished condition, cost us two pounds instead of twenty-two.

I have only to add the name and locality of the Auction Rooms: I. C. Stevens, 38 King Street, Covent Garden, London.

The firm has been in existence considerably over 100 years and has a well-deserved reputation as a most upright honourable concern.

The personnel, whether in the office or the show room, are most obliging, and in conversation with Mr. Stevens he was much interested to learn that the destination of all the apparatus he had knocked down to the writer was to be the far interior of China.

The apparatus mentioned in the following list only constitutes a small fraction of the total amount thus obtained, but may fairly be taken as a typical illustration of the advantageous prices at which it is possible in London to obtain such valuable equipment for science teaching in our mission schools and colleges.

	Price.			
TYPICAL PRICES PAID FOR APPARATUS.	Catalogue.	Sale.	Repair.	Quality.
Wunshurst Influence Machine, 4 pairs of	£ s. d.	£ s. d.	£ s. d.	
plates, 18" diam., in glass and mologany		0	į is	
	22 0 0	2 0 0	,,,,,,,,,,	A. B.
Do., 3 pairs of plates, 12" diam	6 0 0	100		A. C.
Set of 5, 1 pint Bichromate Cells in frames	0 0 0			
with raising and lowering gear	2 0 0	5 6		A. C.
Another set same as above	2 0 0	66		A. C.
Hydraulic Press, Iron, Steel, and Gun-metal	12 12 0	1 00	1 00	A. B.
Double barrelled Air Pump	8 0 0	12 0	1 10 0	A. C.
" " " smaller size	6 0 0	60	1 10 0	A. C.
Beck's Binocular Microscope, in case	25 0 0	7 10 0		A. B.
Students Microscope, in case	5 0 0	00 1		A. B.
Table Spectroscope	7 00	I IO O		A. C.
Direct Vision Spectroscope	5 15 0	140	*******	A. C.
Horizontal Steam Engine	3 10 0	15 0		A. B.
Double Oscillating Marine Engine	3 00	160		A. C.
4" Spark Induction Coil	10 10 0	3 00		A. B.
3 dozen Coloured Lantern Slides, Zoo	3 3 0	4.0		A. B.
3 Arctic Ex.		40		A. B.
50 uncolored slides, Egypt, in box	2 0 0	11 0		A. B.
12 Mechanical Astronomical slides, in box	7 7 0	1 80	70	A. B.
Thermo Electric Pile, 96 couples	3 5 0	15 0	50	A. B.
500 Microscope slides	20 0 0	3 15 0		A. B.
Winter's frictional plate Elect. Machine	5 10 0	56		A. B.
(A quite equal to new in	Efficiency	y		40
Quality. B, ,, ,, ,, ,, ,, ,, ,,	Appearan	ce		
(C nearly,, ,, ,,	,,			

Correspondence.

HEATHEN SACRIFICES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: With reference to the article in the August RECORDER by the Rev. Alex. Baxter and the interpretation of Mal I: II, with the appeal based upon it for us to be more generous towards heathen faiths, may I ask the author, through the kind medium of your pages, if he really intends us to take his words in their fullest meaning when he says: "According to Malachi, the very sacrifices of the heathen are pure and acceptable to God?"

We cannot follow Dr. Geo. Adam Smith's interpretation, even though the verbs in the original should be in the present tense, for we believe that the Propliet's view was suddenly lifted into the future, and he saw the worshipping nations as they shall be in the age yet to come, and contrasted that vision with the heartless worship that the Jewish remnant was then offering to Jehovah. But in any case, whether intentionally or not, Mr. Baxter has gone further than the Prophet, for the latter's words are: "And in every place incense shall be (or is) offered unto MY NAME, and a pure offering". We can understand the offering of a Gentile being acceptable in Jehovah's Name, but unless our friend's words quoted above are properly qualified we shall be forced to the conclusion that he intends us to regard the sacrifices of the heathen generally, including what we see around us daily, as pure and acceptable to God, which is impossible. And besides, there is another passage in the New Testament on which all translators of Holy Scripture agree, and one which may not be disregarded in any discussion on heathen sacrifices. I refer to 1 Cor. x: 20: "The things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I would not that ye should have communion with demons."

Believe me,

Yours very sincerely, JOHN FALLS.

Kihsien, Shansi.

100 MISSIONARIES FOR LITERARY WORK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The material progress of the Chinese in railways, steamers, telegraphs, postal communication and in new industries goes on now at a great pace, entirely at their own expense, because they are convinced of the great superiority of these to what they have had before.

But there is no movement among the leaders of China to adopt the religion of the West, because its superiority has not yet been made clear to them.

There are some 1,500 foreign priests and sisters working for the Roman Catholic Church, and there are 4,500 men and women workers for the Protestant Church in China. The combined result of both, however, is only a million and a half of converts after centuries of hard work, and even these are mainly from the illiterate class. Moreover, these are not possessed of burning spiritual zeal, though there are many bright exceptions. Converts from the educated classes are very rare, and practically none from the official class, except during the Reform movement of 1898, when the Chinese Government cruelly put the leaders to death.

The missionaries have covered the whole Empire with schools, with hospitals, and with valuable literature, and in times of famine and plague have been foremost to help, often sacrificing their lives in their work, and generally living in lonely places in the interior far removed from the conveniences of the ports.

Though they have by all these services succeeded in removing the fierce prejudice of the past against Christian Missions, yet there is no great movement among the leaders of China to adopt the Christian faith. Many thoughtful missionaries think that this is because the average evangelists, notwithstanding all their diligence and zeal, have not struck that key-note of the Gospel which appeals to the thinkers of China. Consequently, they think that there is one great lack in our Mission methods now, viz., men who have first studied the religion and literature of China and know what its strength and weakness is on the one hand, and who also on the other hand have so studied the deep philosophical and historical fruits of Christianity in other lands, so that they can clearly point out where Christianity excels the best the Chinese have in Confucianism or Buddhism. Moreover, Christians have not come to destroy, but to fulfil. Mere assertion will not convince. The superior ideals will have to be made clear and definite, so as to win the admiration of the best.

It is the firm belief of a number of the most thoughtful and experienced missionaries that if 100 missionaries were to devote themselves to this kind of literary work, they could influence the leaders of the whole Empire to seek this pearl of great price without delay. But they must

realise its great value first. Buddhism won its way through its high class literature. Why should we not use the same means?

Will each mission therefore set apart one or two of its best literary men to take part in this most important method, so as to win the leaders of this land? When the leaders join, then the millions will follow like sheep, in China as in all other lands.

TIMOTHY RICHARD.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

The Love Story of a Maiden of Cathay, Told in Letters from Yang Ping Yu. F. H. Revell Co., 1911. pp. 87.

The letters of which this little volume is composed are written (theoretically) by one Chinese girl to another, who has forced herself by flight into the position of an ingrate to her family and an apostate to her country while she studies medicine at Edinburgh. As all the epistles are from "Hongkong" to Edinburgh, and none the other way, we are left to casual inference to know what happened there.

But in the Hongkong Ladies' Seminary, the writer (who is a non-Christian teacher) undergoes various inner illuminations (a) from the kindness of one teacher, (b) from the incessant chatting and confidences of another about her "Jim", a young surgeon who is coming (and does come) out to marry her, (c) from the altogether irresistible character and conduct of "Dr. Hart", the principal of the Hong-

kong College for women. This gentleman is a paragon of tact, and is also paragonal in teaching and in tennis. He eventually marries the writer of these letters in English Wên-ii. Thus she becomes at last fully aware of the higher destiny of "Woman in China", just as she becomes so Westernized as to be largely outside of the pale of Chinese womanhood. What became of the young lady in Edinburgh is intimated in a postscript from herself.

To the intricate and delicate question of the New China this volume makes but a very modest contribution. There is probably much more to be said in the Chinese language by and to real Chinese girls. One would like to know their view of the matter. That it cannot be the destiny of typical Chinese educated women to be expatriated and denationalized is tolerably certain. But by what means the transition from the old to the new in the life of the best women of China is to be made is as yet a matter of very considerable doubt. It is to be hoped that this book may suggest to some competent woman another line of approach which may be more helpful than anything which has yet been written.

A. H. S.

FACTS AND 'FACTS'. 註疏正調. 44 pp. Price two cents per copy.

BIBLE STORIES. 聖 舊 故 車 淺 略.

The Good Samaritan. The Story of Joseph. 32 pp. each, illustrated, with illuminated covers. Price, one dollar for thirty copies.

Two Tracts. 古聖醒世遺訓. Joseph and John the Baptist. By Rev.向志, a Chinese Pastor. Two folders, four pp. each, with illuminated covers. Price fifty cents per hundred.

Sheet Calendar in Chinese for 1912.
Size 30 × 22 inches. Beautifully printed in colors on art paper. Price three cents per copy.

These tracts are printed by the Religious Tract Society in London from molds made in Shanghai and forwarded to London. The printing was done in London in order to get the beautiful colored pictures done for the covers, as such color-printing cannot be produced in Shanghai. The work is well done in each case and ought to command a wide circulation.

The booklet Facts and 'Facts' is a translation of a work by Dr. Robert Sinker. It is a timely tract, as it effectually answers some of the objections against the authenticity of the Bible made by would-be smart critics, such as that the alleged lateness of the invention of the art of writing makes it impossible that Moses could have written the Pentateuch; the alleged Jehovistic and Elohistic elements in the account of the flood which prove that Gen. vi-ix cannot have existed in their present form earlier than 500 B. C.; the alleged 'fact' that Exodus xiii and xiv were written from seven to ten centuries after the events they record; the alleged historic uncertainty as to who Belshazzar was, etc., etc.

All of these so-called 'facts' are effectually dealt with by Dr. Sinker. The translation was made by A. J. H. Moule and edited by Dr. Darroch, and their work has been well done. It will be a helpful book for those preachers and other Christians who may have met with the difficulties mentioned and explained away in the booklet.

The other tracts are gotten up in a very attractive style, and there ought to be a large demand for them, although the cost will prevent their use in free distribution to any large extent. The calendar is a fine piece of work and will be found to be very attractive to the Chinese. The sale price cannot be considered excessive when the character of the work is taken into account.

All these tracts are for sale at the Chinese Tract Society's headquarters, 119 Szechuen Road, Shanghai, and from any of the nine Tract Societies in China.

A. P. P.

普濟衆生. A new tract addressed to lay Buddhists. Revised Edition. By Rev. J. W. Inglis, M.A., Christian Literature Society. 12 leaves. 5 cents, or 50 copies for \$2.00.

The writer of this tract has endeavored to start from a common ground—as indicated in the title—between Buddhism and Christianity. There is, however, no uncertain sound in the valuation of the two religions. The complete failure of the one is pointed out in a kindly way,

and the seeker after truth and comfort is encouraged to find in Christ that which Buddha fails to give.

The style is easy Mandarin and the work should prove of much value in the hands of evangelists.

J. C. G.

Wild Life in China, or Chats on Chinese Birds and Beasts. By George Lanning, Ex-Principal of the Shanghai Public School. With appendix on The Big Game of Western China, by F. Kingdon Ward, National Review, Shanghai. \$3.00.

In the introduction to these altogether delightful chats Mr. Lanning says: "It is surprising how few people have eyes for the wonderful variety of wild life which boon nature has showered upon China. If this be partly due to the forbidding nature of the scientific books on natural history, there is no reason why it should continue." There is certainly nothing "forbidding" in anything that comes from Mr. Lanning's pen, and he writes on his chosen subject great enthusiasm and fulness of knowledge. Whoever reads these informing chats on the familiar wild things to be seen all around us, will have his eyes opened to see much that formerly escaped his observation. The joy of living will be added to in no small degree by the pleasure and interest which even the most elementary knowledge of the habits of the birds and beasts of this district will impart to every casual stroll. Mr. Lanning not only tells his readers much that is interesting; he enables them to see the interesting things for themselves.

COMMERCIAL PRESS LIST.

The Vicar of Wakefield, by Oliver Goldsmith. With Chinese Notes by Ma Shao-liang, A.B., St. John's University. \$1.

The introduction runs to 23 pages, the text occupies 210, and the notes 128. The book is well printed and well got up, and will be useful to Chinese students in the higher classes.

莎士比亞麥克白傳. Macbeth, by William Shakespeare, with Chinese notes by Sung Tsoo-zung, St. John's University. 60 cents. Commercial Press,

The introduction, with notes on the life of Shakespeare, runs to 18 pages, the text to 83, and the Anglo-Chinese notes, which explain difficult or idiomatic English sentences in Chinese, to 72 pages. It will be seen that the notes and explanations are copious, and as these are very carefully done, they are a very valuable help to Chinese readers of the great dramatist.

Tales from Shakespeare, by Charles and Mary Lamb, with Chinese notes by Kau Tsao-ling. \$1. Commercial Press.

The Anglo-Chinese notes are the valuable feature in this book. The paper is good and the print clear, but neither are as good as books of the Every Mans' Library, in which these tales can be purchased for 75 cents in Shanghai. For Chinese readers, the notes are very useful, and the extra price is more than justified by their value.

天路歷程. The Pilgrim's Progress. Original Translation by William Burns. Published by the North China Tract Soc ety, with coloured picture on cover and nine coloured illustrations. 12 cents per copy.

This is almost the first Christian publication we have seen that makes as brave a show on the outside as do any of the modern novels one sees on a railway station book stall. The North China Tract Society have turned out a good piece of work in this book, and are to be congratulated on its fine appearance. At 12 cents per copy, with the coloured pictures, there should be a good sale for the old and ever new story of pilgrim's adventures on his way to the celestial city.

Christianity and Other Creeds, or The Rise and Progress of Revealed Religion, by W. A. P. Martin, D.D., LL.D., North China Tract Society. 15 cents per copy.

This book by our veteran Protestant missionary may be called a historical catechism. It contains a vast amount of information on various subjects and different countries. Being written in Mandarin, it may be understood by anyone familiar with the style of the Mandarin Bible. It would be an acceptable and useful present to many Chinese pastors and helpers, to whom these subjects are necessarily unfamiliar.

Strange Siberia. By M. L. Taft, Eaton and Mains, New York.

This is a brilliant book on a threadbare subject. It reminds us of Cowper's 'Task', the rich and varied poem which he composed by command on such a commonplace theme as 'The Sofa'.

Dr. Taft began by reading and assimilating all that had been written on the subject by previous travellers. He, however, allowed himself time to diverge from the beaten track to visit points of interest, and to stop over for leisurely research. Accompanied by his wife and child, it was to him a sentimental iourney. The result is a book full of solid information, peppered with caustic criticism, and sparkling with allusions to English, German and French literature. It is safe to predict that it will be much in demand by two classes of readers, those who intend to cross the Urals, and those who desire to get the best information of Siberia without the fatigue of the overland passage.

As entertaining as a novel, it offers multum in parvo, for the small cost of a few dimes. It makes his old friends sad to read in the last lines the author's final adieu to China, where he had spent over thirty years and done good work in this great mission field. W. A. P. M.

MACMILLAN & Co's LIST.

Siepmann's French Series. Advanced. Les Dames Verts, by George Sand. Adapted and Edited by Eugene Pellissier, 2/6d,

English Grammar Series, By J. C. Nesfield. Book II. Easy Parsing and Analysis. New Edition. Enlarged. 25 cents.

English Readers for Chinese Students. Adventures of Robinson Crusoe, with Anglo-Chinese notes by Chao Shi-chi. 15 cents.

Laboulaye's. "Poucinst, Conte Finlandais". Edited by P. Shaw Jeffrey. Price 6d and 7d.

Bataille de Dames. By Scribe and Legouvé. Price 1/-

The Rational Arithmetic. Girls' Edition, Scholars book. 7 vols. graded. By Geo. Ricks, B.Sc., (Lond.) Price 3d each.

The Rational Arithmetic, Girls' Edition, Teachers book, 6 vols. graded. Price 8d and Iod.

Recent Announcements.

From Zoroaster to Christ, being life of the first Parsee convert to Christianity. C. I. S.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Bible of Nature, Thomson. C. L. S. E. Morgan.

Preacher's Helper. Mr. Tong. CHINA MISSION YEAR BOOK. Rev. D. MacGillivray, D.D.

Scofield's Bible References, A. Sydenstricker,

China Mission Study Class Book. D. MacGillivray.

Touching Incidents, etc. By S. B. Shaw. Translated by Miss Franz.

Syllabic Vocabulary, Shanghai Dialect. Dr. A. M. and Rev. C. M. Myers. Select Teachings from Chinese Literature. Mr. Tung Ching en.

Robinson's Studies in the Life of Jesus. Dr. A. P. Parker for C. L. S.

English Grammar for Chinese Students. R. Paul Montgomery.

Y. M. C. A. LIST.

The Missing Ones, translated by Y. S. Ching.

Silent Times, a Book to Help in Reading the Bible into Life, by J. R. Miller, translated by H. L. Zia.

Call for Volunteers, by Pastor Ding Li-mei.

Introduction to Bible for literati, by Van I.

Missionary News.

A married couple, speaking Mandarin, is needed at the New Year to manage a Missionary Home in North China for eighteen months, whilst those in charge take a needful rest.

The address can be supplied on application to Mr. G. McIntosh, 18 Peking Road, Shanghai.

Postponement of the Sixth General Convention.

Owing to the grave political disturbances in the Yangtze Valley, the General Committee has decided to postpone indefinitely the Sixth General Convention of the Young Men's Christian Associations of China and Korea.

Shall we not unite in prayer that during this period of unrest and difficulty our Associations may continue to prosper and to exert an uplifting spiritual influence upon young men? On behalf of the General Committee of the Young Men's Christian Associations of China and Korea,

> T. T. Wong, Chairman.

Tong Tsing-en, Recording Secretary.

October 18th, 1911.

Resolutions passed at Kuliang Convention.

The Chairman of Committee of the Kuliang Convention has favoured us with a copy of the resolutions which were passed after Mr. J. C. White had explained what he hoped such a committee might accomplish.

Resolved, That we request Bishop Price and Mr. A. Q. Adamson of Foochow and Rev. A. L. Warnshuis of Amoy to act for this conference in cooperation with the committee formed at Mokanshan (Messrs. Fitch, Brockman and Malpas) for the collection and dissemination of information with reference to China and Chinese Missions,

Resolved, Also that this conference indorses the action requesting Messrs. Brockman, Hoste, Lowry and Bashford to take steps to secure the election of a Central Committee who can deal with problems of mission work in the empire as a whole.

Also the following was most hearti-

ly and unanimously passed :-

Resolved, That we heartily unite with the Mokanshan Conference in requesting the Centenary Conference Bible Study Committee to consider the advisability of establishing here and in the various summer resorts schools for united Bible study for missionaries for at least two weeks each summer.

Resolved, That in order that the problems and needs of the missionary movement throughout the empire may be thoroughly studied and presented, we wish to unite with the conferences in Central China in requesting the Continuation Committee of the Edinburgh Conference to select a body of six men, including 1700 experienced missionaries, two Chinese leaders, and two experts from Europe or America, provide them with the necessary facilities and funds, and instruct them to devote a year, or longer if necessary, to make a comprehensive study of the work now being carried on and the needs of the entire field, and report their findings to the missions and to the home churches.

News from Chaoyanghsien.

The worst flood in forty years has occurred on the river at Chaochowfu. Something like 100 lives were lost, the larger part of one village was swept away and heavy damage done to others, and from 100 to 200 square miles of crops were destroyed. A good deal of this land will remain under water until the dykes are repaired and the river compelled to follow its original course. Scores of villages are still partly submerged, and the inhabitants living on roofs and platforms as necessity may require.

Assistance has been prompt and liberal. Churches, the Young

Men's Christian Association, merchants' guilds, and benevolent societies, have helped. The active part taken by churches, missions and individual Christians, has had a decidedly good influence. Large sums are being subscribed in Hongkong, Straits Settlements, Siam and elsewhere, for more extensive and permanent relief. Two missionaries are being asked to serve in the distribution of these funds.

The Convention of Native Churches connected with the Baptist Mission has just closed its annual meeting. The attendance was large and enthusiastic. The importance of assistance for the flood sufferers was one matter of prominence before the body. The thing of general interest is that this body receives and sends delegates to a like Convention of native churches connected with the Southern Baptist Mission, Canton. Thus the Baptist churches of the province are coming together. The future of our churches is to know no north, no south, but be one for the largest interests of the kingdom.

A. F. GROESBECK.

Appeal for Help on the Part of the Central China Famine Relief Committee, 1911-1912.

DEAR FRIENDS :-

You are aware that this has been another famine year. In parts of not less than seven provinces the crops have been either partially or totally destroyed. Hundreds of thousands of people have been driven from their homes, and there are probably not less than two to three millions who but for outside help will be unable to get through the winter and spring

This is the third famine alive. in five years in North Kiangsu and North Anhwei, and coming as it does on top of so many bad years, it finds the people illprepared to face the struggle the next months are to bring. other parts, although the people have not suffered so continuously in past years, the testimony of missionaries goes to show that the situation is also one that calls for our united help.

A group of missionaries, most of whom had been actively engaged in famine relief work, met in Kuling this summer to discuss the questions of missionary participation in famine work in the future. Great as are the difficulties connected with such work, and unsatisfactory as are many of its results, it was still the opinion of all present that it is a part of our distinct missionary duty to help in this form of service. It was, however, clearly stated that relief should be given, wherever possible, only in return for work done; that work should be undertaken only upon the assurance of experts that it would be of permanent benefit to the locality; and that every effort should be put forth to induce the Chinese authorities to administer relief this year in a more scientific way, and to deal with the causes of these recurring famines. In accordance with the expressed desire of the meeting a new Central China Famine Relief Committee has been organized in Shanghai to take the place of the Shanghai, Chinkiang, and Hwaiyuan committees of last year. It was desired that it should be international and representative of the best elements of the Shanghai community. The Executive Committee consists of twenty members, ten Chinese and ten foreign, in addition to the secre-The members of the taries. Committee are as follows:—

Chairman: Right Rev. F. R. Graves, D.D.

Vice-Chairman: His Excellency Wu Ting Fang.

Treasurers : Charles R. Scott, Esq., Chu Pao San, Esq.

Secretaries: Rev. E. C. Lobenstine,

Yen I Ting, Esq.
Messrs. H. F. Merrill, A. P. Wilder, B. Rosenbaum, J. F. Seaman, J. A. Thomas, W. F. Inglis, Father Bornand, G. H. Bondfield, Ch'en Shen Fu, Pei Shen Sheng, Hoo Erh Mai, Shao Gin Tao, Yu Ya Ch'ing, Chen Yen Ching, Su Pao Sheng, Yuan Han Szi.

In addition to this Executive Committee, a General Committee of two or three hundred people is also being formed. The Executive Committee desires to look to them and to all others interested in famine work for such helpful advice as they may have to offer. The receipts and expenditures will from time to time be published, and the public will be kept fully informed of the work of the Committee. All funds will be deposited with the International Banking Corporation.

Sub-committees have been appointed to deal with special departments of the committee's The Preventive Works work. Committee, on which are several leading Shanghai engineers, will advise regarding whatever work is to be undertaken. The Medical Committee will, in consultation with the missionary doctors in the famine regions, plan for the sanitary arrangements of the reclamation camps and the care of the sick. Other committees will collect and disseminate accurate information regarding the conditions, will take charge of purchases, etc. Every effort will be put forth to make the work of the committee efficient and to accomplish something of a permanent value.

It must, of course, be evident to you that the larger work of conservation can only be undertaken by the Government, and the Committee will do all in its power to have these works started.

Your help is needed. frequency of these appeals to the home lands and the present political situation in China both increase greatly the difficulty of obtaining funds. The decision to administer relief only in return for work done, of necessity limits the number of people that can be helped by the Committee, for it will require much more money to support a man who is doing hard physical work than one who is idle and devoting himself simply to keeping body and soul together. Will you therefore help us? Will you write to your friends at home, and, wherever possible, will you write to your home newspapers, asking them to collect subscriptions and to forward them by cable to the Committee here? Will you send to the committee the names of newspapers or of friends whom you wish to have kept informed of the work of the Committee? Will you help create in China a public sentiment in favour of the Government dealing with these questions of conservation? Will you pray for those missionaries who are face to face with another year of famine work, and for the poor people who do not know whether they will live to see the spring?

All subscriptions should be sent to one of the treasurers, Chas. R. Scott, Esq., or Chu Pao San, Esq., at 16 Kiukiang Road, Shanghai. Subscriptions in foreign lands should as far as possible be forwarded by cable;

they can be sent through the Missionary Boards or through the banks which have dealings in China. In America, the Christian Herald and the National Red Cross Society will also receive subscriptions for the Committee.

E. C. LOBENSTINE.

Hon. Secretary.

A Summer School of Methods.

On the afternoon of the thirtieth of August, a happy group of young Chinese men and women might be seen following a white flag up one of the gorges at Kuling. On the flag was outlined the world. On the world was a cross, and at the side the motto in Chinese characters, Ch'i Ti Hou Chin, or translated, "Opening up their way and leading forward those who are coming after." It was the body of delegates to the SUMMER SCHOOL OF METHops, held for six weeks this summer at Kuling under the auspices of the China Sunday School Union. They had finished their examinations and were now coming to bid farewell to their leader, Mr. Tewksbury, the General Secretary of the Union. The flag indicated their appreciation of the opportunity given them by the new Sunday School movement to study the "How and Why of Bible Teaching and Sunday School Method.'

Forty-six Chinese Christian workers, from a dozen provinces and more than that number of missions, have been attending this summer school; thirty-five of the number were men and eleven women. They came at the invitation of the C.S.S.U., which furnished hostel and assembly hall, and paid part travelling expenses

of the nine delegates who came from distant Amoy, Foochow, Shansi and Chihli. Two-thirds of the delegates were lay workers, teachers, or students, and the rest pastors or evangelists.

The keynote of the school was sounded at the first Sunset Meeting, held on the highest point of the ridge back of the Kuling Estate. The leader was Pastor Kao of Nanking; his message, -'The methods and inspiration of forty days on the Mount for the upbuilding of God's temporal and spiritual Tabernacle on the plains of China.' And to this end, for forty days leaders of mission work from many sections of the Empire gave the delegates the message of tested method and wise plan, for inspiration and guidance in the work of teaching the Word of God to the multitudes of their fellowcountrymen.

And how was the summer school conducted? After morning prayers came the first school session; the subject of the course, "Biblical Pedagogy", or better, "How to Teach Teachers to Teach the Bible," for the delegates were to be teachers of teacher-training classes on their return. Rev. George Miller of the Methodist Mission, Wuhu, showed how to adapt the great stories of the Old Testament to the various grades of Sunday School teaching. For two weeks he held the close attention of the students. It was as if a prophet came into our midst with Rev. G. G. Warren of the Wesleyan Mission at Changsha. ' How to Know and Teach the Prophetical Messages' was his He was followed by theme. one of the veteran missionaries of the London Missionary Society, Dr. Arnold Foster, with most clear-cut and discriminating lectures on 'Christ the Mas-The "Kuling ter Teacher.' Convention" was in session for a week during the summer school period and much of the feast spread there for foreigners could be shared by the Englishspeaking delegates of the school. Many of the addresses were translated afterwards for the benefit of the others. The Convention speakers who were thus able to help in person or through others were Dr. W. W. White and Secretary J. Campbell White, Drs. Jackson, Bryan, Cochrane,

Mornings at ten o'clock, Secretary Tewksbury led the delegates in the two hours of study and discussion assigned to the two topics, "How to Study and to Teach" and "Sunday School Method." Someone has called the school "The How and Why School?' And it truly was intended as such. For not only was the aim of each session to offer some METHOD of work, but also, and perhaps to the greater good of the delegates, to explain the REASON for the method offered,-never a "How" without a "Why"! As an example, notice one of the questions on the final examination paper: "Explain the "WHY" of each feature of the program suggested for a model primary department in the Sunday school." teaching and addresses were all in Mandarin. Text-books could not be used—for there are none; religious pedagogy and Sunday School method have not yet demanded, or rather, received the attention of translators. Outside of a variety of textbooks in psychology and pedagogy, there is nothing in Chinese, as far as we can find, except a booklet published some time since by the South China

Publication Society, Canton, "Sunday School Lessons for a Normal Class", and a small book just from the West China Tract Society press, a translation of Drawbridge's "Training of the Twig", by Rev. J. Hutson. A little booklet from the Y. M. C. A. list, the translation of the chapter on "Habit" in Prof. James' "Talks to Teachers," is also of distinct value. need for books on the above subjects is continually emphasized as the Bible Teaching and Sunday School Movement progresses.

The mornings were thus spent in definite class-room work, and the standing of the delegates found by question and examination. The Teacher Training Certificate of the China Sunday School Union will be received by such of the students as have been satisfactory in their work and attendance. The afternoons were given to rest, study and recreation. Those who know Kuling know its possibilities in all these directions.

In the evening lectures on related themes were delivered by leading missionaries. Few centers could furnish a larger number of foreign leaders in every sphere of mission activity. At the height of the season Kuling can boast a population of more than a thousand foreigners, from all parts of the Empire and of almost every denomination. A rare opportunity was this indeed for the delegates to get in touch with work and workers, men and methods, of so many and varied lines—and to find them all auxious that the BIBLE and Bible Teaching should be given a preëminent place. Among those that addressed the school may be mentioned Drs. Lacy and Parker, the president and editorial secretary of the C. S. S. U.; Rev. S. H. Littell, a member of the Conference S. S. Committee; Woodbridge, editor of the Christian Intelligencer; Dr. Lowrie, dean of the Peking Union Theological Seminary; Revs. F. Garrett, secretary of the Evangelistic Association; Paul, secretary of the Bible Study Committee; Strothers, secretary of the Christian Endeavour Society; Ford, secretary of the Honan Federation; Wilson of the Nanking Union University; Champuess of Changsha; Sparham of Hankow; Dr. Macklin of Nanking; Secretary Brockman of Korea, etc., etc.: some twenty and more from a dozen denominations.

The work of the school of methods has been unique among summer schools in China, in number of delegates present for so long a period, number and variety of foreign speakers, length of session, wide extent of country represented by the delegates, and in the purpose for which they came to the school. As regards this last point, the card of acceptance to the invitation of the C. S. S. U. to the summer school contained the following sentences: "In accepting this delegate's certificate, I wish to signify my intention to study for six weeks at the normal school; and after my return home, I intend to find a way in the district about my mission to establish and teach teacher-training classes, etc." (transl.) This card was to be signed by each delegate. Some two-thirds of the number signified in this and other ways their intention and expectation in the line of teacher-training and lecturing on Bible teaching and Sunday School method. It is unnecessary to state the effect this purpose had in making their work of study at Kuling effective, nor can we reckon how great will be the results on their return to their home fields.

From the start there was evident a sincere desire for a careful, scientific study of conditions, and to find out if possible not only the reasons for those conditions. but the method by which they could be changed for the better. For example, a Federation Secretary states the problem of the country Sunday school in a mission composed largely of adult Christians, etc. A most interesting and valuable discussion follows. The same method is adopted in dealing with the problem of the University Sunday School. Only good can follow such study and discussion. And especially valuable is it that the Chinese Christian workers should come to feel that it is their part not only to follow directions worked out for them by others, but that it is preëminently their duty and privilege to help work out the problems themselves. The address of Dr. W. W. White on "Scientific Management' opened up to many of them new vistas along this line. One never-to-be-forgotten evening was spent, until nearly 12 o'clock, discussing with Secretary J. Campbell White and Rev. Williams of Nanking regarding the forces needed, both in number and kind, for the evangelization of China. It is perhaps then not so much "methods" as "a method" which we may trust the delegates found on the mount. And on the evenings when sunset prayer meetings were held on the hills, as the men looked out over the vast plain spread out before them, and thought of their homes and

their country and their church, most earnest were the prayers to the Master Teacher to send His Holy Spirit to make them "fit to teach" and "meet for the Master's use."

Hunan Summer Bible School 1911.

BY ONE OF THE LECTURERS.

In the first great Missionary Conference in 1877 there was a discussion on the training of preachers. After a good many had spoken, a comparatively young man rose and remarked that no speaker had referred to the LORD or to His method of training men in, as well as for, the work of preaching and teach-The few words of this speaker, whose name even was not remembered, made a great impression on one of the members of that Conference, one who was elected to the chair of the succeeding Conference, the Rev. David Hill. Through its influence on his methods of work, it influenced all who had the privilege of being his fellowworkers.

The best exemplification the present writer has even seen of this highest of all examples is the Hunan Summer Bible School. It is not easy to gather together eighty church-workers for a month's Bible training; but it is ease itself when compared with the problem of getting eighty-odd men to work hard at the most elementary evangelistic work day by day.

Hankow and its sister cities turned themselves upside down and inside out (from a missionary point of view), to their immense advantage, in order to give a never-to-be-forgotten start to the gatherings of the Centenary Evangelistic Association. But the Wuhan cities are not an ideal centre for a summer Bible school.

With the thermometer at 93° in the shade (as it has been here this day, September 27th), who wants to lecture to eighty men in Hankow, or preach to a crowded chapel in the hot sweltering evening! Lecturers and students would assuredly succumb if they attempted a month's strenuous work in any large city during the hot weather.

Here we are nestling at the foot of a huge mountain mass that runs north and south of us for twenty miles, and rears its highest point some 4,500 feet above us. It is 93° by day; but the nights are beautifully cool, and life is anything but a burden even with the hot afternoon.

But what work can be found for eighty men at the foot of a mountain range? The mountain is the Southern Peak—"Nan Yoh"—the "Heng Shan" of classical Chinese, though in the everyday talk this literary name is confined to the county and county town which are connected with the mountain range whose only name in the speech or in the literature of the people is Nan Yoh.

Hither come pilgrims from every county inside the province, and from every province that borders on Hunan—indeed there are some pilgrims almost annually from every province in the empire.

The first time I went up the mountain I counted every returning pilgrim I passed between the door of the great temple at the base of the mountain and the actual rock-crag on the summit ten miles away. There were 2,570. I was assured that for the previous twenty-four hours

the stream had been as continuous at night as it was between 10 a.m. and 4 p.m., when I counted. That would give a total of 10,000 pilgrims in one day. Every one on this crowded little town at the foot of the mountain persists in saying that only one pilgrim out of ten who gets here performs the ascent. I cannot vouch at all for this further estimate, which would seem to give 100,000 pilgrims a day for the central days of the eighth month. That 10,000 pilgrims a day actually ascend the mountain on the 16th, 17th, 18th and 19th days of the month, I am sure. That more than an average of 1,000 a day ascend every day of the month is also a certainty.

There is, therefore, no disputing the fact that Nanyoh-kai (as this town is called) is the place for a Summer Bible School.

Five minutes walk from the town, a rambling, fairly substantial Ancestral Hall was able to be rented. Upstairs and downstairs has been roughly furnished with beds and tables and stools. A central room serves the double or treble purpose of dining-room, lecture hall and chapel. A neighbouring farm-house has been requisitioned for extra bedrooms, and this is the *plant* necessary for the Summer Bible School.

A little eight-page envelope tract distributed amongst the missionaries of the province has been the means of rousing the interest that has resulted in the gathering of 83 students. They come from 22 different counties, and 36 different cities or villages. In these 36 centres they worship, divided amongst ten different "Missions". As they gather here, they worship together in a

union that is unnamed by any of these ten mission names.

Two of the students have the rank of pastor in their home churches; thirty are preachers; twenty-four are colporteurs; sixteen are students from two of the denominational Bible Schools in the province; six are schoolteachers; and the remaining five are not paid helpers.

The "rules" of the school are few and are well observed. Silence is requested before breakfast, so that no one may interfere with another's prayer or meditation. Daily prayers are conducted by one or another of the missionaries or students from 8 to 8:30 a.m.; and on Wednesday evenings there is a prayer meeting from 7 to 8.

Lectures for an hour at a time begin at 9:45, 10:00, and 11:15. One course is in Church History; all the rest are occupied with the Old and New Testament.

The men are divided into twelve bands for evangelistic work. A daily committee meeting of the twelve leaders and the staff is held to discuss methods of work and to report special indications of God's goodness and other matters of general interest.

The bands work in rotation: four go out every morning before breakfast; four go out for the afternoon; four have a day off. The four chief roads out of the town are the respective centres of work; the returning pilgrims are its special objects. Those who are entering the town are themselves occupied with their chanting and worship; they are, moreover, the objects of special attention on the part of the hotel touts.

The early morning work has turned out to be the great work of the day. Some of the students found that crowds of pilgrims left at dawn. Then others got out before dawn, and they found that at 4 a.m. the stream had commenced. This morning 2 a.m. was experimented with (somewhat to the detriment of at any rate the third morning lecture!), and the "early birds" gave the most books.

A little volume specially prepared for the pilgrims two years ago is being distributed by the ten thousand. It consists of a series of extracts from the Gospels intended to be examples of the full works which a brief preface recommends the reader to get and tells him how to procure. The story of the Birth at Bethlehem; the Beatitudes; the Prodigal Parable; the Healing of the Paralytic, the Comfortable Words of Matt 11: 28-30; a fuller extract than any other on the Crucifixion, Resurrection, Ascension and Gift of the Spirit, tells every reader something of the Truth as it is in Jesus.

Amongst 83 students gathered together without any entrance test, there are a few who may be described as "slackers". They are remarkably few. It does one good to hear how from the thirty odd preachers there come most grateful expressions of thanksgiving to God for the privilege, long-desired and in some cases never before enjoyed, of united study. More than one has remarked on the joy of being absolutely free from all care of getting meals or meetings ready —a burden that has been often gladly undertaken in connection with other smaller gatherings, but one that has necessarily interfered with their profit.

Even more gratifying than these notes of praise all round have been letters from abroad telling of daily prayer in American Bible Schools and Hindoo Widow Refuges, and amongst German army officers and British friends; and not least from a poor, deformed worker in Spain, enclosing more than a week's hardly-earned pay for the work in Hunan.

The more Summer Bible Schools there are like this one at Nanyoh the better—the better for the scholars and teachers; the better for pilgrims who, like these at Nanyoh, come to give thanks for the mercies vouchsafed in the preserved life of their parents; or to pray for restoration to health of a sick parent; or to confess in abject and painful guise the sin which has caused the loss of a parent at too early an age. It is the noblest, purest and best that idolatry has to show, and shows

at its very worst the wrong the cruel, mocking wrong-of idolatry. These men and women need loving hearts to tell them Who it is that has given the parent and dowered the parent with a parent's love; Who it is that is the Father of every fatherhood that is named in heaven and on earth. As they are self-afflicted in body, mind and soul, they are as sheep whom no man is shepherding, least of all the monks at the temples on the route, whose only intercourse with the pilgrims consists in holding a tray for the all too scanty contributions that are given. Among them are many whom the True Shepherd has called His "other sheep", whom He would gather into His One Flock.

The Month.

DIARY OF REVOLUTION.

October 11th:—Viceroy Jui Cheng discovers the existence of an extensive revolutionary organization. Arrests are made and documents and explosives seized. This is followed by a mutiny, in the course of which Wuchang falls into the hands of the revolutionaries. The Viceroy's Yamen is burned, he himself escap-

ing in a small gunboat.

Hanyang Arsenal. They publish a proclamation threatening that those who are concealing the officials or who injure the foreigners, treat merchants unfairly, interrupt commerce, or slaughter and burn, or fight the foreign volunteers of Hankow, will be beheaded. The proclamation still further promises that all those who supply the revolutionaries with food and amunition, who will protect the foreign concessions of Hankow, guard Christian churches, or give information to the head-quarters of the rebels about the movements of the enemy, will be rewarded. The proclamation is dated the 8th moon of the four thousand six hun-

dred and ninth year of the Huang

Dynasty of Hupeh.

13th.—The Foreign Consuls at Hankow refuse the request of the Chinese authorities that foreign gunboats should patrol the river. The whole Provincial Assemby of Hupeh secede from the Imperial Government. Revolutionists take Hankow native city.

14th.—An Imperial Edict issued recalling Yuan Shih-kai and appointing him to the Viceroyalty of the

Hukuang provinces.

Revolutionists establish a Government at Wuchang. Europeans and foreign property unmolested. Revolutionist army said to number 26,000.

15th.—Preparations at Peking for the despatch of 24,000 soldiers to Hankow.

16th.—Admiral Sah arrives at Hankow with eight gunboats.

The scarcity of dollars is causing a run on the native and foreign banks.

18th.—Indecisive engagements between Imperialists and rebel troops at Hankow.

20th.—Revolutionists capture Ten Kilometre station on the PekingHankow railway. Imperialist troops retreat.

22nd.—The Official Gazette contains Yuan Shih-kai's reply, wherein he states that his foot is at present not healed and enumerates his other infirmities. He states that he will proceed as soon as he is well. A rescript orders him to get well quickly.

Consular telegrams confirm the news of the fall of Changsha and Ichang and the Imperialist defeat

near Hankow.

23rd.—Kiukiang and Hukow fall into the hands of the revolutionaries. As they have taken charge of the telegraph office, telegraphic communication has ceased, but we understand the Yamen was burned.

25th.—A bomb outrage is reported from Canton, where an attempt was made to assassinate the new Tartar General, who died later. Many per-

sons were injured.

At a meeting of the Canton gentry and merchants it is resolved that no troops or money shall be sent to the north to assist the government.

Telegrams from Peking report that Sianfu, Shensi, which was regarded as a government stronghold, has peacefully submitted to the rebels. Official circles are deeply impressed by the secession of this historic refuge of the Chinese Court,

26th.—An Imperial Edict has been issued cashiering Sheng Kung-pao, President of the Ministry of Posts and Communications, on the ground that he is mainly responsible for the policy of nationalizing the railways and thereby creating the present rehellion.

Tang Shao-yi is appointed to succeed him.

27th.—An Imperial Edict has been issued which appoints Yuan Shih-kai to the supreme naval and military command. It orders the Viceroys to co-operate with him. General Yin Chang is to return to Peking. Feng Kuo-chang will command the first army and Tuan Chi-jui will command the second, now being mobilized.

The Empress-Dowager contributes Tls. 1,000,000 towards the Hupeh

military expenses.

Missionary Journal.

BIRTHS.

AT Chengtu, May 8th, to Mr. and Mrs. R. R. SERVICE, Y. M. C. A., a son (Robert Kennedy).

AT Kuling, May 8th, to Dr. and Mrs. M. J. EXNER, Y. M. C. A., a

son (Willard Bishop).

AT Suitechow, N. Shensi, September 15th, to Rev. and Mrs. J. Warson, E. B. M., a daughter (Helen Katharine).

AT Tabo Ol, Mongolia, September 17th, to Mr. and Mrs. F. A. LARSON, B. and F. B. S., a daughter, (Margaret).

AT Anking, September 22nd, to Mr. and Mrs. A. MAIR, C. I. M., a son

(Stanley David).

Ar Taichowfu, September 24th, to Dr. and Mrs. J. A. Anderson, C. I. M., a daughter (Elizabeth Grace).

AT Kweilin, Kwangsi, September 27th, to Rev. and Mrs. JOSEPH R. CUNNINGHAM, C. and M. A., a daughter (Josephine).

AT Foochow, September 29th, to Prof. and Mrs. E. F. BLACK, M. E. M., a son (Robert Fryling).

AT Seven Kings, 11ford, Essex, England, October 5th, to Dr. and Mrs. W. A. TATCHELL, Wes. M., a son.

AT Hongkong, October 10th, to Mr. and Mrs. T. M. Elliott, Y. M. C. A., a daughter, (Martha Caroline).

AT Peking, October 11th, to Dr. and Mrs. J. M. STENHOUSE, Un. Med. College, a son.

AT Foochow, October 22nd, to Prof. and Mrs. E. L. FORD, M. E. M., a daughter (Alice Louise).

MARRIAGES.

AT Redlands, Cal., June 7th, Mr. H. A. MORAN, Y. M. C. A., and Miss IRENE M. HORNBY.

AT Hankow, September 7th, Mr. H. SAMES and Miss H. LEHMANN, both C. I. M.

AT Chicago, September 27th, Dr. MARTIN EDWARDS, Harvard Med. School, and Miss ETHEL HOOPER.

AT Canton, September 29th, Rev. HERBERT DAVIES and Miss M. T. ANDERSON, both New Zealand P. M.

DEATHS.

AT Chentingfu, September 28th, Mrs. JACOBSON CHENG.

Ar Chungking, October 9th, Rev. C. F. E. DAVIS, C. I. M., from blood-poisoning.

ARRIVALS.

September 3rd, at Peking, Rev. FREDERICK BROWN, M. E. M. (ret.).

September 30th, Mr. and Mrs. W. W. LOCKWOOD and three children (ret.), Mr. and Mrs. J. H. CROCKER and two children, Mr. (ret.) and Mrs. H. A. MORAN, all Y. M. C. A.; Rev. and Mrs. J. N. HAYES (ret.), Rev. and Mrs. P. P. FARIS and family (ret.) and Rev. A. K. WHALLON, all A. P. M.; Misses K. ABBEY, and A. G. HALL. Woman's Union Mission; Rev. and Mrs. T. R. Ludlow, Rev. (ret.) and Mrs. R. A. GRIESSER, Miss N. O. LUDLOW, Revs. E. R. DYER and C. F. Howe and Deaconesses G. STEWART and T. L. PAINE (both ret.), all A. C. M.; Dr. Rosa W. PALMBORG (ret.) and Miss A. M. WEST, both Seventh Day Bapt. M.; Rev. and Mrs. F. C. CROUSE, A. B. S.; Rev. and Mrs. J. L. HENDRY, and Misses HENDRY, S. MANNS (ret.), A. E. BRADSHAW, B. COMBS and M. SHELTON, all M. E. M. (South).

October 4th, Rev. W. F. WIENS and family, Independent.

October 8th, Dr. and Mrs. W. H. JEFFERYS and Dr. H B. TAYLOR, all A. C. M. and all returned; Mr. and Mrs. J. Meikle, Mr. and Mrs. W. A. MCROBERTS and two children, Mr. and Mrs. W. J. Hanna and child and Miss A. C. Lay, returned from North America; Mr. and Mrs. J. D. HÖGLANDER and Mrs. C. F. NYSTRÖM returned from Sweden and Miss J. OSTERDAHL from Sweden; and Dr. Ernst E. Witt and Misses M. C. Baerbaum, E. Dorst, M. Rentschler, A. M. Strassburg, R. R. Maurer and A. Müller from Germany, all C. I. M.

October 10th, Miss C. F. TIPPET returned from England, and Misses M. TAYLOR, B. LOOSLEY, D. SCAMMEL, W. BIRD and M. McQUEEN from Great Britain, and Miss G. HALLDORF from Sweden; and Messrs. H. BECKER, M. O. SCHINDEWOLF and D. K. STEYBE from Germany; all C. I. M.

October 13th, Miss L. N. DURYEE, Ref. Ch. M. (ret.).

October 14th, Dr. H. Woods and family (ret.), Miss Hall and Miss McCurchen, all A. P. M., (South).

October 21st, Mr. and Mrs. W. S. BISSONNETTE and child, and Misses ELIZABETH M. STROW and M. E. GLASSBURNER, all M. E. M. and all returned.

October 24th, Miss THOMAS, C. M. S. (ret.).

October 27th, Mr. and Mrs. G. H. COLE and daughter (ret.), Mr. and Mrs. D. L. KELSEY and Mr. F. E. WILBER, all Y. M. C. A.; Dr. and Mrs. C. E. TOMPKINS (ret.) Rev. and Mrs. D. C. GRAHAM, Rev. and Mrs. J. C. JENSEN, Rev. and Mrs. F. N. SMITH, Rev. and Mrs. C. L. BROMLEY and Misses I. M. CHAM-BERS, M. WOODS and L. P. PAGE (ret.), all Am. Bapt. M.; Dr. and Mrs. H. T. WHITNEY (ret.) and Miss C. H. DORNBLASER, all A. B. C. F. M.; Rev. G. C. Hood, Rev. O. Braskamp and Miss C. J. Bras-KAMP, all A. P. M.; Rev. and Mrs. P. F. PRICE and two sons (ret.), Rev. and Mrs. F. H. SMITH, Misses E. BOARDMAN (ret.) and N. SPRUNT, all A. P. M. (South).

DEPARTURES.

May 20th, Mr. and Mrs. J. E. McPhun, Y. M. C. A.

May 27th, Mr. F. O. Leiser, Y. M. C. A., to U. S. A. via Siberia.

May 31st, Mr. and Mrs. J. M. CLINTON and child, Y. M. C. A., to U. S. A. via Siberia.

June 25th, Mr. and Mrs. L. E. McLachlin and two children, Y. M. C. A.

September 26th, Mr. M. A. KEES, Y. M. C. A.

September 29th, Miss A. Hunt for England and Mr. T. E. LUNDSTROM for Sweden, both C. I. M.

October 3rd, Dr. S. L. Koons, M. E. M., for U. S. A.

October 4th, Rev. and Mrs. J. B. COCHRAN and children, and Miss J. JENKINS, all A. P. M., and Dr. and Mrs. R. C. BEEBE, M. E. M., all for U. S. A.

October 16th, Misses E. S. BOEHME and M. FRANZ, both A. P. M., and Mrs. P. GEISLER and children (Ind.), all for U. S. A.

October 17th, Miss. E. G. TAYLOR, C. I. M., Misses M. L. B. VAUGHAN and E. B. COOPER, both A. P. M., and Rev. P. Keller, Ref. Ch. M., all for U. S. A.

October 16th, Mr. and Mrs. J. W. Lowe, A. Bapt. M., for U. S. A.

October 20th, Mrs. J. L. THURSTON, YALE M., and Miss M. R. OGDEN, A. C. M., both for U. S. A. viå Europe.

October 28th, Rev. and Mrs. J. W. PAXTON and son, for U. S. A. via Europe.

NATIVE CITY, HANKOW, ON FIRE,

November, 1911.

THE CHINESE RECORDER

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Mr. G. McIntosh.

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Editorial.

THE increased interest in the study of Missions is one of the most encouraging features in the movement which is touching the rank and file of the Church to-day. Knowledge of One way in which this study is pursued is by Missions. books, and there is ample provision for acquiring a thorough knowledge of the work in foreign lands. Missionary books are no longer dull or weakly pious. and exact information in attractive form is easily obtainable. Another way in which more and more men are gaining this knowledge is by visiting the field themselves and seeing with their own eyes what has been done and the way in which it has been accomplished. Men and women are beginning to visit missions as part of their travels and even to stay for a time at a mission station and get in touch with the workers, All this tends to create a knowledge that is living and sympathetic. It is true that book-knowledge of Missions sometimes leads people to think that they know the work when they only know something about it, and that a visitor to the field often sees only the outside of things and departs with false impressions; but in the majority of cases good missionary books and intelligent and unprejudiced observation on the field convince and win those who make use of either or both in order to learn how it fares with the army of the Church of God.

A CENTURY ago there were a few mission stations scattered about the world, and in each there was a missionary, or perhaps two or three, learning to do the work, The Science of making experiments, making mistakes some-Missions. times as all experimenters must, but steadily growing in the knowledge of the people, the knowledge of their language, and the knowledge of how to prosecute the work. Gradually the period of experiment passed into the period of assured results; missions began to grow, the stations were marked more thickly on the map, the Christian community increased in numbers, influences were set in motion which powerfully affected the non-Christian nations, men came to see that the movement was living and world-wide. Out of this awakening of men's minds to what Missions were doing came the desire to have a more accurate knowledge of what was being done and the means by which it was being accomplished. The study of Missions passed from the particular to the general, from the work of separate societies to a comprehensive view of the movement in all the world. ascertain the facts, to compare methods, to determine the causes of success or failure and thus to furnish help to the workers of the present, and guidance for those of the future, this is what we know as the Science of Missions.

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WHAT is the place of the Missionary in this study? He is by nature a man intensely bent upon his individual work, the energies of heart and mind are centred there. The Missionary For the wide comparison of results, the coman Expert. prehensive view of the whole field, it was necessary that others should view things from the outside, reject the unimportant and exhibit the essential. But the Missionary has been always the man who knew, the expert in his own work; and the view from the outside must be based upon the facts which he has established. are sorted and classified in museums, but it is the naturalist or geologist who has collected the specimens in the midst of difficulties or dangers, who knows what each means in connection with its natural surroundings. Companies plan for opening coal mines and raise capital to open them, but the engineer on the spot is the one who knows where to find the coal and how to bring it to the surface. And the Missionary has the right to be listened to in the things of his own work,

because he has learned what that work is and how to do it. Boards and investigators must come to him for the facts. He is not a digger of trenches who works for a daily wage on a task which has been planned by others, but a spiritual engineer, or, to vary the figure, an officer who knows his task and his men. And that thought gives us a hint of the true position and function of the Mission Board, which is, not to dominate and direct, but to supply men and money to sustain the efforts in the field. Abraham Lincoln was one of the ablest men that America has produced, but it was not until repeated failures had taught him how impossible it was for him to wage war from the White House, that he ceased to interfere with the commanders in the field and gave Grant a free hand, and by trusting the man who knew his business secured final victory.

* * *

It is the part of wisdom for the Mission Board to leave the Chinese Church as free as possible. A new sense of responsibility and a growing pride of nationality The Board and the make the Chinese Christians more and Chinese Church. more sensitive to outside control. Boards and Committees in Western lands can only imperfectly understand the circumstances and difficulties of the Chinese Christians, and if they were to attempt to exercise undue control the result would be disastrous. Fortunately the policy which really actuates the Mission Boards is quite the reverse of this; it is to help the Native Church to establish itself, to work through the Chinese wherever it is possible, and to meet them broadly and generously in their desire for independence. not Boards and Missionaries alike coming to look upon mission work in a truer light, and to regard it,—to use words whose unjust application was somewhat different,—" without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with His blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner for the sake of Jesus Christ, our blessed Lord and Saviour?"

* * * *

This issue of the RECORDER deals with some of the probthe Home Base. lems arising out of the relation of the Home Base to the Foreign Field. In some cases the problems are partially solved; in others they are still

being treated as they were in the dim "morning hour" of foreign missions. The definition of the Home Base, given in the Report of Commission VI of the Edinburgh Conference, is, "The Home Base is the widely extended organization in Christendom through which foreign missions are supported and directed, and this statement must stand as true until the foreign missions of the Church in Christian lands are absorbed into home missions in those countries at present non-Christian." Since, as near as we can judge, none of the members of the Commission nor of its correspondents are in active missionary service, and but few of them have been, we are not surprised that this definition is altogether too comprehensive. statement, made in all sincerity, that Foreign Missions must be directed from the Home Base until they cease to exist, is an assumption that deserves to be challenged. To the missionary who sees the complex nature of modern mission work this assumption amounts to an exaggeration. For the day when the Home Base can direct mission work on the field is drawing to its close. The task is altogether too big for a small group of men who live 10,000 miles away from it. The Boards have their work to do; the Missions no less have theirs. Neither can bear the whole burden. The Missions have grown to the point when the administration of work on the field must be left to them. The Boards have their hands full in the task of supporting the rapidly extending work at the front.

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IF those supporting mission work need to more clearly define their position, none the less do those doing actual mission work need to define and understand their re-The Foreign sponsibilities. The modern mission force has field. ten things to do where the pioneer missionary had one. The modern missionary needs to plan as well as preach, for on the field there must be conservation of forces. The day when the Boards can direct the work on the field is passing; the day of individualism in mission work is already past. Individual enterprise and push, -necessary when men were isolated,—or the influence of one or two missionaries with the Boards, accounts for much of the reduplication in mission work, which is one of our greatest difficulties. To illustrate, by referring to one important department of modern mission work, mission schools are established to give the Christian constituency an opportunity for a complete education, and as a

model to the Chinese. The missions should so plan that only one school is established where one will do. For here as in some other lines of work the motro should be not quantity but efficiency. Let us no longer have reduplication of institutions because several earnest missionaries feel that until they have each established a separate plant they have not fulfilled their part in the missionary enterprise. Unity of action and adaptability of methods to the rapidly changing conditions around him must be the aim of the modern missionary. This cannot be accomplished without some of the functions hitherto performed by the Home Base passing over to the organizations on the Foreign Field. Let it be understood, however, that such change does not mean that the point of contact between the Home Base and the Foreign Missions should receive less emphasis. Rather the number of laymen delegations to the foreign field should increase until only those who have seen the work of missions should take part in advocating their support at home. Without a greater number of live wires between the Home Base and the Foreign Field the Boards cannot successfully carry on their part of the great task.

At At At

ONCE Foreign Missions were an enterprise with a worldwide aim; now they are a world-wide enterprise. Once in China the struggle consisted in getting a hearing; A Hew Era. now a stupendous Revolution is in progress looking to the establishment of many of the ideas Christianity has advocated. Unless the signs fail, the end of the present Revolution will mean a wider field and greater freedom of action for Christianity, for many of the men prominent in the Revolution have espoused Christianity; of the rank and file large numbers have been under the same influence. This means a new era-the answer to numberless petitions. One of the outstanding features of the New China will be a sturdy spirit of independence. It will want sooner or later to control all territory within its borders; it will endeavor to secure the benefits of trading done within its ports; and-here it touches mission work more closely—it will push into the limelight the question of the control of institutions established and funds used in its own country. The situation may not become as acute as it did in Japan; nevertheless, the factors of the same problems are becoming apparent in China. We must be

prepared to welcome the new spirit and solve wisely the problems arising from it. Whatever else is done, two things will become imperative. First, any idea that the Missions own the churches or the institutions they have started must go. The Mission as such have a right to a voice in the administration of those institutions established under their guidance, but the way that right shall be exercised must be left to the missionaries. For, in the second place, the control of the Boards must, so far as the Chinese are concerned, drop out of sight. Any issues that arise as to the relation of the Missions to the Chinese must be solved on the field. Only living in the atmosphere of China and sharing in the life of the Chinese will fit one to deal with the problems that are looming up. The new era demands that we scrap some of our old methods.

* *

THE problems before us need frank and full discussion. It is needless to say that the discussions in this issue are not born of any feelings that the Boards have not Control of Funds. treated the missionaries fairly. significant that two articles in this issue mention the silence on the part of the Home Base of some of the problems treated. Silence may mean that we fear either to hurt the feelings of good men or the outcome of the discussion. The first fear is unnecessary and neither ought to stop us. In the last analysis the question of the relation between the Home Base and the Foreign Field is one of control of funds. Now Mission funds are trust-funds in the fullest sense of the word and it is right that their disbursement should receive the closest possible scrutiny. They are raised largely through sacrifice and should be used to secure the largest possible result. But in the consideration of this phase of the problem the fact is often overlooked that the modern mission in the field is of considerable size and able to run its own affairs. There is an accumulated experience in the mission fields that, with certain changes in organization, can be brought to bear upon the problem of the disbursement of mission funds that will tell for their efficiency and that cannot be secured if the final disbursement of these funds remains in the hands of those who have had no chance to get into the problems. The amount of money granted must be decided by the Home Boards; the Missions cannot tell the Boards how much money any one field should have. But only the missions working on a unified policy can get the greatest efficiency out of what is sent them. Missions must continue to give the fullest reports of the use of these trust-funds, but the suggestions for their use must originate with them. On their part the various missions connected with each denomination must see that their reports and plans go before the Boards as a unified whole and not as the wishes or claims of separate missions, claims which on the other side often get in one another's way.

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REFERENCE has already been made in the RECORDER to the fact that the personnel of the Edinburgh Conference was nearly altogether composed of workers at the The Edinburah Home Base, and that its deliberations and Conference Again. plans were influenced mainly by considerations connected with the home phase of mission work. As a result the point of view was that of the Home Boards; the data handled went through a sieve the size of whose meshes was determined by problems prominent at home. A Continuation Committee was formed under the same influences. representation of the Home Base the personnel of this Committee leaves nothing to be desired. A stronger group of men cannot be found. Nevertheless, the fact remains that hardly any of the members of this Committee are engaged in actual missionary work. China, for instance, the greatest mission field in the world, has one representative—an able Chinese. One is constrained to ask, why the voice of the great missionary body is given no definite place on this Committee, whose motive for existence is the consideration of missions from a world-point of view. In this respect the Continuation Committee should at once change. Further, in the consideration of plans for another world missionary conference—another task entrusted to this Committee—three things should be kept in First, it should be convened in some great missionary centre. Second, it should be made up equally of representatives of the Home Base and the Foreign Field. Third, it should look at Missions from the point of view of the Foreign Field. This, indeed, is the only point from which to view mission work. The Edinburgh Conference enabled Christendom to take a great stride forward in practical unity. The next great World Missionary Conference must emphasise the unification of the forces on the Foreign Field.

The Sanctuary.

"The effectual fervent prayer of a righteous man availeth much,"— St. James v. 16.

"For where two or three are gathered together in my name, there am in the midst of them."-St. Matthew, xviii, 20.

"When you are heavily depressed, take the Divine will as it comes to you in the stream of incidents of daily life, and do not seek to look out for it: for the farther you look the less certainly you can read it : and you are in a state to require near and immediate support : be content, then, with that which lies at your hand. Ask not in your dreamy mind, "How shall I live through this year, and the next, and the next?" but think of the duties of the day, and gladly hide your head within its narrow fold. Even they may not be pleasant, but this is the right way in which you will be blessed: they will keep you out of a region of more pain. . . . But whatever be the pain, cling to the will of God; and in proportion as the atmosphere is dark, to the near will of God; this alone will bear you through,"

GLADSTONE.

PRAY

"That the Chinese may wish to hear and to know more of Christ, and that His Name may be of value to them. (P. 698.)

That they may not only know, but also own Christ. (P. 701).

For grace to see the way in which a truly native church may be established, and yet guarded well and kept free of pitfalls. (P. 697.)

That the missionaries on the field may in deed and in fact be the leaders of the foreign missionary work. (P. 690.)

That the missionary who is carrying the heavy burden may be given strength for his work. (P. 690.)

That the custom of sending "orders from home" may give way to a wider and wiser administrative policy. (P. 690.)

For a solution of the problem how best to bring about the committal to those on the field of such things as may best be done by them. (P. 681.)

For an entire change of attitude in those places where the "Missionary is taken for granted." (P. 689.) That the Boards may "improve the brand" until they have in the mission field only such men and women as may be depended upon for the maintenance of a good policy. (P. 690.)

That more companies of men and women from home may come as visitors and students of mission problems on the field. (P. 694.)

* * *

That peace may be restored and a strong government established throughout the Eighteen Provinces; and relief and comfort and hope found for those whom war has bereaved and made destitute.

That Christian work may not now be greatly interfered with, and that the trend in its favor of the near future may find the church not unprepared for a great advance and growth.

A PRAYER FOR CHINA.

O Lord our Governor, Father of all sons and Supreme Ruler of all the ages; Whose will is manifested in the history of the Nations; Show forth Thy power, we beseech Thee, in this nation now in this time of trouble and of conflict. Inspire in the hearts of the people a right ideal, and move them to seek after it according to Thy laws. Direct into the ways of Thy truth the minds of them that lead and rule. Enlighten with Thy counsel the hearts of all who are perplexed. Hear the right, Oh Lord, and consider the complaint of all who suffer wrong. Preserve the land from anarchy and from terrors of unbridled war. In the midst of disorder grant comfort to the suffering, and sustain Thy Christian people in faithfulness and godliness; And in Thine own time and Thine own way give peace; through Jesus Christ, our Lord. Amen.

GIVE THANKS.

For the appreciation of Christianity that has, for the first time in the history of China, kept mission work immune during a rebellion.

Contributed Articles

A Tabooed Topic in Missionary Conferences

BY B. S. W.

HE science of missions may be far in the future, but that real progress is being made toward its formulation, no serious student can doubt. The reports of the inter-denominational missionary gatherings of the past two decades furnish abundant proof of this. The ecumenical conferences preceding that of Edinburgh were little more than gatherings to deepen the interest of the home Church in The real problems connected with the enterprise were not discussed. The Edinburgh Conference shows an enormous gain in this respect. The Commissions were, for the most part, made up of men familiar with the administration and conduct of missionary work, and their reports were based not only upon their own experience but upon material gathered from correspondents in all parts of the world. Most of the discussions of the Conference took for granted a deep interest on the part of the Church and were centred around the outstanding missionary problems.

The earliest contributions, however, to the scientific study of missions were made by the conferences of missionaries on the field. The Madras Conference, with its Commissions to study different phases of work, furnished the plan which, with improvements, was adopted by the Centenary Conference at Shanghai and the Edinburgh Conference. But it is to the reports of the Conference of Mission Boards in the United States and Canada that we must turn, perhaps, for the material which may most truly be called scientific. In these various gatherings one finds that almost every question connected with the propagation of the Gospel in foreign lands has been treated with frankness, fullness and illumination.

But there is one topic of first importance in the development of the science of missions which has been either neglected or avoided by all missionary conferences. It is this: The Function of the Home Board in its Relation to the Missionaries on the Field. Half a hundred questions that lie at the very

NOTE —Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

heart of missionary administration depend for their answer upon the definition of this relationship. For example: Who should define the policy of the work on the field, the home board or the missionaries? If divided between them, what part has each? Where is the distribution of funds determined, at home or on the field? Who decides the questions of union in education and other work? Who arranges for the transfer of missionaries and the character of their work?

The problem needs only to be stated for its vital importance to be evident to every one, and one naturally turns to the proceedings of the missionary conferences mentioned above, to see what light can be thrown upon it by the combined experience of all the missionary societies. The result of an investigation is, however, utterly disappointing. So far as I can gather, the question has never been mentioned in the conferences of foreign mission boards in the United States and As missionaries in India, Japan and China, we have never raised the question in our conferences in Madras, Tokyo or Shanghai. One naturally expects something better, however, of the Edinburgh Conference, especially in the work of Commission Six on "The Home Base of Missions." In the report of the Conference one entire volume of 565 pages is devoted to the report of this Commission. The only reference is one sentence, which, except for the italics (which are mine), is as follows:

"We have pursued lines of investigation very extensively and yet nothing whatever of the result of these investigations appears on the report; as, for instance, we have gone into a line of investigation to reveal the practice of the Missionary Societies regarding the control and direction they exercise over the work toward and through their organization at home, and we came to the conclusion that it would be impossible for us to consider these questions owing to the amount of space which was put at our disposal."

If this Commission, made up so largely of board secretaries, considers that in a volume of 565 pages only one sentence can be spared for the discussion of this vitally important topic, the material, which it has used to exclude discussion of this question, must be exceedingly valuable, or there must have been other reasons for not taking up its consideration.

The silence concerning this topic might be accounted for if the practice of the Boards regarding the control and direction they exercise over the work on the field was practically The exact opposite of this, however, is the real state of affairs. There is one large and influential Mission in China which has its head-quarters on the field. Every vital question of policy is settled here. The home board raises the funds and arouses interest and prayer, but the administration of the funds is decided entirely on the field. The transfer of missionaries, the determination of their work, union with other Missions, and the allocating of their missionaries to the work of other societies, are all settled on the field. On the other hand, there are other societies working in China which, in respect to this policy, are at the other extreme. There is not sufficient authority on the field to transfer the salary of five dollars per month from an evangelist to a colporteur without the consent of the Home Society, which, with work in the far interior, takes a period of at least three months to secure. Almost every possible difference in practice is found between these two extremes. With some Societies there is no clear definition and no uniformity of practice as to the control exercised from home.

Certain it is that this question has not failed to get on the programme of missionary conferences because it is not a live question with a number of missionaries. In some societies, no doubt, such a happy relationship has been established between the Board and the missionaries, that the missionaries are conscious of no friction and only of the indispensable and helpful service of the Board; but with many, a fresh study of the question seems imperative. Only the other day a missionary said to me: "My denomination has no workers whom they have trained; all that we have we have bad to borrow from other Missions who can ill afford to let us have them. We are fearfully under-supplied with native workers. The failure of the Mission to raise up workers is due, in the opinion of all of the missionaries, to a lack of educational work. The Mission is absolutely unanimous in wanting to do educational work. Some twenty years ago the Board decided to have no educational work except a theological seminary. During these twenty years we have not had one member of the executive board on the field, except a brief visit of the secretary, who spent most of his time in gathering material to make speeches at home. The whole Mission is discouraged."

The question is one which is both delicate and difficult to handle. It cannot be decided by the missionaries alone, and this, no doubt, accounts for the fact that it was not put on the programme of the Shanghai, Madras and Tokyo Conferences. It should not be decided by the board secretaries alone, and it is to be hoped that the consciousness of this fact accounts for its absence from the reports of the Conference of the Board Secretaries in the United States and Canada. It is a problem which requires for its solution the investigation and conference of experts rather than the discussion of a great gathering like that at Edinburgh. It should not be settled after some academic discussion or upon the basis of some theory of ideal administration, but in the light of the experience of all missionary societies. A Commission should make a serious study of the question on the field and see what method of administration works the best. Gatherings of missionaries this summer at Kuling, Mokaushan and Kuliang asked the Continuation Committee of the Edinburgh Conference to appoint a Commission for the study of missionary work in China. I would suggest "The Control and Direction which the Home Board should Exercise over the Work on the Field" as one subject for the serious consideration of this Commission. However desirable we may deem it for the missionary in his relationship to the boards to have the subject thoroughly discussed, it is very much more important in China to-day because of the bearing which it has upon the establishment of a self-supporting, self-governing and self-propagating Christian Church. The day has passed in which it was our duty to shun the question.

The China Council of the American Presbyterian Church (North)

BY A MEMBER OF THE COUNCIL.

HE question of Mission administration has, in recent years, grown to be one of great importance. Where such large numbers of missionaries and of native Christians are devoting their lives, and such vast amounts of money are being annually given for the spread of Christianity, it is of the very first importance that this money and these

lives be spent in the ways that will most speedily and most thoroughly accomplish the aim for which they are given. the early days of missions it was a comparatively easy matter for the Home Church to direct the work of those it sent forth. To-day, the wise use of the missionary force is a much more difficult matter, and there are those even within the missionary body, who do not hesitate to express the opinion that were some of the missions more wisely directed, they could double their efficiency, without increasing either the number of their missionaries, or the amount of money annually expended. is probably true of most of the missions that their efficiency has not always increased in direct proportion to the increase in their numbers. However this may be, the question of missionary administration is attracting much attention in different quarters, and it is to be hoped that the result will be an increase in the efficiency of the work done.

It has been suggested that some account of the ways in which the missions of the American Presbyterian Church (North) are trying, by a change in the form of administration, to increase their efficiency, will be of interest to others. In order to understand just what these changes are, a brief description of the organisation of the missions is necessary. stations of this Church in China, occupied by over three hundred missionaries, are thirty-two in all, and are located in the provinces of Chihli, Shantung, Kiangsu, Anhui, Chekiang, Hunan and Kwangtung, and in the island of Hainan. convenience, these are divided into eight groups or 'missions', each of which, until two years ago, was independent of the others. Although all were the 'missions' of one church, their only organic connection was through the Home Board, in New York, 10,000 miles away. Each 'mission' has the general care and supervision of all work within its limits. All questions of policy, method and expenditure, are subject to its judgment, and it assigns and in general supervises the work in an annual meeting, in which the work of the year is reviewed, the appeals for funds and for new missionaries are formulated, and the work for the ensuing year is determined. In the interval between the annual meetings, an Executive Committee, elected by each mission, carries on the work that requires mission action; but their acts are examined by the mission at its next meeting, and must meet with its approval before being authoritative. The Executive Committees of the different missions

are in no way related to one another. All of the acts of the mission are subject to the approval of the Home Board, which selects the missionary candidates and appoints them to their respective missions. The Board also controls absolutely the distribution of the funds, deciding on the basis of the estimates sent in by the missions how much shall be allotted to each of them. Since the development of all institutional work, and, to a considerable extent, of all forms of missionary work, still depends largely on the amount of money expended, it will be readily seen that the control of the work of the missions is in the hands of the Board.

The above brief account of the working of the missions shows clearly that, although this group of missions are all connected with one church, they were quite independent of one another; that they were governed by the will of their members expressed in an annual meeting; and that while each mission controlled to some degree the work carried on within its own field, the real control of the work was in the hands of the Mission Board in New York, which administered the funds and appointed the missionaries.

For some years past it has been felt by some of the missionaries that a change was necessary. In the first place, a Mission Board of busy city pastors and business men, residing ten thousand miles away, is not the best kind of organisation to direct the work of missionaries in China. However great may be the grasp of missionary conditions possessed by the members of a Mission Board in America or Europe, they are too far away to have that personal knowledge of the missionary body, and of the local conditions under which they work, to direct them to the best advantage. The Board secretaries themselves, although they are many of them intimately acquainted with local conditions in mission lands, are such busy men, occupied with so many other important duties, that they have not the time that is needed for the work of administration. But even if they had the time, they could not, we believe, direct the work as advantageously from the Home Base as from the field. The missions therefore desired some change in administration, which should bring the direction of the mission work in China from New York to the field.

In the second place, the independence of the eight missions was a serious drawback. There was little cooperation between them. Occasionally, one institution served the needs of more

than one mission, but even here, in most instances, another mission of the same church had but few, if any, advantages which were not granted to members of other denominations. The missions never learned to work together. The experience of one was not made available for the others, excepting through the Home Board. Each mission was a unit by itself, independent of the others, and as they did not meet in conference, and had no other boud to link them together, it was not possible to unify their policy. This independence of the missions operated to keep the Board from sending specially trained men to fill special positions. While each mission stood alone, and men could not easily be transferred from one to the other, it was perhaps natural that the Board should expect every man to be able to fill any position, except that of a physician. The large development, however, of educational institutions, requiring specially trained men, and the need of seeing to it that every man should find a place in which he could be of the most use, demand the linking together of all the missions of the Board. demand that there shall be freedom to transfer a man from one mission to another when occasion requires. The day has come for each church to unify the aims and purposes of its missions in China, not indeed for the sake of emphasizing its particular denominational tenets, but for the sake of the highest efficiency. There must be no unnecessary duplication of agencies, either within a group of missions of one Church or in the missions of different denominations. Moreover, in these days of uniform effort between different denominations, it is most desirable that one man, or a small group of men, should be able to represent their mission in dealing with the representatives of other missions.

In the third place, while no one can question the great value of an annual meeting or conference of all missionaries in a particular mission, such a meeting does not form a good mission executive. It is most difficult, by this method, to carry out, through a period of years, any consistent policy. There is always a danger that the action taken at one meeting will be reversed at the next, owing either to the absence of certain members who were at the preceding meeting, or to a change of opinion on the part of others. It is so easy to vote to start a new institution, to enter a new field, or to engage in some new form of work, simply because a few of the

members have their hearts set on the project. Not infrequently money is voted, and decisions, which have not the approval of even a majority of the mission, are reached through a desire not to hurt the feelings of some one or other.

The organisation of the China Conncil is the attempt of the Mission Board and of the Missions of the Presbyterian Church to meet a few of these, and other difficulties, that in recent years have been making themselves felt. The China Council is an Advisory Committee, consisting of one representative from each of the missions, and of a chairman, nominated by the missions, but elected by the members of the Council. The chairman is freed from other duties in order that he may travel as widely as possible throughout all of the missions, gathering information for the use of the Council, the missions and the Board, and rendering such help to the missions and to the Chinese Church by his advice and sympathy, as he may find possible. His powers are purely advisory and he has no vote at the Council meetings. He is, however, a most important factor in the working of the plan, for he is the link that binds the missions together. The duties of the Council are to pass judgment upon, and to determine the relative urgency of all appeals for new missionaries and for financial help, asked for by the different missions; to make temporary—or to recommend to the Board the permanent-transfer of missionaries (whether newly appointed, or previously on the field) from one mission to another, when, in the judgment of the Council, such transfers will be conducive to the best interests of the work; to develop and have oversight of the general mission policy; to coördinate the work of the various departments, and to approve or recommend such new work as may be necessary to meet the changing conditions, and to gain increased efficiency; to confer with other Missions regarding all matters of mutual interest, and to take action upon the same. To deal with all matters which may be referred to it by the Board, or by one or more of the missions, and with all cases of appeal from the decision of a mission, in which cases the decision of the Council is final, subject to an appeal to the Board.

The Presbyterian Church is attempting by these methods to place the administrative control in the hands of a small, but representative committee of experienced missionaries on the field. While the Council's relation to the Board is advisory merely, and while the control of the missions still rests in the

hands of the Board, the latter has shown its confidence in the Council's advice by following it thus far in almost every instance, and by referring back to it for its action, recommendations sent directly from the missions to the Board. Being on the field, and growing each year more intimately acquainted with the exact situation in each station, the Council is in the best position to advise both the Board and the missions with regard to the work; to unify the aims and the methods used—wherever this will increase the efficiency of the missions as a whole—and to plan new work more wisely than could be done by any one of the missions alone, or by the Board in New York.

The China Council is already forming a bond between the missions which they recognise to be of great value. It is creating a sense of unity amongst them. It is gaining a reputation for fairness in dealing with the missions, and these, as well as the Board, are giving it their loyal support. It is leading to greater care on the part of the missions in sending home their appeals for money, as these must now all undergo the scrutiny of the Council before being sent to the Board. It is attempting gradually to work out certain lines of policy for the different branches of work, while taking into account the great variety of conditions existing between North, Central and South China.

By serving as an Executive Head over all the eight missions, it counteracts, somewhat, the difficulty spoken of above. The Council does not in any way limit the freedom of the missions to express their opinions, but it does exert a real influence upon them, the extent of which will depend upon the character of the men chosen by the missions as their representatives on the Council.

The main purpose of the China Council is administrative efficiency. It aims to see that every missionary is placed where he can work to the best advantage. It seeks to avoid all waste, arising out of unnecessary duplication of work, or of the use of methods which experience has proved not to be the best; it desires to be ready to take advantage of the new opportunities that an awakened and renewed China is bound to offer. There is one lack that before long must be met. The Council has as yet no Chinese members. One mission has, however, already passed the following motion:—

"That we recommend that the Council consider the advisability of the organization of an advisory Council of Chinese leaders from the missions, who shall meet at the same time and place to deliberate upon plans for the development of the Chinese Church, and to confer with the Council whenever such Council is desired." It is probably only a question of time before the Council will call for the advice and help in its work, of some of the leading Chinese Christians.

This article is not meant to propose the China Council of the Presbyterian Church as a model for other missions to copy. A plan that will work in one mission may not work in another. We know of missions where other plans are more advisable; but for all it is probably true that the work of the missions of the same Church can to advantage be unified, provided that this unification is not used as a means for advancing purely denominational ends; that the missions of one Church should have an administrative head; that this head should be in China and not in Europe or America, and that for success any plan must have the hearty support both of the home authorities and of the missionaries on the field.

The Relation of the Missionary to the Home Boards

BY F. R.

HIS issue of the RECORDER deals with some of the problems growing out of the relation of the missions to the Home Base. For that reason, if for no other, it is well to consider briefly the relation of the missionary on the field, to the Home Boards. In addition, however, there seems to be a necessity to define or redefine this relationship. On this subject the voluminous report of the Edinburgh Conference is in the main silent. Indirectly, mention is made of it in a few places. In the volume dealing with the "Home Base" we read: "The success or failure of foreign missions depends largely upon the missionary body." This Commission is apparently confounding the Home Base with the foreign field. In another place we read: "It is certainly true that the most precious asset of any Board is its missionaries." Over against this must be placed the following from another place. "The success of the missionary enterprise under God must rest with the leadership at home." That would seem to imply that the missionary leaders are

more needed at home than on the foreign field. In another volume the missionary staff is spoken of as being at the disposal of the missionary societies. From these quotations it is evident that the missionary is considerably taken for granted, and is looked upon practically as an honorable agent of the missionary societies in a position that is of necessity a subordinate one. Does it mean, also, that the great thing in missionary work is being one of those who stay behind and direct the missionary enterprise? Possibly it does not, and yet we must confess to being somewhat perplexed over the matter. We certainly fear that a realization by the missionary that his position is to some extent a subordinate one will inevitably result in his leaning too much on the Boards and so failing to develop his own powers of initiative. The Board also will tend to become the centre around which mission work revolves. This condition already exists to a certain extent. But the fact is that the Boards are only one station along the road of the church's duty. The Boards really exist for the missionary; not the missionary for the Boards, as these quotations imply.

The topic at the head of this article needs to be looked at not from the home end, nor from the view-point of fifty years ago, but from the point of view of a missionary situated in the midst of modern and complicated problems. It needs to be realized that the Boards have a function in an enterprise of which the missionary is the principal factor. And as regards actual mission work the Board's part is subordinate, though as regards that part of mission work which has to do with gathering of funds the Board is supreme. We are, however, only discussing the relation of the missionary to the Boards after he arrives on the field.

The relation of the Board with the missionary on the field is first a fraternal one. Some one might with reason exclaim: "But that exists already." And that would be quite true. It is not our purpose here to suggest its absence so much as to point out that this ought to be the main feature of the relationship. The missionary is more than an appointee of any Board. In appointing him the Board is simply acting for the churches and the missions. On his part the missionary needs to take care not to cultivate the spirit of an employee of the Board. He and the Board are together and equally servants of the churches back of them all. On the other hand

the Boards need to avoid assuming the attitude of a manager or director towards the missionary. The missionary does not work for the Board; it is not, however, true to say that the Board does not work for the missionary. The fraternal nature of the relationship needs more emphasis than it has received.

We feel like going a step further and saying that on his field of labor the missionary should be independent of the For this reason it must be said that while the Boards should see that intending missionaries get better training before they start, yet the most important part of their training can be obtained only where they are to work. The position of the missionary is such that while the Boards are the channel through which his support comes, yet in his work he should be above "orders from home". This does not mean that the missionary on the field should be turned loose to work his own will. Far from it. This part of the problem is dealt with in another article. It does mean that the missionary should feel that the task is his, and that in the doing of it he occupies a position a step higher than that of a pastor at home. If the Boards are not willing thus to look on the missionary they should improve the brand that is sent until they are. ever the success of the missionary enterprise ultimately rests, the missionary is the one who does the actual missionary The heaviest part of the burden rests on him. it should be to choose the methods and plan the campaign. The Boards cannot do the actual work; the missionary must.

And so the missionary, who sees the condition, which the Home Boards can but dimly discern, must be in a real sense the leader of the foreign missionary enterprise. One sometimes gets the impression that most of the Pauls and Silases have stayed at home and have sent out to do the work, and continue to direct, the brethren of somewhat lesser calibre. There is need for emphasis to be laid on the fact that the position of the missionary is the most important one in all the missionary The Boards are to help him and lead the churches enterprise. to look towards him. We have sat in big gatherings where all the speakers on missions were non-missionaries. This is not always so. But it happens frequently enough to cause wonder. The impression seems to be that the missionaries cannot do it. Some of them cannot. Then let more of those who can come out to the field! But apart from this there is often a subtle influence at work which puts the missionary

appointed by the Board at a disadvantage with those at home working on the Board and with it. The longer we think of it the clearer grows the conviction that there is need of a change of emphasis that shall bring more to the front not the individual missionary but the missionary's position and the missionary's task. The actual mission work is entrusted to the missionaries, not the Home Societies.

The above remarks are intended to bring into prominence a phase of the relation between the "Home Base and the Field", that naturally the missionary does not find it easy to discuss, and the Boards seem to be too busy to consider, but that nevertheless should not be lost sight of. The Edinburgh Conference to the contrary, we are convinced that the most importan tpart of the missionary enterprise is the place where the missionary is.

Representatives of Home Base on Foreign Field

BY M. D. EUBANK, M.D.

Y readers will pardon me for referring to my own experience in this article, yet it is of what has grown out of my experience that I wish to write.

I went home on furlough in the spring of 1906. I wanted to come back to the Centenary Conference in 1907, and bring a party of men with me. I thought it would be an opportune time for them to visit China and Japan. I said as much to our secretaries, and to some members of the Board. They said it was a splendid idea but—. I was a little green, so talked some more. I was permitted to meet our Board and speak of the matter. They heard me patiently, "splendid idea if it could be carried out, but—." I told some laymen what I was proposing, some letters were written, telegrams sent, etc. Later I received a letter from one of our secretaries asking me to see what could be done toward getting a party of laymen and ministers to visit China and Japan. Finally a party of fifteen men and two women came.

Similar parties can be induced to visit mission fields; it is comparatively easy. Here are some of my experiences. I had a layman friend in Philadelphia who was interested in what I was doing. He wanted to help me, so he invited some of his friends to meet me at a club dinner, which he paid for. I presented my proposition. It seemed to them practical,

business-like, and religious. They asked some practical questions. Two laymen present said they would pay the expenses of a substitute to go. Another laymen said he would go, and pay his own expenses, and others gave money to help pay the expenses of a missionary secretary who went.

From Philadelphia I went to Chicago, with a note of introduction from the Philadelphia layman to a Chicago layman, which read: "This will introduce to you Dr. M. D. Eubank of China. Give him ten minutes for my sake, and as much more as you please for yourself." I went to Chicago to see that layman with that card, nothing more. This layman invited some of his friends to lunch with us. I talked while they ate. Those present provided funds to send one of the leading pastors of the city. A layman present said he would go and pay his own expenses.

Similar meetings were held in other cities, with like results.

For the days we were to be on shipboard a course of study was provided; various ones of the party were asked to buy certain books, so we had quite a library aboard, which was read diligently by these men. We got permission from the purser to hold daily meetings in the dining saloon at 10 a.m. We soon found we needed more than one hour, so arranged for other meetings. A number of returning missionaries, secretaries, and others, gave valuable help in these meetings. By the time our party reached Japan, they were prepared to see much more than they otherwise could have seen.

The party visited Hongkong and Canton, then came back to Shanghai to the Centenary Conference. From Shanghai we took a trip to the interior, that the men might see work in the interior. Later we went to Tientsin, Peking, and Hankow. On this trip these men met and discussed mission matters with something like two hundred different individuals. Most of these were missionaries, but many were ship officers, army and navy officers, business men, editors, etc. So their range of inquiry was fairly wide.

I have tried to note the results of this trip on these men. Of course it did not affect all alike. But speaking in general, the first and perhaps the most outstanding result is that they have become active advocates of missions. The ministers have become aggressive leaders in the missionary cause. They are having mission classes in their churches, and have already

added thousands of dollars to the total given by their churches. Every one of these laymen is giving more money than before. Some of them have given thousands of dollars already. one has become an active advocate of Foreign Missions. in the city of one of these laymen when an effort was being made to increase the offerings to Foreign Missions. This layman gave his testimony; as a result there was an increase in contributions of \$4,000 over the previous year. In another meeting in connection with the Laymen's Missionary Movement, the question of increase in offerings was up. The churches of that denomination in that city had given the previous year \$5,300 to Foreign Missions. The proposition was made to increase it to \$16,000. They halted, of course, (it was a men's missionary meeting). They called on a certain layman to speak. He had visited mission fields. He came to the front and said: "I know something of the conditions and needs that these men have been They have not overstated them. talking about. \$16,000, we can raise that if we want to." He sat down. In a short time the vote was taken, and they decided to raise the This layman was made chairman of the committee \$16,000. to take the matter in hand, and the \$16,000 was raised.

Further, each of the men that came out in 1907 has become a reader of missionary literature, both periodicals and books. Thus the fire is kept burning. I have visited the homes of most of these men, and have been pleased to see there many new volumes on missionary subjects.

If a visit to the mission fields changed these men, it will change others. If a visit changed these men from lukewarm to active advocates, from non-givers to large givers, from non-readers to earnest readers of missionary literature, it will do the same for others. If it gave these men a vision, it will give others a vision.

Now the practical application of what I have been saying is this: We have before us in China some grave and difficult questions. Here in this empire are colossal problems. I mention only one of these, the problem of educational work. We need more and better schools of all grades. We must have these schools if we are to do the work. It is becoming more and more evident that these institutions are a heavy drain on our respective Boards. We must touch other and larger resources, or fail to develop this side of our work. What shall we do? China can not wait. We have the men and

money in the home land for these needs. Cannot we get these men out here to see these things, and thus enlist them in this enterprise? I believe we can, and I believe we should try.

Again, in the U. S. and Canada there is a great Missionary Movement on, The Laymen's Missionary Movement. Men are becoming aroused on the subject. The fires have been kindled; they must be kept burning, and fuel must be added. Information is the fuel. If these men could come to the Mission Fields and see, and really get into the problems, it would be their salvation.

My thought, then, is to encourage parties of ten to fifteen men, both laymen and ministers, to visit mission fields. These parties should have a pilot, a man to lead them, and help them to see the work. Not one side, but all sides. They will see more, and get a far better understanding of the work, if some one goes with them. This pilot should arrange to have them meet leading missionaries in the larger centers for conferences. Arrange for them to meet other classes of men as well, that they may get an all-round view of the subject.

My experience leads me to believe that this can be done. Laymen will come, and pay their own way. They will help pay the way of good pastors to come. We could have party after party visiting China if we would get at it. These men would soon make it possible for us to have larger sums of money for our work, and more young men also. I believe it is worth trying. Shall we ask our Boards to encourage such an enterprise?

Self-Government in the Mission Field

BY RT. REV. HENRY WHITEHEAD, D.D., BISHOP OF MADRAS.

HE problem of the development of self-support and self-government among the native Christians on the mission fields is one of the most important that missionaries and missionary societies have now to solve. It was keenly debated at the World Missionary Conference in Edinburgh. It is constantly discussed at missionary conferences all over the world. But I doubt whether in most of the discussions we have as yet gone to the root of the matter and grappled with the fundamental error that needs correcting. I have sometimes

stigmatized this error as the serf and cattle theory of the native Christian, the theory that the native Christian belongs body and soul to the missionary society through whose agency he or his ancestors have been created. Perhaps this may seem an extravagant way of stating the underlying theory of missionary societies. But it is true that the fundamental and fatal error that at present checks self-government and self-support and vitiates a great deal of our work is the idea that the missions abroad, the churches, schools, congregations, clergy, catechists, teachers and evangelists all belong to the foreign society. In our Church of England Missions we speak of C.M.S. churches, C.M.S. schools, C.M.S. congregations, C.M.S. clergy and C.M.S. agents. The theory that is expressed by terminology of this kind is that the whole mission, buildings, people and agents alike, all belong to and are the property of the society. And this theory governs the whole system, method and organization of the work. The object of every missionary society is to mould the native Christian congregation in its own shape, and cut it according to its own pattern. The C. M. S. is stirring to make their congregations evangelical, the S.P.G. to make them High Church, the Wesleyan to make them Methodists, the Baptists to make them Baptists; no foreign missionary society has as yet really aimed at developing Indian congregations on Indian lines. The inevitable result of this property-theory in the minds of the native Christians is obvious. Their church and congregation do not belong to themselves. They are in no true sense their own. belong to a foreign society that manages and dominates all their church life, and even seeks to control their thoughts and beliefs; when they are invited and urged to become selfsupporting and self-governing they are not asked to support their own church and govern their own affairs, but to help in supporting and governing a church and a system of organization that belongs to the foreign society. When we turn to the New Testament and study the missionary work of the Apostles, the difference in method and idea is radical and startling. St. Paul preached for a few weeks at Iconium, Derbe At the end of those few weeks he had established churches which belonged to the people themselves. Their presbyters were their own, the places where they met together were their own, their methods of worship were their own. The idea that the congregations at Iconium, Derbe and Lystra were mission stations that belonged to the Church of Antioch would have been absolutely inconceivable to St. Paul. If they urgently needed money for the support of their life and work doubtless the Church of Antioch would have subscribed and sent them money. When they needed teaching and encouragement St. Paul and Silas visited them. When they were in danger of falling away from the faith, St. Paul wrote to them. But the last thing he wished to do was to dominate their faith or in any way to fetter their liberty. Contrast this with the whole attitude of modern missionaries or missionary societies towards their mission stations. The difference, as I have said, is radical and startling.

And then see the difference in the results. St. Paul preached for a few weeks in Iconium, Derbe and Lystra: at the end of that time he had established Christian congregations, which were able to stand alone and manage their own affairs. There is a congregation in Madras two hundred years old, and it is not able to stand alone and manage its own affairs to this day. It may possibly be true that the people in the cities and towns of the Roman Empire were better prepared for self-government than the peoples of India, China or Africa. But still, allowing for all that can be fairly urged on their score, there is a vast gap between six months and two hundred years. difference in the characters and education of the peoples will not bridge that. And I doubt very much whether it is true that the people of India at any rate are untrained in selfgovernment. For more than two thousand years before the establishment of the British Empire every single village in India had been a self-governing community. Few peoples in the world have had a longer or more through training in local self-government than the Indian villagers. But the truth of the matter is, that we do not ask them to manage their own church affairs in their own way, but try to get them to manage our organizations in our way. The result is that they fail, not because they are incapable of self-government, but because they cannot govern themselves in our way. One fact is signi-One of our mission stations in South India has been governed on the despotic system by European missionaries on European lines for the last sixty years. It is not yet within measurable distance of self-government. A few miles off is a congregation of heretical Christians, who separated off from this same station some twenty years or so ago and have been

left entirely to themselves. The result is that they manage their own affairs, appoint and pay their own ministers, and cheerfully give a tenth of their incomes for the common fund. Had they been regarded all this time as the property of a foreign society they would not have been self-supporting or self-governing for a hundred years.

The first thing needed, then, all through the foreign mission field is to get rid altogether of this idea that the Christian congregations are the property of foreign societies. Let the societies give up talking and writing about our Christians, our congregations, our agents and our native clergy. Let the congregations be taught from the very first that their life is their own and that they are responsible for the management of their own affairs. If help is needed, let it be given freely without the condition of subjection.

How this is to be marked out in detail under the conditions of our modern missions, is a problem that requires much thought and study. It would be easier to make a fresh start in a new country than to retrace our steps in an old mission field like India. But the example of Uganda encourages us to think that the problem is not insoluble, and the work of the Indian Missionary Society to Tinnevelly, at Dornakal in the Hyderabad State, shows that the Indian Christians of South India can and will manage things for themselves, if they are allowed to do so. Doubtless under a system of real self-government there will be many failures. There are many failures under the existing system. But it is much better to have failures than to discourage liberty and keep churches in a state of childhood and dependence for over a century.—Young Men of India.

"Who is Christ?"*

BY MR. E. S. LING.

OU have hitherto heard about, and you have been in close touch with, the Y. M. C. A., in which you as members enjoy the privileges of building up your manhood by physical, intellectual and moral education; you have every now and then, if not every Sunday, seen men singing, praying, and speaking about Christ, either in the church or in the Y. M. C. A. Hall; and no doubt you have, after all,

^{*}An address given in the Chinese Y. M. C. A., Shanghai.

been impressed, or, some of you, been surprised, by the name of Christ; but, have you ever asked yourselves this question;— "Who is this Christ of whom I have heard so much, and whom the Y. M. C. A. never seems to get tired of speaking about?" Do you really know who He is? Do you wish to hear and to know more of Him? Has the name of Christ any value to you? What do you think of Him and how does the name of Christ appeal to your ears?

Before answering our question I would like to tell you how did the prophets represented Christ before His coming to earth—He was represented as the seed of the woman that would overthrow the serpent—a symbol of power and victory over Satan; as the ark, that saved Noah and his family from the destruction by the deluge; as the Lamb of the Passover, that saved the first-born of the Israelites from death when God inflicted punishment upon the Egyptians; as the manna that sustained the life of the whole hosts of Israelites throughout the forty years' wandering through the wilderness; as the brazen serpent that healed the children of Israel who were bitten by the fiery serpents from death; as the rock from which the Israelites received water to quench their thirst; as the Lily of the Valley, the head and lover of the Church.

But how did the people think of Him when He came to this world? Many of the Jews who had been for years under the Roman's yoke thought this might be the very King who would deliver them from the Romans. Some thought that He was John the Baptist, or Elias, or one of the old prophets. But on the other hand, he was looked upon by his enemies as "a man gluttonous and a winebibber, a friend of publicans and sinners", simply because he associated with the weak, the rejected and the sinners, that He might save them; as a man possessed of the devil, because He cast out the devil from a man possessed of the same; as a sinner, because He cured on Sunday a man born blind; as a blasphemer, because He said that He and God are one; and when He was nailed on the cross, He was mocked as the King of the Jews, and after His death He was called the deceiver by the Pharisees. In spite of the teachings they received, the miracles they saw, and the sickness they got recovered from, the majority of the Jews apparently refused to know Him. But was He after all not known among the Jews and others? Yes. There were some who understood and testified to Him. They knew He was no common man, and that He was more than a man, otherwise what did the centurion mean by saying: "Lord, I am not worthy that thou shouldest come under my roof; but speak the word only and my servant shall be healed" (Matt. viii. 8), when his servant was sick of the palsy, grievously tormented. Had He not been more than a man, what sense had that woman diseased with issue of blood twelve years who came behind Him and touched the hem of his garment? Both the servant and the woman had been cured. If He were merely a man, why did the man possessed of devils cry out, saying "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." Even devils acknowledged Him to be the Holy One of God.

Who is He that turned water into wine, that cast out devils? Who is He that cleansed the lepers, that restored the withered hand? Who is He that raised the dead to life, that restored the blind to sight, that walked on the sea, that stilled the tempest? and who is He that rose from the dead, that ascended into heaven?

There had been diverse opinions about Christ among the Jews and among the Gentiles, but what is our opinion of Him? He has been considered by the non-Christian to be the sage or saint of the West. Is Christ nothing more than sage of the West? Are we satisfied with this answer?

To ask the world the opinion of Christ is no better than to ask Christ himself, for He knows himself more than the world. He has told the world that he is the Light, the Way, the Truth, the Bread of Life, the Door, the good Shepherd, the Vine and the Life. As Light of the world, He leads the people from the sin of darkness, superstition and ignorance. When a country is enlightened with the light of Christ, civilization advances, and when the true civilization advances, there are no infanticide, foot-binding, the practice of polygamy, the worship of images of clay, stone or wood, etc. As the Way, Christ leads men to God, the father of mankind, the almighty, under whose protection there is perfect safety, and we have no fear of devils or ghosts. As the Truth, Christ convinces us of right and wrong, teaches us the principle of liberty, and releases us from the bondage of Satan. As the Bread of Life, He satisfies our hunger, perpetuates our life and strengthens our soul. As the Door, Christ leads us to the right place with perfect safety, free from the harm of the wolves outside. As the good Shepherd, He brings us to the green pastures, to the springs where we have perfect comfort and coolness, free from the fiery heat of the summer. As the vine, Christ makes us, the branches, bear fruit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, which as wholesome food will satisfy the hunger of the world. As the Life, He makes a new man, a new family and a new nation. In spite of the dense population, the natural resources, and the cheap labor of China, our nation is still poor and weak, incapable of protecting herself, and what is the reason? It is simply because China is politically, educationally, financially and commercially paralyzed. The life in China is almost extinct, unless relief comes in time. What she absolutely needs to-day is the inspiring of a new life into the nation, which is Christ. If Christ is put as the head of the schools and colleges in China, discipline, order and efficiency will be maintained, consequently China will turn out men of different type, capable of becoming good citizens. If Christ should be put as the minister of finance, there would be no more "squeeze", and honesty would rule. It is said of China that if all the taxes and likins are honestly turned into the Imperial Treasury, China would have ample funds to run the government. With a sound finance China can be built a strong nation. If Christ should be appointed as the manager of commercial enterprises, the plant, the works, the factories, etc., will flourish, for where Christ is there is honesty, economy and industry—the source of success in business.

People, referring to reforms in China, have to-day talked about the necessity of establishing schools, the construction of railways, the opening of mines, the re-organizing of army and navy, the despatching of students abroad to study, the extension of commerce, the institution of constitutional government, etc., etc. But what would be the advantage of having schools with unruly students, or mines without qualified engineers, or army and navy without men behind the guns, or returned students without the heart of Christ, whose motto is to minister but not to be ministered unto, or commerce without honesty, or Parliament without men of character? To me the most essential thing for China to-day to do in saving her from the imminent partition or revolution is to educate the heart of the people and the rulers by teaching them not only

to know but to own Christ. When Christ is in the man, he is a new creature; when He is in the family, the family becomes united; and when a nation has Christ the nation becomes strong.

We all love our country and we wish to find out the means of saving her. Since Christ is the Light, are we willing to help China by leading her sons and daughters from the darkness of superstition and ignorance? Since Christ is the Truth, are we willing to release our sisters from the bondage of footbinding and "fungshui" and our brothers from the opium and cigarette curse? Since Christ is the Bread of Life, are we willing to feed our fellow-brothers and sisters with the word of God upon which men can live to eternal life? Since Christ is the Life, are we willing, for the sake of China and her millions, to bring those dead in all sorts of sins to Christ, that He may inspire them with new life?

Chinese Hymnology

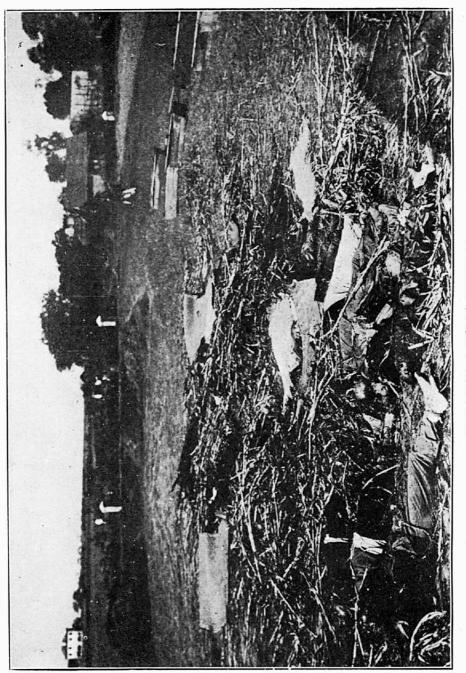
BY REV. W. MUNN

UCH has been done in the matter of translating hymns and compiling hymn-books for the Chinese Church; but we feel that up to the present it cannot be said that there is such a thing as a Chinese hymnology. A nation's hymnology must be produced by the nation itself, for outside sources can never thus adequately express the nation's religious genius. A nation's hymnology must have its own style, its own thoughts and aspirations, its own devotion and religious fervour expressed in its own manner. It cannot be said that Chinese hymnology does this for the nation yet, for it is manifest that a long period of time must elapse before a people newly born to Christianity can arrive at the mature state that such a hymnology implies. Perhaps before we go on to say what is being done in respect to our subject it would be well to give the reader some idea of the language, its aims and possibilities as to poetry, for only thus can we arrive at a notion as to its possibilities for a hymnology.

Jennings in his translation of the *She King* points out that there is no poetry of a really high order in that book. But there is much all the same that truly deserves the name of poetry. One thing about Chinese poetry that seems to be

a great poverty is its pancity of metre. But we should probably be careful to confine our criticism to written poetry, the poetry of the classics. Here, certainly, compared with the rich varieties presented in Western languages the Chinese would seem to be poor indeed. Wenli, the cultured, the classical tongue, is responsible for this defect. Everything expressed in the classical tongue must be cut and dried; it must be according to rule, it must be laconic after the strictest This, of course, cramps passion, sect of the Laconians. cripples ease of diction, and binds poetry in fetters that too often maim her grace and silence her music. Now all this is true from a Western point of view, but the Western point of view is a wrong one. For Chinese poetry, if we read it aright, bases its pretentions to excellence on very different foundations from those assumed by Western poetry, as we will endeavour shortly to show. There is no doubt that poetry, as understood by a Western mind, is at great disadvantage in a Wenli dress. The spoken language of a people, the vehicle in which they express their hopes and fears and loves and hates with unpremeditated and unchecked intensity, is the truest and best vehicle for expressing passion, and the natural channel through which poetry pours out her soul. The Chinese in this respect, of course, are as well off as the average nation. No one who is able to listen to a Chinaman pouring out his soul in a passion of grief, anger, or excitement of any kind, would deny that there is plenty of scope in the Chinese language for all varieties of expression, from the slow. measured pace of cold, calculating argument, to the rapid, fitful flashing of ungoverned passion. But such possibilities in classical Chinese are refined away by an excess of poetic diction.

And here we come to the crux of the whole matter with regard to Wenli poetry. It is as much a picture as a song, for its meaning could never be gathered from its sound alone; and often, as with a picture, the reader can explain it in various ways as his mood prompts him. This, the thoughtful reader will perceive, opens up a verý real field of beauty; and a field unknown to Western literature. Only a language written like the Chinese, an orthography of ideographs, the matured offspring of the hieroglyph, will lend itself to such achievements of art; and until the student has begun to see this quality in Chinese poetry (it exists in all



THE DEAD OUTSIDE HANKOW.

Wenli literature of course, but we are only concerning ourselves with poetry), his notions of poetry, thoroughly Western as they are, will not help him at all, for he has yet to realize that he is entering on entirely new fields of art. We venture to think that Wenli presents an intermediate step between poetry and painting. Music depends for its power on a coherent and successful blending of inarticulate sounds. Poetry goes farther and makes every sound or set of sounds the garb of a definite idea. Painting appeals entirely to the eye. But here, in the Wenli poet, comes an artist who makes you depend upon the two senses of sight and sound, and unless you use both you shall not receive all he has to give you. For be it remembered that when the verse is committed to memory your appreciation depends as much as ever on your knowledge of the picture-words he employs. And it is through stopping here that Chinese poetry does itself a great wrong. The spoken language of the people is an unexplored mine containing vast possibilities of poetic beauty, hints of which may be gathered here and there, when one catches its sound in snatches of folk songs, or rural verses that float in the people's memory. But these are not recognized by the Chinese literati.

The Chinese have not yet really learnt that a true, unvarnished picture from Nature is art, and can be, in the hands of a master, great art. There is a fear among translators that their work may fail to gain an appreciative audience amongst educated Chinese, because often to suit the rhythm of the original (we speak of hymns) they have to disregard the rules of Chinese poetry as written in the Wenli style. There is real likelihood of such a thing. Nay! it is inevitable. But let the translator not despair. We should not fear to modify Chinese ideas of verse. Their style would have been much richer had they had more intercourse with foreigners. Their opinions are due rather to a poverty of style than to a perfection of prosody; and this will continue till the spoken language, the language of passion, becomes the acknowledged vehicle for expressing the nation's poetry. Mandarin Chinese would lend itself to many metres that at present are unknown to the Chinese; and translators will do much if, when they translate anything of such a nature, they endeavour to approximate as nearly at possible to the original in respect of metre as well as matter.

The experience of Western nations shows that one nation can influence another to a very great degree in respect to its poetical metres. Take the English language for example. It would be a most fascinating, but scarcely necessary, labour to prove how greatly English has benefited by contact with the other cultured tongues of the West. And she has benefited both directly and indirectly: that is, she has benefited by actually imitating rhythms and metres, and transplanting them into her own literature; and also by the added facility she has acquired in striking out into new fields of her own through contact with the best that other nations have to give her. Examples are scarcely needed by the student of poetry, seeing that the very names of our measures have come to us from the source whence came the measure itself. We may, perhaps, mention one or two examples. Take, for instance, the iambic. Experience has shown that this measure is the most dignified of all English verse; and successes that Greek and Roman poets have achieved best by the hexameter have by English poets been best achieved by the iambic pentameter. examples of the power of this line take Milton's terrific-

With dreadful faces thronged and fiery shields,

or

With hideous ruin and combustion down.

As an example of its grace take :-

Swift as the sparkle of a glancing star.

Of its solemnity:—

The paths of glory lead but to the grave.

It is needless to multiply these examples. The classical reader can supply for himself similar examples of success achieved by the hexameter. Nor need we urge how much advantage Milton must have derived to his taste from the writer of such a pomp of dignity as 'Quadrupedumque putrem cursuquatit ungula campum,' or the beautiful eclogue beginning, 'Sicelides Musae, paulo majora canamus.'

Now it is a direct benefit to find to hand a line which gives itself so admirably to the English language. It is an indirect but very real benefit to have one's taste guided by such masters as England has had in the classical bards of other nations. In like manner Chinese poetry is capable of being influenced by the poetry of other nations, and to be really vigorous and flourishing it should come under this influence.

All that we have said with regard to poetry in general is true of hymns, and should be applied; for it ought always to be remembered that hymns are intended to be poetry. No hymn that cannot claim to be poetry, and there are many, can justify its existence as a specimen of its kind. Why, in what is called profane literature, there should be such a high standard of excellence set for lyrical poetry, and yet when we come to sacred poetry such a lot of poor stuff should be allowed to pass muster, it is hard to see. It would seem to us logical to raise the standard rather than to lower it. And yet there are thousands of hymns living on that would have died long ago but for the fact that they are sacred. reason often is because the hymn has a ring of true devotion in it which gives it a value apart from poetical considerations. But these other considerations should not be allowed to escape attention. And first of all we would put diction. Hymns are written to be sung, and should therefore lend themselves to music, and a fluent enunciation. Writing in the Contemporary Review some seventeen or eighteen years ago, Mr. Harry Howe had some wise words to say on this subject. regret that we are obliged to quote from memory with an interval of at least seventeen years between the time of reading his article and the writing of the present one.

One necessity on which he laid stress was a preponderance of open vowels, in view of the much better tone which a singer can produce on an open vowel, and he cited instances from our best song-writers in which the instinct of the poet had led him to express himself as though he were bearing this in mind while he wrote. 'Who is Sylvia?' 'Where the bee sucks,' and others were quoted. If the reader examines these he will find the preponderance of open vowels is remarkable. Compare also Tennyson's beautiful song, 'The Splendour Falls.' Now the writer of Chinese hymns is much blessed here, for the language is very rich in open vowels, and open syllables are the rule rather than the exception.

Another thing on which he laid stress was the following. In translating, the words should not be changed with regard to their order if they would disfigure the music by being so changed. We will quote the example he gave. A song was translated from the Italian, one line of which ran, 'And turned my rage into pity.' This to suit the rhythm of the English line became, 'And into pity turned my rage,' with

the result that the angry notes intended for 'rage' fell on 'pity,' and the soft notes of 'pity' fell on 'rage.' This also we think the translator can avoid more easily in Chinese than can be done in some languages. The language is not only very rich but also, as far as writing goes at least, is monosyllabic, and therefore to a much larger extent the pitfalls of accent can be avoided. We may say that in all poetry, lyric or otherwise, a preponderance of open vowels adds smoothness and beauty, e.g.:—

Fountains and ye that warble as ye flow Melodious murmurs.

And a preponderance of consonants, especially double consonants, produces laboured clumsiness rather than beauty, e.g.:—

As the flash of the flakes of the foam flared lamplike leaping.

Another thing we would urge upon translators. Improve upon the original when possible, and this is possible sometimes. An English hymn may have a high devotional value, and yet be poor in style. Here is an opportunity for the translator's art. The best hymns, of course, like all great poetry, inevitably suffer in translation; and it is unfortunate that the hymns which are most truly hymns should present the greatest difficulty to the translator. Witness any attempt to translate Newman's 'Lead, kindly Light,' or Wesley's 'Jesus, Lover of my soul.'

For this reason every one who would translate hymns should require of himself that he has a correct ear, quick to detect a false quantity or misplaced accent; for although we have ventured to suggest that these difficulties are not so great in Chinese, we do not by any means think that they do not exist. If a man does not love poetry for its own sake and cannot write a verse in English that shall be at least rhythmically correct, he should not attempt to translate hymns. The Muses will revenge themselves on him if he does, and expose his work to the criticism of all whose ear can detect his mis-Let such a one confine himself to prose; here he will find abundant scope for his energies. The translation of poetry is the hardest of all translational work; and it is remarkable that many aspirants to translational fame should leniter et leviter take a hymn as their maiden effort. We do not know whether this is more common amongst Chinese missionaries than amongst those of other countries, but we certainly do think that the Chinese ideograph deceives many into thinking that provided they produce a 'verse' with a given number of characters in each line they have succeeded, regardless of all questions of scansion, quantity and accent seeming to be at the disposal of him who wields the pen. The 'Old Missionary' in his letters to his 'nephew' speaks a word or two to the point in this connexion with his usual succinctness and wisdom.

Another thing we would urge upon translators, if they wish to do their work well, and it is doubtless unnecessary advice to many. Acquaint yourself as well as you can with the rules that govern Chinese poetry. We talked above, perhaps some might say rather glibly, about breaking the rules of Chinese poetry; but perhaps what we have already said makes clear the spirit in which we said it. Far be it from us to urge upon foreigners that they should come in and break the rules set by a cultured and literary race as the standard they aim at. The student who knows most about the rules of Chinese poetry will not wantonly break them; and when he does break them he will justify himself by saying that he is not attempting to write poetry as the Chinese write it, but is endeavouring to present to them in a dress they can understand an example of foreign art. What we would venture to say then is this. When the translator chooses to write verse in Mandarin he may disregard the rules that apply to Chinese poetry, for those rules apply to Wenli. But he is not free from law, for poetry is always true to her laws, and his instinct should teach him what laws it becomes him to observe. He will be fettered by the rhythm of whatever metre he chooses to adopt. The reader will know that we say 'rhythm' advisedly. An iambic measure may have a trochaic foot sometimes occurring, so long as the general iambic effect is preserved. For example:—

Satan exalted sat, by merit raised To that bad eminence,

the first foot of which is trochaic. Perhaps also he may choose the additional fetter of rhyme; but he should not feel bound to choose it. All the best ancient examples of Western poetry are without this peculiarity; and there are instances of unrhymed lyrics in English possessed of great beauty, as Collins' beautiful ode to evening—

If aught of oaten stop or pastoral song.

If he can observe the laws of the oblique and even tones also, let him remember that this will be an additional recommendation in the eyes of his Chinese critics.

But when he chooses to write in Wenli, the fact that he is a foreigner will not excuse him if he breaks the rules of Chinese poetry. Perhaps there are times when the rules of Chinese poetry may be broken, but only the great master should break them, as in English sometimes a master may break the rules, and we all admit that though he has broken the rules, he did wisely because it was in the interests of his work. For an example of this take Milton's

Burned after them to the bottomless pit,

which will not scan: but how in the ruin of his line this supreme master makes the reader feel the ruin of that rebel rout as they fall from heaven!

And before we leave this part of our subject let us definitely declare our conviction that the composition of hymns in Wenli should be encouraged. But the writer should realize what kind of art he hopes to produce if he succeeds. very mystery of some phases of religious emotion, calling as they do for a sustained and lofty sublimity, and giving play to the imagination in all its moods, creates a grand opportunity for the display of the special qualities of Wenli if the few remarks we have made above are true. Certainly this glorious field of ideographic art is worthy to enshrine rich gems of religious inspiration. We look forward to the time when Chinese poets shall delight to use this beautiful medium to express with Christian fervour the best of their religious emotions. We do not advocate the extinction of Wenli poetry when we plead for a recognition of the vast possibilities of the spoken language.

Now a word before we close as to what is being done. In the 'China Mission Year Book' for 1912 will be published a paper on Chinese hymnology, and the reader will find there an up-to-date treatment of the subject. When the present writer left Shanghai in March of this year, the Rev. D. Macgillivray had found evidence of forty-three different hymn-books in the various dialects of China. It is probable that others will come to light. This proves that the translator has been very busy doing his part towards the formation of a hymnology. But what we have to realize is the fact that only the Chinese themselves, whether by translation or original work, can really produce the hymnology that will touch them.

These hymn-books for the most part contain faithful translations of the best and most dearly-loved hymns of the West.

When, however, we turn to those few hymns which are the product of Native Christians, and which, be it noted, are, not unnaturally, the most popular amongst the Chinese Christians, we find an absolutely different style, characterized partly by a greater simplicity (i.e. in Mandarin hymns), and partly by the many and subtle differences in the turn of thought that mark Western and Chinese minds. We base these few remarks on a little book edited by the Rev. A. Lutley. This book contains 168 hymns, eight-four of which are the work of Chinese Their style is simple, and does not attempt to follow the elaborate laws observed by the Wenli poet; but many of them have an excellence highly valued by the Western critic. They are sincere, and express real and deep feeling; and are couched in language that, though ordinary Mandarin, is smooth and dignified, and is daily proving its ability to take hold of the hearts of the people. Pastor Hsi's now famous revival hymn has, in the experience of many who will read this article, proved irresistible in its power to stir the people, and that in a way that no other hymn (as far as the present writer's experience goes), whether translated or original, has been able to do. Its tune, also Pastor Hsi's work, undoubtedly helps its popularity.

And so the hymnology of China is dividing itself into two great divisions, those written in the Wenli style and those written in the spoken language. There can be no doubt of this, and in consequence a new dignity will be imparted to verse written in the language of the people, a dignity that should never have been lost; and which when recovered will be as vast a power in moulding the sentiment of the people as it is in Western lands. Indeed, why should we not hope that Chinese hymnology may be the means of ushering in an era of poetic effort in China that up to the present has been undreamt of amongst the native literati? And here may we see how gloriously far-reaching into realms not immediately connected with religion Christianity may be. It would be a Utopian literary enthusiasm that could influence foreigners to spend decades of writing lyrics and songs into Chinese just for the sake of helping China to appreciate a different style in Such, however, will be one of the results of the loving labours of all the many translators and other workers in the field of compiling a Chinese hymnology.

-Church Missionary Review.

Evangelical Alliance.

Topics Suggested for Universal Week of Prayer, SUNDAY, JANUARY 7th, to SATURDAY, JANUARY 13th, 1912.

SUNDAY, JANUARY 7th, 1912.

Texts for Sermons or Addresses,

- "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."—John xv. 7.
- "Ye have not, because ye ask not . . . Ye ask, and receive not because ye ask amiss, that ye may consume it upon your lusts."— James iv. 2-3.
- "When ye pray, say, Our Father."—Luke xi. 2.
- "And praying, the heaven was opened."—Luke iii. 21.
- "Prayer and supplication in the Spirit-Eph. vi. 18.
- "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—Matt. ix. 38.

Monday, January 9th, 1912.

Thanksgiving and Humiliation.

THANKSGIVING for the unshakeable certainty of the fundamentals of the Gospel of Christ. For a world-wide desire among God's children for closer union in the worship and service of Christ. For a quickened interest in the Holy Scriptures, as being the Word of God, which makes "wise unto salvation." For the infallible proofs that life in Christ is a victorious life, and that life apart from Christ is a defeated life. For the earnest longing for a revived Church and an evangelised World. For the gift of the Holy Spirit and the blessed experience of those who receive and obey Him.

HUMILIA'TION in view of man's pride and self-sufficiency. In view of the delusion that the evil of life lies in man's circumstances, and not in man himself. In view of the delusion that man can be delivered from his miseries without being delivered from sin. In view of many lapsing from Christian faith and worship. In view of energy and wealth spent on worldly pleasures and self-indulgence. In view of worldliness displacing spirituality in many churches.

SCRIPTURE READINGS.

Psalm lxii. Isa. v. 8-23. Dan. ix. 16-20. Rom. vii. 18-25. 2 Tim. i. 8-14.

Tuesday, January 9th, 1912.

The Church Universal: Prayer for the "One Body" of Which Christ is the Head.

PRAYER for a wider conception of the Church as a spiritual institution. That all members of the Church may abide in personal union with Christ as Head of the Church. That there may be faithfulness in preaching the saving Gospel of Christ, which comes from above and works from within. That there may be less of the preaching which seeks to solve problems, and more of the

preaching which seeks to save souls. That the Church may realise her call out of the world, in order to understand her commission to go into the world as Christ's witness. That the Ministry, the Ordinances, and the Organisation of the Church may be regarded as organs for the indwelling and inworking of the Holy Spirit. That the Evangelical Alliance may more and more be used and blessed of God to keep the Protestant Reformed Churches throughout the world in fellowship with one another. And that the Alliance may increasingly have Divine guidance in its world-wide mission to the churches and to the people.

SCRIPTURE READINGS.

Psalm lxxxv. Isa, lv. 1 Cor. i. 10-27. Eph. iv. 1-16.

WEDNESDAY, JANUARY 10th, 1912.

Nations and Their Rulers.

PRAYER for all Sovereigns and Presidents, that they may loyally serve Christ and faithfully serve their people. For all Magistrates, Judges, and Legislators, that they may serve the Nation to the glory of God. For the opening of the eyes of the people to see the sin and the shame of gambling, intemperance, and impurity. For all who have national influence in trade, commerce, labour, literature, wealth, and rank, that they may promote truth and righteousness. For all ranks and conditions of the nation, that class conflicts may cease, and that every citizen may live in accordance with the righteousness which exalteth a nation. For the Heads of the Nations, that they may see the cost, the waste, and the cruelty of war, and be led of God to apply to all national differences the principles of the Prince of Peace. For Soldiers, Policemen, and all public servants of the country.

SCRIPTURE READINGS.

Psalm xxxiii, 12-22. Isa. xxxv. Matt. xi. 20-24. 1 Peter ii. 9-20.

THURSDAY, JANUARY 11th, 1912.

Foreign Missions.

PRAISE for the Gospel of Christ as the only and all-sufficient saving Gospel for man. For the remarkable waves of blessing passing over many parts of the Mission Field and the ingathering that is following. For the rapid rise of a Native Church in many lands, and for the hope that it will soon be a great Missionary force. For the blessing of the World Missionary Conference, held in Edinburgh in 1910, the influence of which is felt all over the world.

PRAYER that every member of Christ's Body may respond to Christ's need of him, in order that every creature may have the knowledge and offer of Christ's great salvation. That the heathen who is having his faith shattered by Western civilization may be saved from Western materialism and agnosticism. That young men and young women in the home lands may be moved by the Holy Spirit to qualify for the Mission Field. That the Mission Preacher, Translator, Teacher, Doctor, Nurse and Visitor may have the Master's Presence with them in their work, and be filled with the Spirit. That the converts may have grace to break at once

with their old heathen life, and to commend Christ by their character and testimony. That the Native Churches may be trained for self-government, with liberty for the free play of race genius under the guiding of the Holy Spirit. Let us offer special and repeated prayer for any mission station known to us personally, and for missionaries whom we know as personal friends.

SCRIPTURE READINGS.

Psalm ii. Isa, 1x, 1-12. Matt. xxviii, 16-20. Acts. 6-11.

FRIDAY, JANUARY 12th, 1912.

Families, Educational Establishments, and the Young.

PRAYER for all Parents, and, as a preparation for Parenthood, that the spiritual side of the Marriage Covenant may be more widely understood. For Fathers and Mothers, that they may be the companions of their children, with a view to the building of a pure Christian character. For the early conversion of the young, that lapsing from faith and worship may be arrested. For all Sunday School Teachers, that they may be truly spiritual, and have a high spiritual aim. For all elementary and secondary School Teachers, that they may be true Christian men and women, and faithful to the spiritual side of their stewardship. For the continuance of Bible Teaching in all schools, and that the spiritual Book be spiritually taught. For all the Teachers and Students in Universities and Colleges, that the ethical and spiritual side of culture may be there emphasised, and the pure doctrines of the Gospel be taught.

SCRIPTURE READINGS.

Psalm xxxiv. Deut. iv. 5-10. Mark x. 13-22. 2 Tim, iii. 10-17.

SATURDAY, JANUARY 13th, 1912.

Home Missions and the Jews.

PRAYER that Christians may more widely recognise that Christ has given one commission, and that there is an organic union between the Home and Foreign branches of His Church. That all forms of social work among the people may be kept on true spiritual lines. That Christian men and women may see it to be their duty to seek the restoration of those who have fallen, and to bring them to Christ and His worship. For Missionary work among the Jews of all lands. That the persecution of Christ's kindred after the flesh, by those who are called by Christ's name, may speedily cease. That the gathering in of Jews to Christ and His Church one by one may go on, and that the Church may cleave to the Lord's great promises concerning their conversion as a race in the future. That Governments may be moved to take up the Tewish question and devise means to open the lands of their forefathers to Jewish colonisation. While we pray for all work that seeks to brighten dark lives, let us specially pray that all Christian workers may see that real rescue work means regeneration.

SCRIPTURE READINGS

Psalm cxxvi. Gen. xii, 1-3. John i. 35-51. Rom. xi. 25-31.

Correspondence.

WEEK OF PRAYER CIRCULAR.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Central China Religious Tract Society, which is the agent in China for the free circulation of the Annual Call to Prayer of the Evangelical Alliance in Chinese, finds that owing to the present disturbances it cannot get the Call printed or get it distributed through the I. P. O. The Society therefore asks you to insert this note explaining to the many friends who have been accustomed to getting their supplies of the Call from it why the supplies are not being sent out. It is hoped that the Week of Prayer will be observed as far as possible at all Mission stations.

> I am, yours sincerely, GEORGE A. CLAYTON.

> > BOOK-WORMS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Here is a simple destroyer for book worms which is well worth trying by those in South China whose libraries are ravaged by these pests.

Take a large chest. Paste paper over it outside and inside to make it airtight. Place the infected books in the chest in such a way that the leaves stand free by bending back the covers. When the box has been filled, a small flask containing from twelve to sixteen ounces of carbon bisulphide is inserted. Paste paper over the lid-cracks. Leave undisturbed for a week. By the end of that time all eggs, larvæ

and mature parasites (beetles) present in the books will have been killed. The bookcase will require to be sterilized before the books are put back. This can be done by swabbing with strong antiseptic solution and fumigating with sulphur while the woodwork is damp.

K. S. L.

THREE QUESTIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In studying the intercessory work of the Lord, which brought the Holy Spirit into the organized church, I have been deeply impressed with the question whether we missionaries are utilizing this, our fundamental source of strength, to the extent that we should. To test it, I will ask three questions:

- (1). Considering that there are now thousands of mission-aries in China, and that mission-ary work has been going on for more than one hundred years, if we missionaries have prayed as we should for the Holy Spirit, there should be abundant evidence thereof. What adequate results can be shown in the way of spiritual movements in direct answer to prayer?
- (2). In the history of mission work in China is there an instance where missionaries have made definite, united, constant prayer for an outpouring of the Holy Spirit, continuing for any length of time, without seeing the answer to their prayers?
- (3). How many communities, stations, or missions in China are now making definite, united,

continuous prayer for an outpouring of the Holy Spirit?

Answers to these questions, either published or by post will be appreciated and used.

Cordially yours, HUGH W. WHITE.

Vencheng, Kiangsu.

A QUESTION OF RENDERING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I be permitted to enter somewhat of a protest in reference to a passage in the paper, "The New Times and the New Duties." I refer to what seems to me the very unfortunate instance given of Chinese over-literal interpretation. I think in this instance any unbiased student of the Scripture must consider the interpretation condemned to be nearer to the truth than that suggested by The Heb., yatthe Bishop. sar, to frame, fashiou, form, is fairly definite, while the Greek (LXX) is still more emphatic, $\pi\lambda\dot{a}\sigma\sigma\omega$ to form, mould, shape, fashion, Lat., fingere, of the statuary who works in clay or wax; and we must remember that the word is used of the formation of the material body of man. There is absolutely no point in the statement from the evolutionary point of view of the origin of man. The implication in "'dust' becomes 'mud'," strikes me as being unfair. The Chinese "ni" (泥) is if anything a closer rendering of the word than "dust"; "clay" is quite a legitimate rendering of "aphar" and there is no thought of "dust" in "xovs." The interpretation has one merit, that it is at least Scriptural, which is more than can be said for the fairy tale of "the whole history of man upon this planet, reaching back to his origin in the dim mists of the past." The idea "of the human race toiling upwards through the ages," may be a grand conception, but it is certainly not Scriptural, and is entirely unsupported by scientific proof.

The Bishop says "It is not necessary that we should teach negations, we can teach positive truths." Now I notice that he. says: "We ought to make full use of such Christian newspapers and magazines as we at present possess, some of which, such as the Ta Tung Pao, are already doing an excellent work on these lines. Genesis II. 7 gives this account of the creation of man 耶和華,神,摶土為人,噓 氣入鼻,而成血氣之人. The Ta Tung Pao says :一此人 類、天演進化之最大理由也,若夫博士為人之言,則 荒渺無稽,不在此例. If this is not teaching negations, what is it? It is certainly far from teaching positive truth. The effect on the Chinese must be bewildering. I had a letter from a fellow-missionary a short time ago in which he referred to an article in one of these Christian papers in reference to the Trinity which arrived at the conclusion that the doctrine was not to be found in the New Testament, and he remarked that it was hard to know what papers to put into the hands of the Christians, which would not unsettle their faith.

> Yours faithfully, B. Curtis Waters.

Aushun, Kuei.

Our Book Table.

The object of these-Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

"The Christian Movement in Japan."
Ninth Annual Issue, (1910). Daniel
Crosby Greene, Editor. Published
for the Conference of Federated
Missions. The Kyöbunkwan, Ginza,
Kyöbashi, Tökyö.

We give a hearty welcome to this excellent book which, like its predecessors, is sent forth by the members of the Japanese Conference of Federated Missions under the able Editorship of the venerable Dr. Crosby Greene. As in the case of preceding issues, the present volume has no rival in its own sphere. Although not so distinctly retrospective as the book which appeared twelve month ago, this, the ninth issue, is a most comprehensive and illuminating record of national events and Christian work during a year of great historical importance in the land of Nippon. A glance at the Table of Contents at once reveals the very great scope of the volume, and it is quite impossible for us in a necessarily brief notice to attempt to deal with the exhaustive and most interesting information supplied by various expert contributors whose articles so well illustrate the political, social, and moral conditions in which Christianity is making its way in Japan. The influence of the great Conference in Edinburgh vibrates through many of these pages, and thus another proof is given of the intense dynamic power exercised by that unique Assembly.

In our perusal of the volume, we have observed certain indications which go to show that the progress of Christian truth in Japan is by no means so rapid as its friends could wish. While this unfortunate fact is not less true of other mission fields, we every now and then come across hints in the book which may in some measure account for the delay which every earnest worker for Christ must deplore. In his very lucid and comprehensive address from the Chair of the Conference of Federated Missions, Dr. Schneder takes the opportunity of urging upon his brethren the vast importance of "cooperation among the denominations and Missions now at work in Japan." To this end "unity of spirit" is essential: "without it cooperation will be hollow, and may even hinder present Christian progress." Dr. Schneder believes that "the Missionary has still a place in God's plan for Japan' and significantly adds, "that place can still be won and held by means of hard, earnest work, sympathetic identification with the people and their nation, and the complete giving of himself for them, putting away all profession-These are wise and alism.' weighty words applicable missionaries wherever labouring. If loyally accepted and acted upon by every foreign worker in the mission fields of the world greater efficiency and greater success would certainly and speedily follow missionary efforts. The editor deserves hearty thanks for having inserted Dr. Schneder's most suggestive and

practical address as an introduction to that section of the book which deals with the important subject of "Churches and Missions." We commend it to our readers as deserving of special attention.

In Japan as in China the question of Christian Education is of paramount importance. We must not, however, allow ourselves to be tempted into a long reference to the numerous discerning paragraphs written by different contributors on this momentous topic. Nippou, we are told, is becoming a highly educated nation. "The message that would gain her ear and influence her thought and life must increasingly be a message of enlightened conviction. Christianity must continue to bear the torch of enlightenment for the sake of her prestige. Its prestige in the presence of an enlightened, discriminating nation is at stake, and its prestige alongside of its chief rival, Buddhism, is at stake." Hence the need for a positive and determined attitude towards this great problem. Systematization and coördination of present educational efforts are essential, and above all "the speedy establishment of a great and worthy Christian University."

Most heartily do we pray that our brethren "across the water," both native and foreign, may enjoy in this and every other quickened effort for Christ a very rich and satisfying blessing. We realize that they and we alike are face to face with imperious requirements, but it is not too much to say, as this volume does, that "if Japan should refrain from accepting more than the general moral influences of Christianity, the whole Orient would be affected, and possibly

Christendom itself would experience a rude shock."

But we must not say more. There is not a dull page in the whole book. It is a compact thesaurus of information. Its lists of contents and indexes are excellently prepared, and, taken as a whole, the volume is luminous and attractive, and is sure to commend itself to all in sympathy with "the Christian Movement" in Japan as a storehouse of special and reliable facts in regard to it.

J. W. W.

Chinese Martyrs. (庚子教會華人流 血史). By Mr. Czar Lien-fn. C. T. S. Price, 20 cents.

In such works as "Martyrs of the China Inland Mission," and other similar works, the writers have dealt almost exclusively with the trials and sufferings of foreign missionaries.

A Chinese work by Dr. Mac-Gillivray (庚子教會殉難記) owing to the difficulty of getting reliable information regarding the sufferings of the Chinese martyrs, also largely records the sufferings of the missionary body.

Mr. Czar, in common with many others both native and foreign, feeling the need of a more worthy record of the sufferings of his fellow-countrymen, after consulting Dr. J. M. W. Farnham and others, set himself the task of gathering facts regarding the sufferings of those who during the Boxer outbreak gave their lives for Christ. In order to obtain reliable information Mr. Czar spent some months travelling in the north and also invited the cooperation of a number of fellow-Christians in the provinces affected. After carefully sifting the information thus obtained and comparing it

with that already published by others, Mr. Czar has now published the results in book form as a permanent record of those who lost their lives for Christ's sake during that never-to-be forgotten period. The book is printed on thin white paper and deals with the subject under five heads, viz:—

1. The Origin of the Boxer Movement. 2. Martyrs in Shantung. 3. Martyrs in Chühsi. 4. Martyrs in Shansi. 5. Martyrs in other provinces.

A number of photos add interest to the volume, especially those of the high officials in Peking who suffered for daring to change the Dowager Empress' telegrams. The language of this book is terse Mandarin except in cases where edicts, proclamation, etc., are quoted.

The present edition is by no means complete and Mr. Czar expresses the hope that if a second edition be called for he will be able to add many more names to the already long list.

Though somewhat late we welcome the appearance of this volume. It is a work which every Church library should possess and young Christians should be encouraged to read it "lest they forget" the suffering and trials of those who have gone before.

J. V.

Brief History of England. (英吉利史) (文 理). By Dr. Gilbert Reid, D.D. MacMillan & Co., London. Kelly and Walsh, Shanghai. Price, 50 cents.

This is a brief history of England "based on Morgan's English History, Balliol Oxford and Cambridge History supplemented by other and more general histories."

This history has the distinct advantage of having being prepared as the result of actual experience in the class room. Being the outcome of practical teaching in China it is thus much better adapted to the Chinese student's requirements than works not thus prepared.

The translator, in addition to help received from two students in his class, has also submitted his work to the careful revision of a competent Chinese scholar, the result being a Chinese style worthy of the history itself.

The book deals with the history of the Euglish people under four heads:—

1. Ancient Period. 2. Early Medieval Period. 3. Medieval Period and 4. Present Period. The Explanatory notes added at intervals will be of great value to the student.

Chinese contemporary dates will be greatly appreciated both by teacher and scholar. A carefully prepared Genealogical Table will help the student to understand the whole period dealt with by the historian. The three maps are scarcely worthy of the history itself and when a second edition is called for this lack might be attended to with ad-The glazed brown vantage. paper of this edition is not pleasant to study. The history is worthy of white paper which would not dazzle the eyes, but add beauty to the otherwise well got-up volume. J. V.

Hereward The Wake. MacMillan & Co., London. Price, 4d.

This is an abridged form of Charles Kingsley's stirring story adapted for Chinese readers of English. The appearance of this book at the present time, when China is passing through an experience in some respects similar to that in the story, seems opportune.

1. V.

My Book of Bible Stories. (聖經路 聖圖骰). C. L. S. Price, 4 cents.

A beautifully got-up illustrated story of Old Testament Heroes.

The book contains twelve excellent pictures with a page of letterpress to each picture, giving some striking incidents in the lives of Joseph, Moses, David and others.

J. V.

He who was once a little Child. 耶穌幼年事蹟圖殼. C. L. S. Price, 4 cents. Uniform with Bible

Twelve coloured pictures illustrate striking incidents in the life and teaching of Christ from his birth to his death.

These books should find a ready sale.

J. V.

An English-Chinese Handbook of Business Expressions. By L. De Gieter, Shanghai.

In China, more than in Western countries, the language of business forms a dialect apart. So distinct is it that a foreigner may learn to read books without learning how to construe the terms of a business transaction.

In this little manual Mr. De Gieter offers to students a useful guide to this knowledge.

Formerly professor in the Imperial University at Peking, and subsequently in the Universities of Tientsin and Nanking, he has also spent some years in the banking business. His experience has shown him the want of such a glossary, and he proposes to meet the demand more fully in another volume, if his present venture meet with such a welcome as it deserves.

W. A. P. M.

英文格 致 讚本. Science Readers, Vols. I and II, 70 cents; Vol. III, 90 cents; Vol. IV, \$1.20; Vol. V, \$1.00.

The Commercial Press has issued under the editorship of Mr. Fong F. Sec a series of Science Readers by Professor N. Gist Gee of Soochow University. The five books comprising the series are graded and are full of interesting material described simply and attractively; and the scope is almost universal. illustrations, which are local when possible, are numerous and, generally speaking, good, and the notes at the end are ample. Throughout the series the author has adopted the system of putting in italics all unfamiliar words and such idiomatic phrases as would present difficulties to the Chinese reader. Copious explanatory notes at the end of the book elucidate in an admirable manner these difficulties. Book I., capitals are very extensively employed, especially in the middle of the book, but it is not easy to discover on what principle they are used. books are well printed but the paper is very heavy. The series is an admirable one and accomplishes its purpose. As is to be expected the idiom throughout is decidedly American.

R. G. D.

基督倫理標準. The Ethic of Jesus, by James Stalker, translated by D. MacGillivray. Christian Literature Society. Price, 20 cts.

It has long been our idea that the line for the Christian apologetic for China must be laid down over the long-trodden road of the Classics. The teaching of Confucius appeals to the Chinese and what better method can be adopted than to show how much the great master's teaching is expanded and ful-

filled as well as superseded by the teaching of Jesus? In this book we have the ethic of Jesus presented in terms that all Chinese appreciate, but there is also the additional teaching about God, the Christ, sin, repentance and the cross, of which Confucianism knows nothing. book is divided into three sections dealing with The Highest Good, Morals and Duty, three subjects which have been in the minds of this people for centuries but have only been seen as through a glass darkly. The book is written in easy style and ought to be widely used in the theological schools throughout the empire.

C. W. A.

司牧夏規. Pastoral Theology. The Pastor in the various duties of his office, by Thomas Murphy, D.D. translated by W. M. Hayes, D.D. Christian Literature Society. Price, 30 cts.

There is room for another book on Pastoral Theology. Dr. Hayes has rendered good service in translating this volume which treats so exhaustively of every department of the pastor's life and work. It ought to be put into the hands of every preacher. There is good advice given with regard to the building up of the preacher's own Christian character, and great stress is laid on the preaching of the Gospel theme, Christ crucified, without which there is no gospel. The book has helpful words about the duty of Christian members and their relation to their pastors and church, and the chapters on Revivals and Giving are good. It is a pleasure to read a book so well-printed and so tastefully got up, and the presence of names of persons in Roman letters after the Chinese characters will add

to its value in the minds of those foreigners who may have to use it. C. W. A.

State Capitalism in Ancient China. By Clarence Lowe. National Review Office, Shanghai. 50 cts.

This booklet illustrates in an interesting way how the opinions of the Chinese on the relative position of many of their ancient worthies is being reversed. The mighty among the Sages are being deposed from their high places in the pantheon of history and the lowly are being exalted. 王安石 has been called the socialist minister of 神宗 of the Sung dynasty. As a statesman he has been lightly esteemed by Chinese historians but in recent years his cause has been championed by Liang Chi-chao. Mr. Lowe has translated Liang's book and so made accessible to foreigners one of the most interesting episodes in Chinese history. Mr. Lowe was "interpreter and translator in the United States Consular service," and is doubtless a capable Chinese scholar. We have only noticed one evidence that he is not a past-worthy Grand Master of Chinese. He translates Chinese poetry and prints the original characters above the English translation. Experienced translators either print the English without the Chinese or the Chinese without the English. While we would not dare to attempt to improve on Mr. Lowe's rendering of the poem, we are sure that he is very far from giving either the sense or the spirit of these two lines.

若 使 龍 城 飛 將 在不 教 胡 馬 度 陰 山

"If you wish our troops to live, do not let the enemy get near them!" J. D.

The Evolution of Chinese Writing.
The Inaugural lecture of the Michaelmas term of the School of Chinese. October 4th, 1910. By Prof. G. Owen, King's College, London. Oxford University Press.

An interesting study on the origin and development of the Chiuese script. Professor Owen argues that "pictograms" existed long before "phonograms" in the Chinese language. In this he is doubtless right but when he tries to find an ancient inscription in which only the more primitive symbols are used he has to confess himself baffled. Some future excavator may find inscription Prof. Owen needs to establish the truth of his thesis, but it is very much more likely that the "phono gram" was so little later than the ''ideogram' in making its appearance that both were in common use before men began to make inscriptions.

J. D.

初等理化教科書. Elements of Physics and Chemistry by Professor R. A. Gregory, Queen's College, London, and A. T. Simmons, B.Sc., Translated by Professor Liu Kwang-jao aud Edited by Professor H. G. Whitcher, B.Sc., London: both of Shantung Christian University, Weihsien. Vol. I. Physics. Mac-Millan and Co. \$1.

Mr. Liu Kwang-jao is known as a capable translator of textbooks for schools and this book will add to his reputation. style is simple, the illustrations clear and the printing arrangement which uses heavy type for the most important sentences is very striking. Questions appended at the end of the lessons will make it easy for teachers to use this text-book in their classes. The book has been well printed and bound by Kelly & Walsh, the local Agents. J. D.

瘟疫預防法. Plague and How to Prevent It, by Dr. Stanley of the Shanghai Municipal Council, Health Department. C. I. S. \$7.50 per 1,000.

This is the first of a wellplanned series of "Tracts for the Times," which are to be issued by the Christian Literature Society. No man better qualified to write on this subject than Dr. Stanley could possibly be found. The translation is well done into easy Wên-li and the tract should be exceedingly useful. Chairman, and one of the Directors of the Central China Religious Tract Society showered compliments on the C. L. S. at its annual meeting on the 14th of November. The C. L. S has handsomely returned the compliment by imitating in this pamphlet the get-up of the series of folding tracts which are issued from Hankow and have had such an immense sale throughout China. In one respect Hankow still leads by a long way. Though we are assured that the C. L. S. has issued this tract at cost price in order to insure a large circulation, the price of the tract is very much more than that of the similar folders issued by the Hankow Society.

Ţ. D.

Temperance Text Book. Vol. I. Primer. Northern Mandarin. By Mrs. Chauncey Goodrich. 85 pages. North China Union College Press. 13 cents, teachers edition 15 cents. For sale at Presbyterian Press, Methodist Publishing House, Shanghai and Christian Literature Society, Teng Shih K'on, Peking.

PRIMER OF TEMPERANCE PHYSIOLOGY.

It is a matter of congratulation to China and all workers for her that the methods of education in temperance, physiology, and sociology which have

been in vogue in Western lands are now being introduced here. The sudden and great advance in temperance reform in the United States during the last few years has been largely due to the persistent use in the public schools of textbooks of temperance physiology and hygiene. The youths who have been taught the evils of intemperance are now voting and forming the public sentiment of large communities. The Woman's Christian Temperance Union has had a great share in the preparation of these textbooks and their introduction to the public schools. The past few years have also seen a great increase in the testimony of science against the evils of moderate drinking as well as of intemperance. During these same years the Temperance Union has extended its field of labor to China and Mrs. Goodrich has devoted a part of her time to carrying on its characteristic work in schools, on the lecture platform and through the press. The last and most important publication is the first of a series of temperance text books. This primer is in accord with the latest dicta of science on the effects of narcotics on body and mind. Yet it is in the simplest language. It is in Northern Mandarin in the form of question and answer, with notes and directions for the teacher. The instruction is on sound pedagogical principles with work for the mind and hand of the pupil, experiment, object teaching and suggested subjects for meditation of essays at the end of each lesson. These are not so numerous, however, as to be confusing.

There is a special edition for the use of the teacher containing a supplement with directions for teaching each lesson. intelligent Chinese teacher can get from this full instruction for conducting the experiments, giving object lessons, blackboard work and other drill.

There are twelve lessons treating the following subjects:—

- I. "Alcohol a deceitful fellow," treating of the source and nature of the drug.
- "Firewater," with experiments for distilling alcohol from wine, beer, etc., and exhibiting their poisonous nature.
- III. "Head and brains," a description of the functions of the nervous system and the effect of alcohol on nerve cells.
- IV. "Alcohol a thief," poisoning the watch dogs and messengers of the body.
- V. "Narcotic poisons," opium and cigarettes.
- VI. "Food." Alcoholic liquors not foods but injurious to the digestive system.
- VII. "The heart"—influence of alcohol upon it.

VIII. "The lungs."

IX. "Misconceptions."

- X. "Useful hints" for emergencies such as fainting, cuts, clothes on fire, sprains, frozen members; how a child can help the sick; patent medicines, etc.
- XI. "Backward look" on heredity and temperance.
- XII. "Forward look." Legislation, public opinion and temperance.

XIII. Review.

The book is attractively printed in large type with heavy blue covers stamped in white. All

who are interested in creating a public sentiment in China against intemperance at this time when the devastating sway of cigarettes and liquors is almost unchecked by education or sentiment will find this book invaluable as a basis for teaching both children and adults. Men's and women's station classes would

find it an interesting diversion while their main time is being put on Bible study and the elements of Christian truth.

The help this book will be to those just beginning to speak on these themes in Chinese, in the way of terminology, illustrations and object lessons, is not to be despised.

In Preparation.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

CHINA MISSION YEAR BOOK. Rev. D. MacGillivray, D.D.

Scofield's Bible References. A. Sydenstricker.

China Mission Study Class Book. D. MacGillivray.

Robinson's Studies in the Life of Jesus. Dr. A. P. Parker for C. L. S.

English Grammar for Chinese Students. R. Paul Montgomery.

Syllabic Vocabulary, Shanghai Dialect. Dr. A.M. and Rev. C. M. Myers.

Y. M. C. A. LIST.

The Missing Ones, translated by Y. S. Ching.

Silent Times, a Book to Help in Reading the Bible into Life, by J. R. Miller, translated by H. L. Zia.

C. T. S. NEW LIST,

By Rev. J. Vale.

Short Biographies for the People series:—

- 1. James Clerk Maxwell, F. R. S.
- 2. Sir David Brewster.
- 3. Bernard Palissy.
- 4. Michael Faraday.
- 5. Sir Isaac Newton.
- 6. Sir Henry Havelock.

Creatures of the Sea. Frank Bullen. Brave Deeds of Youthful Heroes, R. T. S.

Romance of Real Life, R. T. S. Short Stories from English Hisory.

History of Missions-Henry Well-come.

Missionary News.

Kindergarten Association.

A Kindergarten Association was organized in Soochow, China, in February, 1911.

This Association is called the Kiangnan Kindergarten Association, and hopes to include among its members all kindergarteners in this part of China.

Also this Association proposes to join the International Kindergarten Union.

While the organization of the Association was effected by kindergarteners now in active

work, it is surprising to find among the members of the Association so many missionary ladies who have formerly been kindergarten teachers.

There are now two kindergartens and one school for the training of kindergarten teachers in the city of Soochow, all under missionary auspices. But the Chinese too, officials, gentry and people, are now becoming intensely interested in kindergartens, and the newly organized Local Assembly has passed a resolution to pay the way of four



HANGCHOW GIRLS' ORPHANAGE, (CHRISTIAN HERALD.)

Chinese young ladies through the Kindergarten Training School, with the view to opening free kindergartens in various parts of the city of Soochow.

President of the Association, Miss NEVADA MARTIN. Corresponding Secretary, Miss Margarita Park.

Hangchow Orphanage.

Among the manifold blessings that the *Christian Herald* is doing for the world over, not the least is the providing of homes for orphans and destitute children in China. This is a photograph of one little group of girls, who formerly, if not utterly homeless and destitute, doubtless destined were wretched lives, but are now provided with the blessings of a home, the privileges of an education, as well as instruction in useful handicraft. This is known as the Hangchow Girls' Orphanage. The Christian Herald first gave a lump sum of \$1,250.00 Mexican for iuvestment in land and buildings. With this sum about half an English acre of land with a few old buildings upon it was purchased. The old buildings were remodelled into a kitchen, dining-room and sleeping quarters for servants, while a new comfortable two-story house was erected as a school-room and home for the children, their matron and teacher. The above sum was not enough to accomplish all this, but native friends came to our aid, and all was completed and dedicated without any debt resting upon the property. The native pastor of the Presbyterian Church must have all the credit of the existence of this little orphanage for girls in Hangehow. Having learned that the Christian Herald had made offers to support some 2,000 orphans and destitute children in China, he desired immediately to avail of the opportunity, and see one opened here. has worked laboriously He and faithfully in effecting the purchase of land, walling it in, putting up the buildings and raising the needed money too. The amount given for the current expenses is barely sufficient, and then too this is to be continued only for seven years.

The burden is now resting upon him to make good any deficiency that may occur, and to get friends interested in this work so that it may continue and grow after the seven years are finished. The matron was formerly a Bible-woman, but she has taken these little girls upon her heart and is giving out her life for them. The orphanage is in close proximity to the Manchu garrison.

When it was known that the rebel soldiers were to come into Hangchow, there was no little consternation among the inmates of the orphanage. Consequently it was felt best to move them away till the trouble was over. There is an old building on the compound of the Union Girls' School, in another part of the City.

So all bedding was gotten together and the little flock moved away into their temporary quarters, where they had to sleep on the floor and put up with all manner of inconveniences. Yet they all, matron and girls, made the best of it and were happy.

They will soon be back in their home, we trust, and again settled down to their daily tasks. While no little pleasure has been given to the writer in having a little share in helping to provide this home for these destitute girls, the greatest satisfaction has been in seeing the way the Chinese themselves take hold of this work, and the ability they show in devising plans and carrying them out.

They have gone into it wholeheartedly, working hard in body and mind, and above all doing no little hard pleading with Him who is the Father of the Fatherless.

The Annual Meeting of the Christian Literature Society.

The 24th annual meeting of the Christian Literature Society was held on the evening of November 15th, in the spacious offices of the Society in Shanghai. The attendance was thoroughly representative and everybody evinced great interest in the proceedings. Dr. Amos P. Wilder, U. S. Consul-General, whose sympathies extend to every movement connected with the uplift of man, presided ably over the meeting. He was supported on the platform by Dr. Timothy Richard, Bishop Bashford, Archdeacon Thomson and others.

The Annual Report showed that though the staff of the Society has been much weakened through the enforced absence of some of its members, yet a large amount of work has been accomplished. Twenty-one new books have been published. These, together with reprints, bring the total publications up to 154,630 copies. The following quotation is of special interest: "It is encouraging to note that the sales this year—not counting the irregular subscriptions to the Ta Tung Pao by officials have reached the former largest total which was gained during the Reform of 1898."

Dr. Wilder in moving the adoption of the Annual Report gave an interesting and entertaining address. He emphasized the fact that Dr. Richard and his associates were preparing literature to help build up the new China which their prophetic eyes already saw. They are also, he said, endeavoring to shape the thought of the Chinese by putting within their reach the books which have influenced the West for good. Dr. Timothy Richard in seconding this resolution spoke on the underlying motive of the Society. purpose of the Society is to unite the truths of the natural and spiritual world as they were united in the Jewish theocracy, but not to remain satisfied with the state of religion and civilization as they existed then. For this reason the publications include all kinds of books which aim to make known the greatest forces known to men, in heaven and earth. To meet the needs of these revolutionary times the Society has decided to translate the biographies of eminent Christian Statesmen, prepare a series of tracts for the times and publish a women's magazine. The report and accounts were then adopted.

Mr. W. H. Poate moved the re-election of the following officers:—Dr. Timothy Richard, Hon. General Secretary: The Rev. J. Stenhouse, Hon. General Treasurer; Directors—The Rev. W. N. Bitton, the Rev. G. H. Bondfield, Miss Hilda C. Bowser, the Rev. E. Box, the Rev. F. S. Brockman, the Rev. W. A. Cornaby, Mr. H. de Gray, Mr. H. Hanbury, Mr. H. F. Merrill, the Rev. D. Mac-Gillivray, the Rev. E. Morgan,

the Rev. F. L. Hawks-Pott, D.D., the Rev. A. P. Parker, D.D., the Rev. J. Wallace Wilson, the Rev. C. J. F. Symons, Mr. John Prentice, and Sir Havilland de Sausmarez (Chairman).

In seconding this resolution the Rev. C. W. Allan said that we would probably be held responsible for the Revolution now in progress. And it is true that the books and publications of the Society have done much to put into the minds of the people the ideas which have brought about the Revolution. But the spirit of the present Revolution is vastly different from that which actuated the Taiping Rebellion.

Bishop Bashford then moved a vote of thanks to the supporters of the Society at home and in China. He expressed gratification at the progress of the Society and paid a high tribute to the labors of Dr. Richard. "The great purpose of the Society," he said, "is to fit the form in which truth is expressed to the people whom it is to reach." A high point of enthusiasm was reached when the Bishop announced that he was under conviction, and in consequence would do all in his power to induce his Board to give a man to the work of the C. L. S.

This resolution was seconded by Rev. C. G, Sparham, President of the Central China Religious Tract Society. He spoke of the two ideals which moved men in the Christian propaganda. Some, like Dr. Richard, believed in aiming to influence the nation as a whole. Others believed in reaching with the evangelistic message the individual man. These two ideals resulted in somewhat different methods of work. There did not, however, need to exist any antagonism between the two classes of workers. Both are needed; the prophet to speak to the nation and the evangelist to speak to the man on the street. He said, too, that the work of the C. L. S. had been a stimulus to the work of the tract societies, whose main purpose was to reach the individual.

The meeting closed with the pronouncement of the benediction by Archdeacon Thomson.

Union Woman's Bible Institute.

At the Conferences in 1910, of the three Missions with headquarters at Foochow, a Committee of ladies—one from each-Mission—was chosen to consider the feasibility of planning for a Branch School for women, to be co-related to the Bible School in Nanking.

The Committee held several meetings, electing Miss Hartwell, A. B. C. F. Mission, as Chairman, Miss Kingsmill, C. M. Society, as Treasurer and Miss Jewell, M. E. Mission, as Rec. Secretary. Later, because of Miss Kingsmill's departure on furlough, Miss Goldie was chosen in her place.

The Committee reported to the Missions, after their first meeting as follows; "Though the time may be premature for the establishing of a permanent school, we believe much good would result from the bringing together of the Bible-women and others for a short period of study; Therefore, Resolved, that:—We plan for a Summer School for Christian workers, to be held for one or two weeks, each year, sometime during the summer vacation."

The three Missions approved of this Report and authorized the Committee to plan for such a school during the summer of 1911.

As a result of such planning, the first session of the UNION WOMAN'S BIBLE INSTITUTE was held from Saturday, September 9th to Monday, September 18th, in Foochow, China.

On account of the limited size of the buildings and the hopedfor attendance, we planned that half the women should be entertained in the two buildings of the Women's Schools of the English Mission and half in the building of the Woman's School of the Methodist Episcopal Mission, which are at least a half-mile apart. To save the discomfort of the walk back to dinner, in the hot sun, the ladies of the Boarding School of the M. E. Mission gave their large dining-room for the mid-day meal. For the regular daily meetings, there was opened to us the large, airy kindergarten room of the children's home of the M. E. Mission, next to the other two buildings. This was suitably filled with chapel seats.

We calculated on an attendance of about 130 workers; but when typhoons and flood became our portion, the last of August and first of September, our hopes went down. Would any women be able to get in from the out-stations? It looked very doubtful, even until Thursday night, September 7th; but the skies cleared on Friday and a few women arrived on Saturday.

Then they kept on coming. At the first regular session, morning prayers on Monday, September 11th, there were fifty-five present. Two days of the meetings there were over 100 present almost all of each day.

The program was as follows:

Saturday, September 9th, Evening Prayers at the different Women's Schools.

Sunday Afternoon, Sept. 10th, 3.30 -4.30 p.m., Recognition Meeting.

Monday to Friday, inclusive, Morning Prayers, at the Children's Home, from 8.30—9 a.m., as follows: Monday and Thursday, leaders from the American Board Mission: Tuesday and Friday, leaders from the Anglican Mission; Wednesday morning and Saturday evening, leaders from the Methodist Mission.

Monday to Friday inclusive :--

9-10 a.m., Bible Study, conducted by Miss Searle, of the Anglican Mission.

10-10.30 a. m., Intermission.

10.30—11.30 a. m., Monday, Personal Work by Christians, Mrs. Clong, M. E. Mission.

Tuesday, Miss Barr, Native Hospital.

Wednesday, Kindergarten Methods, Miss Eichenberger, M. E.

Thursday, Station Class Work, Miss Perkins, A. B. C. F. M.

Friday, How to Reach the People in Their Homes, Miss Wells, M. E. M.

AFTERNOONS

2-3.00 p.m. Map Drawing of the Map of Palestine, Conducted by Miss Hartwell.

3-3.30 p.m. Intermission.

3.30-4.30 p.m., Sunday School Work.

Monday, How to Teach Intermediate Classes, Miss Chittenden, A. B. C. F. M.

Tuesday, How to Teach Heathen and Inquirers, Miss Cooper, C. M. S.

Wednesday, Model Class of Primary Grade, Miss Perkins, A. B. C. F. M.

Thursday, Method of Teaching Primary Classes, Miss Perkins, A. B. C. F. M.

Friday, How to Teach Women Church Members, Miss Clarke, C. M. S.

Saturday, September 16th: Morning Prayers, 8.30-9. a.m., at the different schools,

7.00 p.m., Prayer Meeting, Leader, M. E. Mission.

7.30 p.m. Stereopticon Lecture, Rev. Pakenham Walsh, C. M. S. Sunday, 3. p.m., United Communion Service, at C. M. S. College chapel.

Was it a success? Did it pay? We were, indeed, grateful for the numbers that came, under such difficulties; for many had left homes with fallen walls and children with little clothing save that soaked by the rains. But the best of all was the conscious presence of God's Holy Spirit, leading the women; holding their attention to the subjects treated, from hour to hour, from day How earnestly they to day. listened! How quickly they responded when questions were asked or opportunity for prayers were given! What happy faces they wore, as the days passed, and how loath they were to separate, when the last session was over!

It is difficult to speak in detail without saying too much; but Miss Searle's series of readings and instruction during the Biblestudy hour, Miss Barr's talk on Sanitation, and Miss Hartwell's Map Drawing lessons were all practical and spiritual helps and of great blessing to the women, we are sure.

We knew it did them good; but it was a joy to have so many of them tell us so, and we separated, thanking God for what had been accomplished; praying Him to speak through these women as they went back to their future work; and looking to Him for guidance and strength in planning for a similar—no, greater—blessing for the session of 1912.

CARRIE I. JEWELL, Rec. Secretary.

The Month.

Oct. 28th.—Rebels suffer defeat at Ten Kilometre Station. The National Assembly demands political freedom for the people.

Oct. 29th.—The Government proposes to raise a loan of Taels 10,000,000 with a Franco-Belgian Syndicate. H. E. Shung Kung Pao leaves Peking under escort and boards a German steamer at Tientsin.

Oct. 30th.—The Imperialists recapture and proceed to burn Hankow. Troops at Lanchow revolt and present demands to the National Assembly. In a sensational Edict from "Emperor to People" the Government confesses to many faults, promises to amend its ways and promote Constitutional reforms. Manchu claims to supremacy are renounced.

Oct. 31st.—Canton starts to declare a Republic. The movement is suppressed. Severe fighting continues at Hankow.

Nov. 1st.—Yuan Shih-k'ai is appointed Prime Minister. He an-

nounces that operations will cease while he carries on negotiations with Li Yuen-hung for peace. The Cabinet resigns and their resignations are accepted. They are to remain in office until Yuan arrives in Peking.

Nov. 2nd.—The National Assembly accepts eleven out of the twelve demands presented by the Lanchow troops. These demands include the perpetuation of the present dynasty, a general amnesty, and a free Parliamentary Constitution. The demand that the army shall be the ultimate authority on disputed points is rejected. The burning of Hankow continues. Yuan is recalled to Peking.

Nov. 3rd.—Shanghai falls to the Revolutionaries. The native city and the Arsenal are taken over with hardly any opposition. Taotai's yamen is burnt. The Throne accepts proposals of National Assembly for a new constitution. Yuan refuses office of Prime Minister and General Vin Chang returns to Peking.

Nov. 4th.—Throne grants a Constitution modelled on that of Great Britain. Provincial Assemblies claim right to be consulted about Constitution. Military party claims same right. Hangchow and Soochow fall to the Revolutionaries.

Nov. 6th.—Revolution spreads to other large cities. An Edict recognizes the Ka Ming Tang as a party but changes its name to Cheng Tang, or Legitimist Party. Wusung Forts go over to Revolutionaries. Provisional Government in Shanghai announces final abolishment of likin and other taxes

Nov. 7th.—There is a homb explosion in the French Concession at Shanghai. No lives lost. Great disorder in Amoy. The National Assembly formally appoints Yuan Prime Minister. He is again ordered to Peking.

Nov. 8th.—Severe but indecisive fighting at Nanking.

Nov. 9th.—Canton announces its independence. Tientsin threatened by Revolutionaries. Foochow goes over to Revolutionaries after bombardment. Rumors that Emperor has left Peking are denied.

Nov. 10th.—Slaughter in Nanking by Imperialists of all suspected of sympathy with Revolutionaries. Yuan consents to go to Peking. An attempt by Manchus to burn foreign settlement at Foochow frustrated.

Nov. 11th.—Yuan announces his inability to effect a compromise. General Chang telegraphs Li Yuan-hung to accept any reasonable terms. General Chang invited to Peking and promised protection there. Kaifeng Assembly desires to declare independence but fails to secure military support.

Nov. 12th.—Yuan reports more favorably on possibility of compromise. Foochow captured by Revolutionaries; Viceroy commits suicide. British force lands in European quarter of Canton. Martial law obtains in Nanking. Men are enlisted for Imperialists' forces. Amoy declares its independence. Canton also declares its independence.

Nov. 13th.—Yuan arrives in Peking. He is respectfully greeted by large crowds. Chefoo becomes Revolutionary without fighting. Dr. Wu Tingfang addresses a demand for abdication to the Prince Regent. Swatow and Changchow become Revolutionary towns.

Nov. 14th.—By Imperial Edict Yuan Shi-k'ai is given control of all troops around and in Peking. Viceroys and Governors are instructed to send representatives to Peking to consult concerning state affairs. Money hard to obtain by the Government.

Nov. 15th.—Dr. Gilbert Reid attempts to secure a truce between the opposing forces in and around Nanking until negotiations in Peking are further advanced. The attempt fails. Nanking is cut off from Shanghai. Revolutionaries transport troops over Shanghai-Nanking Railroad. The Throne appoints a new Cabinet with members nearly all Chinese.

Nov. 19.—Prince Regent announces that he will, on behalf of the Emperor, take an oath on November 26th, to support the Constitution drawn up by the National Assembly. An attack by Imperialists at Hankow is repulsed by the Revolutionaries. Troops are sent from Shanghai to reinforce Revolutionaries at Nanking.

Nov. 20.—Imperialists and Revolutionaries concentrate forces at Nanking. Imperialists repulsed in skirmish. Yuan's lieutenant reports that Wuchang Revolutionaries are unwilling to accept anything but full Republic. It is proposed that a Compromise Committee shall meet in Chefoo; an armistice being declared until they have finished deliberating. Dr. Sun Yat-sen reported to be coming to Shanghai.

Nov. 21st.—Anti-foreign feeling in Szechnan. Foreigners have been ordered from Chungking. Chinese reports of murder of foreigners in Sheusi.

Nov. 22ud.—Report of murder of foreigners in Shensi confirmed. Revolutionaries gathering around Nanking. Meeting of Republican Delegates in Shanghai discusses plans for Republic, situation of capital and other matters. Japan disappointed in Yuan's plans.

Nov. 23.—Taiyuenfu in Shansi reported almost entirely destroyed. A Roman Catholic missionary reported killed in Szechuen. Revolutionaries advancing slowly on Nanking. Furious fighting proceeding at Hankow. Yuan states it as his intention to establish a Constitutional Monarchy to save the Empire. Henceforth all petitions to be addressed to Cabinet.

Nov. 24th.—Uncertainty as to murders in Shensi. British residents in Hankow protest against the defenceless situation of the Concession. Nov. 25th.—Project for Franco-Belgian loan fails. General Chang announces determination to maintain Imperial position. Theory advanced that Nanking is really under Yuan's control.

Nov. 27th.—Attack commenced on Nanking. Revolutionaries reported victorious. Negotiations for armistice reported in progress in Hankow. Oath to observe Constitution taken by Prince Regent. Legation guards being strengthened. Yuan states that he is arranging a scheme of compromise which will be acceptable to all. Signs in Japan of desire to intervene.

Missionary Journal.

BIRTHS.

- AT Wairton, Ontario, October 3rd, to Mr. and Mrs. J. M. Munro, C. I. M., a son (John Ker).
- October 7th, to Mr. and Mrs. J. C. McPherson, V. M. C. A., a son.
- AT Kilterman Llandaff, South Wales, October 22nd, to Dr. and Mrs. H. S. JENKINS, Eng. Bapt. M., Sianfu, Shensi, a son.
- AT Nanchang, October 27th, to Dr. J. G. and Mrs. VAUGHAN, M. E. M., a
- AT Foochow, to Prof. E. L. and Mrs. Forp, M. E. M., a daughter (Alice Louise).
- AT Shanghai, October 30th, to Rev. C. S. and Mrs. MINTY, Wes. M., Hankow, a son (Charles Raymond).
- Ar Tunghiang, Che., November 4th, to Rev. and Mrs. H. MAXCY SMITH, A. P. M. (South), a son (Merle Gordon).
- AT Shanghai, November 6th, to Mr. and Mrs. E. E. BARNETT, Y. M. C. A., a son (Robert Warren).
- AT Peking, November 8th, to Mr. and Mrs. WM. H. GLEVSTEEN, A. P. M., a son (Theodore Carter).

- AT Shanghai, November 14th, to Rev. and Mrs. A. Y. NAPIER, Am. Bapt. M., (South), a son (Nathan Campbell).
- AT Shanghai, November 22nd, to Rev. and Mrs. G. A. Firch, Y. M. C. A., a daughter.
- AT Shanghai, November 23rd, to Rev. and Mrs. BROWNELL GAGE, a daughter (Eleanor Williams).

MARRIAGES.

- AT Hankow, October 21st, Mr. E. Breton and Miss M. SEEHAWER, both C. I. M.
- AT Hankow, October 21st, Mr. C. Gugel and Miss A. F. K. Groth, both C. I. M.
- AT Shanghai, November 7th, Rev. A. WEIR and Miss MARY EVA SIMMS, both Irish Pres. M.
- AT Shanghai, November 14th, Mr. A. K. MACPHERSON and Miss M. S. CURRIE, both C. I. M.

DEATHS.

AT Akron, O., U. S. A., of typhoid, John Seward Pruitt, B. A., aged 21 years, eldest son of C. W. and Anna Pruitt, A. B. M., Chefoo. AT Deniliquin, Australia, September 29th, Miss E. WALLACE, C. I. M.

AT Küwo, November 2nd, Miss F. STELLMANN, C. I. M., from peritonitis.

ARRIVALS,

October 20th, Mr. August Karl, sson (ret.) and Mr. Herman Olsen, both C. I. M., from Sweden.

October 21st, Miss A. OLSEN (ret.), Mr. N. JAKOBSEN, and Misses I. HANEBERG, P. AAROE and E. ED-LUND, all C. I. M., from North America.

October 23rd, Mr. and Mrs. T. SORENSEN and two children, C. I. M., returned from Norway.

October 24th, Mr. and Mrs. R. Young and Mr. C. A. Bunting (ret.), and Messrs. R. H. Ballantyne, G. Bowman, A. Brown, M. D. Fraser, F. D. Learner, A. McKean Price, H. Parker, F. E. Parry and B. K. Ystenes, all C. I. M., from England.

October 25th, Miss H.B. FLEMING, (ret.), and Miss M. BRODIE, both C. I. M., from Australia.

October 27th, Mr. and Mrs. J. C. CLARK, Y. M. C. A.

October 30th, Mr. FINDLEY, Scotch Pres. M.

November 5th, Mr. C. G. GOWMAN C. I. M., from North America.

November 6th, Messrs. P. A. BRUCE and C. A. Jamieson, both C. I. M., from England; Mr. Bonsall, Mr. Carnson, Wesleyan M.

November 9th, Dr. and Mrs. J. H. Worley (ret.), M. E. M.; Miss H. M. Scorer and Miss K. M. Aldis returned, and Misses M. E. Clayton, M. H. Cordon, M. Pyle and M. G. Eriksen, all C. I. M., from England.

November 13th, Mr. and Mrs. W. E. TYLER (ret.) and Miss A. C. DUKESHERER both C. I. M.; Mr. and Mrs. T. M. WILKINSON. M. E. M. (ret.), from North America.

November 18th, Rev. and Mrs. D. E. DANNENBERG and child, For. Christian M. (ret.); Dr. F. C. KRUMLING (ret.) and Dr. PETER, Evang. Ch. M.

DEPARTURES.

October 26th, Mr. F. A. WILLIAMS, C. I. M., for Australia.

October 27th, Mr. and Mrs. W. H. Hockman and three children, C. I. M., for England; Mr. and Mrs. J. W. Owen and child, C. I. M., for England.

October 28th, Mr. and Mrs. Domay and child for Germany and Miss E. E. INGMAN for Finland, all C. I. M.

November 6th, Dr. and Mrs. M. J. EXNER and 3 children and Mr. F. M. BROCKMAN, all Y. M. C. A., and Mrs. R. E. BROCKMAN.

November 7th, Miss A. C. KANNE, Ref. Ch. M., for U. S. A.

November 11th, Mr. and Mrs. R. W. Porteous and Miss M. E. WATERS, all C. I. M., for North America; Rev. J. B. CLARK and family, A. B. C. F. M., for U. S. A., Rev. E. B. GREENING, Eng. Bapt. M., for England.

November 13th, Dr. and Mrs. W. H. JEFFERYS, A. C. M., for U. S. A.

November 14th, Prof. and Mrs. A. W. MARTEN and four children, M. E. M., for U. S. A.

November 16th, Miss Graeff, Un. Evang. M., for U. S. A.

November 20th, Mrs. G. A. STUART, M. E. M., three daughters and one son, and Mrs. MUMFORD and child, Un. Evang. M., all for U. S. A.

November 21st, Rev. A. R. KEPLER, A. P. M., for U. S. A.

November 23rd, Mr. G. McIntosh, Pres. Mission Press, for Scotland, viâ Siberia.

November 28th, Mr. C. W. Doug-Lass, Pres. Mission Press, for U.S. A.; Dr. and Mrs. F. Allan and three children, Can. M. E. M.; Rev. and Mrs. O. V. Armstrong, A. P. M., (South), and two children; Dr. and Mrs. A. A. Macfadyen and 3 children, A. P. M. (South); Mrs. H. W. Irwin and child, M. E. M.; Mr. and Mrs. G. Lovell and two Children, A. P. M.; Miss A. E. Byerley, A. C. M.; and Mrs. H. S. Houghton and children, M. E. M.